ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01037781 1

MENNONITE BIBLICAL SEMINARY

Historical Library

Class No. .... Date Received ....
Book No. .... Donor ....
.... Fund ....
Accession No. ..2404..

This book should be returned at the end of 2 weeks; otherwise a rent of 2 cents a day is asked for each additional day.

TheMennonite

3145 Benham Avenue
Suite 4
Elkhart, IN 46517
Phone: 800-790-2498

AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite.*

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

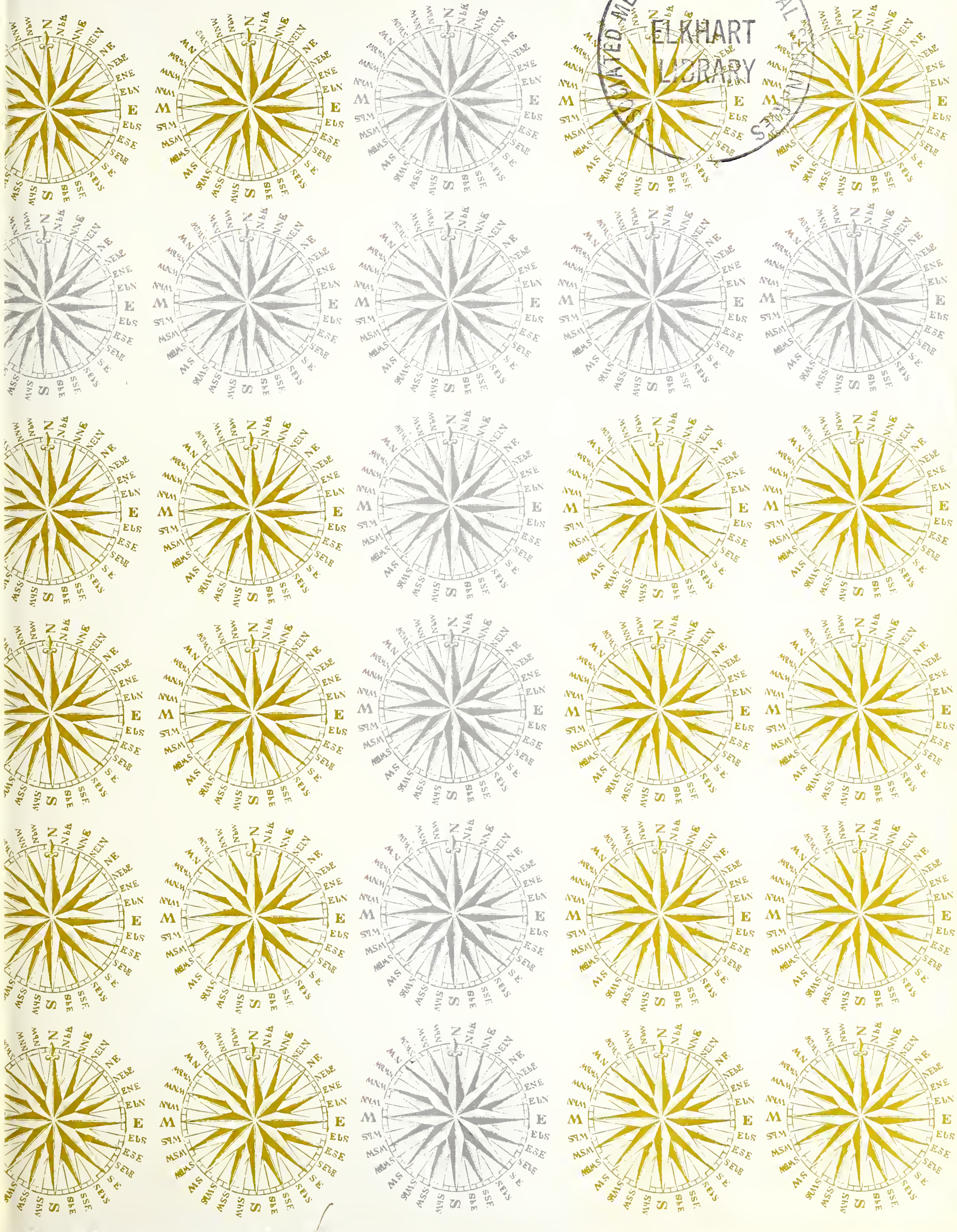
Digitized by the Internet Archive
in 2015

https://archive.org/details/mennonite196075smuc

THE MENNONITE

JANUARY 5, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



FAITH 1860-1960

CREDITS
Cover design by Robert W. Regier. Photo of Central Office, page 2, Delmar C. Rempel. Photos of Conference officers and boards, pages 3 and 4, by Lelond Gerber. Photos of Central Office personnel, pages 5-11, by Willard Cloassen.

in this issue

ARTICLES
ORGANIZED FOR DIRECTION 3
A PLACE FOR WORK 5
DEPARTMENTS
EDITORIAL 2
MENNONITE YOUTH
To and From a Pastor 9
What Do They Do? 10
OUR SCHOOLS 12
MCC NEWS 13
OUR CHURCHES 14
OUR CONFERENCE 16

of things to come

Jan. 3-10—Universal Week of Prayer
March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
April 10—Palm Sunday
April 15—Good Friday
April 17—Easter Sunday
May 26—Ascension Day
June 5—Pentecost (Whitsunday)

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Moynard Shelly, Menno Schrog, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 1**

editorials

FAITH—1860-1960 Anyone growing up on the plains experiences little difficulty in knowing directions. Roads are usually laid out to run quite true north, east, west, and south. Add to this some knowledge of sun position, and directions can almost certainly be established.

Greater difficulty is encountered when one leaves the plains and tries to find one's way in a larger city. So long as streets remain on the square, things are not so difficult, especially when one selects a building or landmark and then does not go beyond sight of it. Or one can consult a street map.

But for the untrained traveler, getting on board ship and out on the ocean can be a tremendous experience. Becoming accustomed to the ship movements is an adjustment. But one soon adjusts and becomes somewhat acquainted with the locale of the ship's facilities. All of this is quite exciting. But as the ship sails on over the seemingly endless expanse of water, it appears as though all sense of position is gone, for there are no squared section lines as on the plains; there are no obvious north and south city streets; there seem to be no points of orientation from which one can establish position and find a sense of direction.

The navigator of the ship, however, has some very dependable means of establishing position and direction. Before he can navigate a ship he trains for the work. He learns all he can about ships, water lanes, the stars, and navigation instruments.

The most important instrument the navigator possesses is the mariners' compass. It is a device for determining direction by means of a magnetic needle, or group of needles, swinging on a free pivot and pointing to the magnetic north. Because this needle (or needles) is always to the constantly magnetic north, the mariner can turn the ship into the correct course and be sure that he has the "true" course, other conditions being equal.

We too have a "compass" to take us on the "true" course and to keep us there, provided we follow our "compass." Faith is our compass—our faith is in Jesus Christ, our Savior and Lord. He is the true "attraction," the true "magnetic north." Our compass of faith penetrates the densest fogs of life; it remains the dependable guide through all life's experiences. It is for us to allow the "compass of faith" to show us the way in all of our planning for the new year as well as for the new century; for the individual as well as for the family; for the congregation as well as the Conference; for all who call themselves by His name.

Erwin C. Goering

RGANIZED FOR DIRECTION

THE General Conference Mennonite Church began with a simle form of organization. Considerng all the things that might have appened in one hundred years, hings are still rather simple.

One hundred years ago there were o boards, no committees, no misionaries, no editors, no administraors, and hardly anything else exept a president and secretary. The resident presided over general neetings held every two or three ears and the secretary took the ninutes.

The delegates from the Conference hurches handled most of the probems themselves in each session. They made the major decisions aout the Wadsworth School and they elected the mission fields and the nissionaries. For special tasks, they ppointed temporary committees.

As mission work grew, the delegates could not grapple with all the problems in one triennial session. They elected a mission board. As the Conference became interested in other areas of Christian witness—publication, home missions, relief, and others—committees or boards were elected.

By 1950 the number of boards and committees began to frighten some farsighted people. At the Conference session in Freeman, South Dakota, the organization of the Conference was overhauled. Forming four boards to oversee the work of the Conference was the major feature of this plan. Home and foreign missions were combined into the Board of Missions. Emergency relief, peace, and mutual aid were assigned to the Board of Christian Service. Christian education, publication, educational institutions relations, doctrine, and historical concerns became the package for the Board of Education and Publication. Some old concerns as well as new areas were delegated to a group later known as the Board of Business Administration.

How successful has this reorganization been? Generally, it has worked well. But the time has been too short to really say. After ten years, the effect of fourfold responsibility is just beginning to be felt. As the Conference faces changing situations, it discovers that it is not easy to assign one project to one board. All boards could be involved in any one project. Several interboard committees have been formed. These could become boards in their own right.

On the other hand ten years has been long enough for each Board to develop its own personality and its own concept of its work. There is the danger that the Conference witness will develop as a fourfold witness rather than a unified witness.

But these are the natural struggles that face all church groups attempting to witness for Christ. Comparison with most other denominations indicates that the General Conference Mennonite Church is solving its organizational problems as effectively or more effectively than most.

Any organization is not an end in itself. Organization is a tool for doing a job. Changing conditions and changing needs will mean future changes. For the moment the General Conference Mennonite Church has the best organization it could put together to witness for Christ.

Officers of the General Conference serve for three years. With two representatives from each of the four boards they compose the Executive Committee which represents the Conference between sessions and co-ordinates the work of the boards. Present officers are: Erland Waltner, president, Elkhart, Ind.; I. I. Friesen, vice president, Winnipeg, Man.; and Harris Waltner, secretary, Moundridge, Kan.

The Board of Business Administration is responsible for the financial affairs of the Conference including its properties, funds, investments, and office management as well as the promotion of the Conference budget. Its members are (front row, left to right): Cornelius J. Dyck, Elkhart, Ind; August Epp, Newton, Kan.; Robert W. Hartzler, Goshen, Ind.; Peter R. Harder, Arnaud, Man.; Carl M. Lehman, Bluffton, Ohio; (back row) Ted E. Claassen, Newton, Kan.; Walter A. Yoder, Bloomington, Ill.; C. C. Neufeld, Winnipeg, Man.; Earl I. Eymann, Reedley, Calif. Missing: C. H. Goering, Moundridge, Kan.; Betty van der Smissen, Iowa City, Iowa; A. M. Lohrentz, McPherson, Kan.

The Board of Christian Service deals with relief, peace, mutual aid, and questions of social concern. Members are (left to right): Jacob C. Neufeld, Wheatley, Ont.; H. N. Harder, Normal, Ill.; Harry Detwiler, Souderton, Pa.; William Stauffer, Sugarcreek, Ohio; David Schroeder, Winnipeg, Man.; Albert M. Gaeddert, Mountain Lake, Minn.; J. Winfield Fretz, North Newton, Kan.; Esko Loewen, Hillsboro, Kan.; William T. Snyder, Akron, Pa.; Peter J. Ediger, Fresno, Calif.; Robert Kreider, Bluffton, Ohio. Missing: David P. Neufeld, Rosemary, Alta.

Christian education and all phases of publishing are a part of the work as well as the name of the Board of Education and Publication. Members are (left to right): Lloyd L. Ramseyer, Bluffton, Ohio; George G. Dick, Winton, Calif.; Henry Poettcker, Winnipeg, Man.; Paul R. Shelly, Bluffton, Ohio; E. J. Miller, Moundridge, Kan.; Jacob J. Enz, Elkhart, Ind.; H. T. Klassen, Winnipeg, Man.; Vernon Neufeld, North Newton, Kan.; Elmer R. Friesen, Pretty Prairie, Kan.; Menno Schrag, Newton, Kan.; Jacob T. Friesen, Bluffton, Ohio. Missing: D. C. Wedel, Winfield, Kan.

Missions and evangelism at home and abroad is the large concern of the Board of Missions. Members are: (seated, left to right) Leland Harder, Elkhart, Ind.; Lotus Troyer, Meadows, Ill.; John P. Suderman, Pandora, Ohio; Walter H. Dyck, Aberdeen, Idaho; Esther Wiens, Rosthern, Sask.; (standing left to right) S. F. Pannabecker, Elkhart, Ind.; Elmer Neufeld, Akron, Pa.; Willard Wiebe, Mountain Lake, Mountain Lake, Minn.; George Groening, Winnipeg, Man.; Ward W. Shelly, Lancaster, Pa.; Henry H. Epp, Waterloo, Ont. Missing: W. Harley King, Hanston, Kan.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

A PLACE FOR WORK *The Central Office*

Two trails cross in Newton.

In 1821 William Becknell left Franklin, Missouri, with a train of pack horses, wagons, and twenty-one men. He was on his way to Santa Fe, New Mexico. Recently opened to trade by the Spanish, this western mountain province welcomed eastern trade. Westbound settlers called Becknell's wagon ruts the Santa Fe Trail.

Forty-four years later Jesse Chisholm set out from Kansas on a trip to Texas. Soon after that, northbound cattle herds on their way to frontier railheads and eastern markets hoofmarked the path he took. The Chisholm Trail crossed the Santa Fe Trail at Newton, Kansas.

Lights burned late in the home of Andrew B. Shelly in Quakertown, Pennsylvania. As secretary of the Foreign Missions Board from 1889 to 1911, he had letters to write and reports to study. The same was true for S. F. Sprunger, in Berne, Indiana, who worked on Conference Sunday school materials and publications from 1884 to 1922. Christian Krehbiel in Halstead, Kansas, and many others volunteered their time for Conference work. They did their tasks well in spite of the handicap of limited time and absence of frequent face-to-face contact with each other and other Conference workers.

Not until 1943 did the General Conference Mennonite Church find a central place for receiving funds contributed by congregations and a home for the employees directing its united program of outreach and Christian nurture. It was in this year that Elva Krehbiel Leisy of Dallas, Texas, donated in memory of her parents, Henry P. and Matilda Krehbiel, the building at 722 Main Street, Newton. This building now houses the Central Office of the General Conference Mennonite Church.

The Central Office is more than a building. It is a real part of General Conference life and a mirror of the Conference's vitality. The Central Office is people. It is also a tool to do the work of the Conference. Above all it reflects the spirit of the Conference.

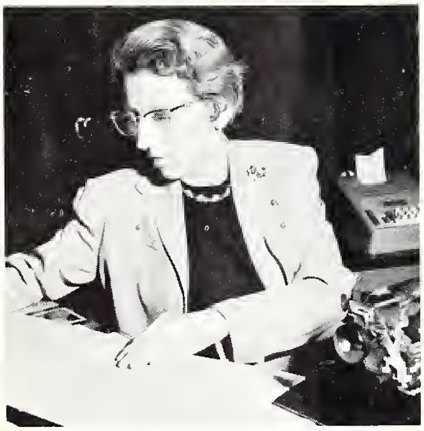
The building of a railroad along the Santa Fe Trail gave birth to many new towns. One of these towns was named by early settlers

The work of the Board of Missions covers the largest single phase of General Conference activity. Their staff includes (left to right): Andrew R. Shelly, executive secretary (as of February 1), Susan Voth, secretary; Orlando Waltner, associate executive secretary (after February 1); Wilhelmina Kuyf, administrative assistant; Delores Frey, secretary. John Thiessen (not pictured) gives part time to special assignments.

The Board of Christian Service represents the General Conference in the inter-Mennonite ministry of the Mennonite Central Committee as well as carrying on special Conference programs in peace, voluntary service, mutual aid, social concerns, and related areas. Providing desk and foot work for these tasks are: Carol Dyck, secretary (part-time); Anita Warkentin, secretary; Leo Driedger, associate executive secretary, Wilfred Unruh, associate executive secretary.

They are a link in a chain.

The spirit of the Conference is reflected.



Financial records are maintained.

Decisions are assigned for action.

after Newton, Massachusetts, the home of some men who had invested heavily in the Atchison, Topeka, and Santa Fe Railway Company. For a short time Newton was the western limit of the line.

Until 1873 saloons, dance halls, and gambling houses crowded Newton as they did so many other western cow towns. An historian writing in the ENCYCLOPEDIA AMERICANA credits the present tranquil nature of the community to the Mennonites who settled in the area and planted the prairies with wheat. Kansas has the largest number of General Conference congregations. Thirty of its fifty churches are within thirty miles of Newton.

The people who work in the Central Office have been selected by responsible boards and officers to serve, not on a mission field, but in an office. But their labor is no less important(or no more important) than an assignment to a foreign field or work in a local congregation. Each link in a chain is of equal value when pulling on a load. The people who work in the Central Office are a link in a chain that reaches from churches to distant fields of witness.

As a tool can help a man do a job easily, so the Central Office helps the Conference witness to the world effectively. A man could turn the earth with his bare hands. Obviously, a shovel or a plow improves production. Conference delegates at Bluffton, Ohio, last summer made many decisions. Board members at the Council of Boards session in Berne, Indiana, last month called for even more action. The repsonsibility for carrying out such action is assigned to workers in the Central Office. These workers do not decide policy for the General Conference; they only carry it out. Thus the Central Office is a tool for the witness of the Genral Conference Mennonite Church.

Two junior high schools in Newton bear the names of the two historic trails that once intersected there. The railroad took the place of the Santa Fe Trail. Only a vague depression in the landscape north of town remains to remind residents of the Chisholm Trail. In place of wagon trails, transcontinental motor highways cross on the town's Main Street. The Meridian Highway (Route 81) stretches from Winnipeg, Manitoba, to Mexico. Washington, D. C., is linked with Sa Francisco by Route 50. Kansan know Newton best for its railroads flour mills, high school basketbal teams, and mobile home industry As the home of the Central Offic of the General Confernce Mennonite Church, Newton is the mos westerly city in the United State with the international offices an publishing house of a Protestan denomination.

When several Mennonite congregations organized the General Conference in 1860 they aimed for unity. They wanted to unite in work that might push out across th frontiers of Christian witness. Thi dream takes on real form as congregations grow closer together an as their witness in word and dee reaches every continent. Samue and Susie Haury were the Conference's first missionaries. Since the set out for Oklahoma in 1880 thei number has multiplied several hundredfold. Receiving donations, keeping proper records, and disbursing money where needed are jus a few of many operations involve in maintaining missionaries an workers on the field. The publishin of quality Christian literature requires many skills and many hands Because people at Central Offic work, the witness goes on.

Thirty-two full-time workers an a number of part-time employee serve the Conference through th Central Office. Is this group to large or not large enough? Othe denominations have larger staffs Involved in their responsibility i the Conference's stewardship of mor than a million dollars annually. Congregations and Conference Board continue to demand services, man of which go unfulfilled because o the lack of time and personnel.

The spirit of unity which wa the first urge of the Conference i the continuing reason for the Central Office. For practical purposes Conference work has been divide into four parts and assigned to fou boards. But the witness of the Conference is not fourfold. There i one witness only and that is fo Jesus Christ who is Savior an Lord. The daily contacts of th workers of the four boards is practical way not only to remin the Conference of its united witness, but to promote that unity.

Receipts from congregations, financial records, investments for church extension and a mountain of detail concern the staff of the Board of Business Administration and its Central Treasury. Left to right in their working setting are: A. J. Richert, director of church extension (part-time); Tina Block, missions bookkeeper; Edna Ruth Mueller, assistant treasurer; Marie Dyck, bookkeeper-receptionist; and William L. Friesen, Conference treasurer and board executive secretary.

Christian education, a continuing and growing concern in the General Conference, is the charge of the Board of Education and Publication. Four of its staff are (left to right): Cornelia Lehn, German translations and storypapers; Milton Harder, director of youth work; Willard Claassen, executive secretary; Elmira Kliewer, secretary.

Special attention is given by the Board of Education and Publication to publications, communications, and promotion. On these and other jobs are (left to right): Waldo Kaufman, director of radio (part-time); Doris Schmidt, secretary; Maynard Shelly, associate executive secretary.

The Conference's publication program requires specialized skills in art and editorial work. On hand for these jobs are (left to right): Robert W. Regier, director of art; E. Delphine Martens, copy editor; Muriel Thiessen, editorial assistant.

The Conference has three bookstores—Rosthern, Saskatchewan; Berne, Indiana; and Newton, Kansas. Working in the same building with the Central Office, the Newton bookstore staff is a part of the total services of the Central Office (left to right): Joyce Schroeder and Linda Kaufman, clerks; Carlyle D. Groves, manager.

The Mennonite Publication Office publishes and distributes Conference literature with special emphasis on Christian education materials. On deck to keep things moving are (clockwise from foreground): Sue Penner, bookkeeper; Walter D. Unrau, manager; Marilyn Kaufman, secretary; Martha Miller, audio-visual library and Sunday school materials; Sterling Shelly, multilith operator and mail room; Bertha Krehbiel, production clerk.

The work of the board staffs and Conference auxiliaries is co-ordinated by th Conference Executive Secretary. Related t this office is the promotion of the Conference program and ministerial placement Involved in these tasks are (left to right) P. K. Regier, ministerial placement; Erwi C. Goering, Conference executive secretar (as of January 1); Dorothea Dyck, Women's Missionary Association secretary (part time); Doris Andres, secretary (part-time) Not pictured: Eleanor Camp, WMA treasurer.

Mennonite youth

to and from a pastor

DEAR Pastor,

I had never read the Old Testament. So a while back I decided to read it a chapter a day. I got up to the middle of the Kings and quit. I don't really get much enjoyment out of it. I don't understand it at all. It's full of a lot of stuff—genealogies, detailed laws, histories—that don't mean anything to me. It has a lot of things in it that makes it hard for me to believe it is the Word of God—wars, slaughters, deceit, and all. Was God different then? It doesn't seem like what Christ taught.

Maybe the Old Testament isn't worth anything to us today. Doesn't our Church teach that the Old Testament was replaced by the New Testament?

Joe

DEAR Joe,

First, you're right. The Old Testament was replaced by the New. But the New Testament grew out of the Old. So to really understand the New Testament we have to know what it came from. It would be hard to understand the Pharisees, for example, if we didn't have the Old Testament.

Second, God did not change. Men did. I have a hard time teaching my preschool age children about salvation. They aren't old enough to understand. But they talk about religious matters anyway. Sometimes they are pretty wrong.

The Old Testament people, especially the early ones, were spiritually young, if we compare them to Christ. They acted in the best way they knew how according to their understanding of God and His will for men. Many of them were giants of faith. If we would exercise our faith, with all the knowledge we have, as they did theirs, with their limited knowledge, we would all compare to the spiritual giants of our day.

We can be inspired by their examples of faith. Most of them were way ahead of the others of their day, though we do think them rather simple and naive now. For instance, would you believe in one God if almost no one else did? Abraham did. Learn from him!

Third. We have to understand that we don't look at the Old Testament to find our standards for living. We are guided by the teachings of Christ. Yet we can still be inspired by the zeal of people in the Old Testament, even though their understanding of right and wrong were quite different from ours.

Fourth. The Old Testament deals a lot with history. It tells much of the history of Israel. When we learn enough about life in their times, learn who they were, and who their neighbors and enemies were, we can see that the history of Israel is like our own personal spiritual history. I commit myself to Christ, I fall, try again, fall again, etc. And the words of the prophets calling them to repentance call me, too, to turn from evil and do good.

Joe, the Old Testament is rich! It provides much inspiration through the lives of great men of faith, and through the reading of the Psalms. It's hard to understand though. It takes time and effort, but it is well worth it.

Stop by my office sometime and I'll give you some books to read that might help you.

Your Pastor

WHAT DO THEY DO?

The question behind the point

"What do all these people do?"

When I whisk my friends through the General Conference Central Office, I read their minds. An unkind act, I admit, but I can't help it.

They tell me it is a wonderful place. This is superfluous. I know it. I work here. What they mean, of course, is that they are proud to belong to a denomination that has such a fine office with clean floors, busy people, and evidence of things being accomplished.

And then it happens. They ask, "How many people work here?" And that's one of two questions I can't answer without using my fingers. (The other one is "How old are you?") After making the rounds on my knuckles, I blurt out a vague figure (found elsewhere in this issue). The pained silence that follows is broken only by their convulsing convulsions which I am reading. The message: "What do all these people do?"

Trying not to betray that I have tuned in on their thought channel, I mutter something about administrative work, but then I laugh a bit because I am afraid it reminds them about pulling teeth and extractions and telling people what to do. Actually, it only means that the Central Office staff is carrying out the wishes and plans of the Conference delegates and the Conference boards.

I also fear that someone will associate administrative work with overhead. And when I hear the word I bite the lip that tends to curl when I say, "All right, what is overhead?" Here, of course, I have an escape because I can point to the figures that say our Conference has the lowest percentage overhead expense, but I can't feel that this is the thing to be proudest about. But let's not argue about that out here in the hall.

Knowing that I haven't answered my friends' question, I talk about how the Central Office serves the church. They listen attentively, but then I remembered another friend who came in on Saturday morning for help for a C.E. program on Sunday night. I recall his bewildered expression when I couldn't shuffle the paper stacks on my desk to give him the flying carpet he wanted. I wanted to tell him that just because a tractor can't thread a needle that he shouldn't feel the tractor is worthless, but I knew he wouldn't get the point. "The Central Office serves the congregations but it should not do for the congregations what they can do for themselves" read a line in a printed leaflet I might have handed out that day, which I didn't.

Seeing my distress, my friends hurried to go, and thanked me for showing them around the "headquarters." This brings the crisp coldness to my green eyes that spirits of ammonia cannot duplicate. They plead innocence. After all, the word is chiseled in stone over the door. But then I tell them about the ban on "the word." Rightly understood "the word" is harmless, but everybody (slight exaggeration) wants to make it say that this is the place that tries to run everything in the Conference. (Confidential: When you're on the inside you feel like everyone's trying to run you.) Actually, the Central Office staff makes no policy. This is the job of the Conference delegates and their boards. But being on the front line, those who carry out these decisions, draw the sharpest fire.

But my friends are leaving and I know I haven't answered their question. So I grab the January 5 issue of *The Mennonite* and say, "Why don't you read the writing on pages 5-8 and read the pictures, too. There's some stuff over here on page 11 that you might find interesting."

They look at the cover and then fold the magazine over. As they pass by the light switches I get some static on my receiver.

Us mind readers will have to get organized.

Maynard Shelly

lessons to edit

invoices to post

addresses to file

problems to solve

letters to type

songs to sing

publications to design

reports to duplicate

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

SPONSOR FOR RADIO PROGRAM

Beginning Jan. 3, the First Old State Bank of Elkhart became the sponsor of the Mennonite Biblical Seminary "Christian Radio Workshop" program, heard each Sunday at five p.m. (EST) on WCMR, Elkhart. President of the bank is Clifford P. Martin.

Musical programs by the octet were featured in December, the second month of broadcast. In January the "Workshop" will again use drama, panel discussion, interviews, and documentary programs to give Christian answers to everyday situations. Program director is Marvin J. Dirks of the seminary faculty.

MENNONITE FOLK FESTIVAL

The annual Mennonite Folk Festival at Bethel College will be held Mar. 11 and 12 as announced by Cornelius Krahn, director of the festival.

The two-day affair has attracted wide area attention in previous years because of the emphasis on pioneering and "old-country" customs and traditions of the Mennonites. Demonstrations will again be given in local farm hog butchering, early day quilting, and weaving. In previous years Low-German plays were produced by college students and adults of the Newton and surrounding communities. Displays of paintings, crafts, and historical items will again be on exhibit. Another popular feature is the serving of typical Mennonite pastries with coffee during the major part of both days.

A new feature this year will be presentation of the Centennial Conference pageant "We Are Pilgrims" written by Maynard Shelly. This production will be directed by Katherine Kaufman of Freeman College, assisted by Harold Moyer, professor of music at Bethel, who wrote and arranged the music for the pageant.

Following the folk festival, the pageant will go on the road for presentations at Henderson, Neb.; Freeman, S.D.; Mt. Lake, Minn.; and at various places in Man. "We Are Pilgrims," first presented at the Mennonite Centennial Conference, was viewed by over 4,000 visitors at the first rendition last summer.

FREEMAN CHAPEL SPEAKERS

Mr. and Mrs. Peter Nickel of Auke Bay, Alaska, spoke in chapel during a recent visit to the Freeman College campus. They have just returned for a furlough from their work at Minfield Children's Home in Alaska.

Rev. Gordon McMillan, minister of the Baptist Church of Viborg, S.D., was guest chapel speaker Dec. 3.

SCIENTISTS VISIT BETHEL

The natural science division at Bethel College will participate in the visiting scientists program of the Natural Science Foundation during the winter and spring quarters of the current school year. Three noted scientists in the respective areas of chemistry, biology, and mathematics are including Bethel in their itinerary.

Richard W. Ramette, associate professor of chemistry at Carleton College, Northfield, Minn., will be the first. His visit, scheduled for Jan. 19-21, is arranged through the American Chemical Society.

Paul R. Burkholder, specialist at Kitchawan Research Laboratory of the Brooklyn Botanic Garden at Ossing, N.Y., will come early in Feb. The exact date is still to be announced. His itinerary is made through the American Institute of Biological Sciences.

David Blackwell, professor of statistics at the University of California, Berkeley, is scheduled for April 28-29. His visit is arranged through the Mathematical Association of America.

The National Science Foundation facilitates visits of distinguished scientists to colleges and small universities for periods of several days to give lectures, to conduct classes and seminars if desired, and to meet students, faculty members, and administrative officers on an informal as well as formal basis in order to stimulate interest in science. The program is administered through grants to the appropriate professional scientific societies.

CMBC REPORT

On Dec. 8 we heard the testimonies and plans of Alfred Neufeldt and Abe Suderman at our Tuesday prayer meeting. These young men are leaving in the new year to serve first at Woodlawn and then with the PAX team in the Belgian Congo.

About sixty students donated blood to Red Cross recently.

The CMBC auditorium was th scene of our annual Christmas ba quet, Dec. 11. The next evening st dents went caroling in seven Wi nipeg hospitals. This was followe by a social at the college and, lat in the evening, deputation work a the Rescue Mission. People from th sidewalks in that area are invite to a cup of coffee and a friend chat. Here we have an opportuni to present the gospel.

In the Monday morning chap service C. W. Loewen, a Winn peg teacher and chairman of Me nonite Disaster Service for Ma toba, acquainted us with MDS.

STUDENT EXCHANGE

A cultural interchange progra between Bethel College and Spe man College (for Negro women) Atlanta, Ga, will begin on Jan. 2 1960, and end in May as announce by J. Lloyd Spaulding, chairma of the faculty interchanges comm tee at Bethel College.

The interchange involves sendin two Bethel students to Spelman i return for two students from Atla ta who will attend at Bethel. St dents selected on the basis of a plication were, from Bethel: Ann Marie Peterson, junior from M Pleasant, Iowa, and Martha Thie sen, sophomore from Wheatley, On Spelman students coming to Beth will be Elizabeth Bradshaw an Willie Mae Gardner.

This program grew out of a lett received by former President Wed from President Manley of Spelma College containing the followi excerpt:

"Spelman College would like set up a student exchange progra with one or more colleges in oth parts of the country, and we a writing in the hope that your ins tution may be interested. . . The e change of several students for brief period would be, in our opi ion, an enriching experience for th young women involved. Our fa ulty is integrated, but the stude body is Negro, and the studen would be living in what is essentia ly a Negro community. For majo in sociology and other social s ences, this would be a particular rewarding situation. The fact th Atlanta is a large metropolitan ce ter with many cultural activiti would also be helpful. We belie the presence of some white studen at Spelman would pave the way f improving communication and re ions between young people of both aces."

Spelman College is a member of he Atlanta University System constituting an intereducational organization involving approximately six nstitutions of higher learning. Some f its other members are Morehouse College (men), Morris Brown College, Clark College, Atlanta University, and Gamblin Theological Seminary. Together, this system affords an impressive cultural union.

SPECIAL SPEAKING ENGAGEMENTS

Cornelius Krahn, director of Bethel College Historical Library, recently completed a series of ten ectures given during the midweek meetings of the Bethel College Mennonite Church. The topics dealt with the witness of the Christian Church n general and the Mennonites in particular. He is scheduled to give a similar series of lectures at the Alexanderwohl Mennonite Church after Christmas.

J. Winfield Fretz, acting president, and Cornelius Krahn, director of the Historical Library, are scheduled to present a series of lectures during Sunday evenings in January and February at the First Methodist Church of Wichita.

MCC news

PAX PROGRAM PROJECTED

EUROPE—Continuance of a major Pax program in Europe and North Africa for at least another three or five years is being recommended by Pax Director Robert W. Miller following his tour of MCC projects in Europe Nov. 3 to Dec. 4.

The recommendations, which were submitted to the MCC Executive Committee Dec. 19, call for fifty Paxmen in 1960 to serve in Germany, Austria, Switzerland, Holland, Greece, and Morocco.

Also recommended is that Pax continue to assist in refugee housing construction at Enkenbach and Bechterdissen, Germany, until the end of next year. Of significant note in this World Refugee Year is that during the last eight years Pax fellows have helped to build homes for 1,560 Mennonite refugees at Backnang, Bechterdissen, Enkenbach, Espelkamp, Luebbeck, Neuwied, and Wedel.

Pax material aid work in Germany, however, will be reduced substantially by the end of 1960 and the thrust forward will be south and east with service projects expanding in Greece, Morocco, and perhaps Algeria. Material aid dispensed through the parcel programs to iron curtain countries will be increased.

MMHS BEGINS GRADUATE AID PLAN

AKRON—To encourage Christian youth to enter the mental health field professionally and to provide professional resources for clinical programs, Mennonite Mental Health Services is inaugurating a graduate aid plan which would assist qualified persons to prepare for specific service areas.

The emphasis of the MMHS plan is to provide aid for those interested in psychiatric social work, pastoral counseling, or hospital chaplaincy graduate work toward a doctorate in clinical psychology, psychiatric nursing education, and psychiatric residency for physicians.

According to the aid plan, students would be selected by a stipend award committee appointed by MMHS. Selection will be made on the basis of the candidate's scholastic eligibility and record as well as on the basis of church interest and financial need.

Applications should be made to Mennonite Mental Health Services, Akron, Pa. They should be received by MMHS before Feb. 1 preceding the autumn of the proposed graduate training year. Delayed application may be considered for stipends not already allocated. Applications should include transcript of undergraduate courses and credits, details of proposed academic program, and other information that the award committee may request.

VS ADVISORY COMMITTEE MEETS

CHICAGO—The MCC Voluntary Serivce Advisory Committee, at their initial meeting in Chicago Dec. 11, elected Ray Horst, Elkhart, Ind., chairman; heard reports of the 1959 VS program; and recommended a growing program for 1960.

Recommendations presented to the MCC Executive Committee call for a second West Coast forestry project, a three to five member unit in Western Canada, a team in the South to provide leadership in racial acceptance, and a mobile medical clinic in Haiti which would work out from the Grand Rivere du Nord Hospital. That a project for Mexico be investigated was also recommended.

Representatives on the new working committee include: Leo Driedger, General Conference; Isaiah B. Harley, Brethren in Christ; Ray Horst, Mennonite Church; Marion Kliewer, Mennonite Brethren; Paul G. Landis, Lancaster Conference; Edgar Stoesz, Evangelical Mennonite Brethren; Arverd Wiggers, Church of God in Christ Mennonite; Daniel Yutzy, Conservative Mennonite.

EIRENE TO EXPAND IN MOROCCO

EUROPE—Meeting Nov. 24-25 in Kassel, Germany, the *Eirene* Administrative Committee decided to undertake three projects in Morocco after hearing a report by C. L. Graber (Goshen, Ind.) who is on a special assignment studying *Eirene* outreach in northern Africa.

Eirene, Greek work for peace, is the International Christian Service for Peace organized in Europe in 1957 as an outgrowth of a conference involving the Historic Peace Churches and the International Fellowship of Reconciliation.

Three *Eirene* men will help three experienced missionaries handle a recuperation home for about twenty-five needy Algerian girls at the Doran orphanage in Ain Leuh as well as operate an experimental and demonstration farm. Three men are already there doing construction work.

A unit of six to ten men is projected for the Oujda Farm being developed by the Algerian Red Crescent (counterpart of the Red Cross) for up to 700 Algerian men whose families are left in Algeria. The project will include a training program in house building, gardening, farming, and basket weaving.

Slum clearance in Rabat will occupy a third group of six to twelve men in making cement blocks and helping poor families co-operate in building their own homes.

The MCC-Brethren Service Commission complement of *Eriene* personnel will be brought up to ten and it is hoped that with the passing of the conscientious objector law at least another ten Europeans can be assigned to Morocco. Graber is now in Morocco making final arrangements for these projects.

our churches

EXCHANGE STUDENT SPONSORED

Buhler Church, Buhler, Kan.: Homer R. Goertzen was ordained as deacon Nov. 1. The annual Mission Festival was observed Nov. 22, with Orlando Waltner and Gerald Stucky as mission speakers. Margaret Kroeker, an exchange student at Bethel College from Bolivia, S. A., spoke at the youth fellowship Nov. 25. Our church is helping to pay this year's tuition for Miss Kroeker. A new proposed church constitution is being considered by our congregation with final adoption to take place Dec. 29 at our annual business meeting.—Mrs. N. D. Esau

MISSIONARY CONFERENCE HELD

Garden Township Church, Hesston, Kan.: Baptismal services were held Nov. 1, for Shirley Ewy, Karen Ewy, Richard Voran, Douglas Bartel, and Stanley Vogt. Our church recently took part in helping with MCC canning for relief. Our annual missionary conference was held the evenings of Nov. 18-20 and all day Sun., Nov. 22, with a basket dinner at noon. Speakers for these services were John Thiessen, representing our Gen. Conf. missions, Mr. and Mrs. Herb Ediger, and Mr. and Mrs. Alvin Bergen of Ethiopia, and Miss Floreine Dirks of Nigeria. Virgil Dirks brought the closing message Sun. evening.—Mrs. Ferd Neufeld

WMS SPONSOR ANNUAL FELLOWSHIP SUPPER

Butterfield Church, Butterfield, Minn.: Mountain Lake Bible School Supt., Harold Warkentin, portrayed Christ's life and mission on earth through panorama on Sun. morning, Nov. 8, in lieu of our pastor who was holding services at Bridgewater, S. D. At the CE program in the evening, the Ben Nickel family presented their work under the Gospel Missionary Union through slides, synopsis, and song. The women's mission society sponsored their annual fellowship supper Nov. 10. Special guests were our former interim pastor, Wesley Jantz of Eureka, Ill., and the Peter Nickel family who brought interesting slides of the Minfield Children's Home at Auke Bay, Alaska. Nov. 15, a wedding reception was held for Leo and Barbara Pankratz who were married Oct. 10 at Lynn, Mass. Leo is the son of Mr. and Mrs. John C. Pankratz of our congregation. The newly-weds plan to leave in Dec. for Mexico where they will be missionaries to the Miztec Indians under the Wycliffe Bible Translators, Inc. They spoke and showed pictures of their work Nov. 22.

CHRISTMAS CANTATA GIVEN

Apostolic Church, Trenton, Ohio: In October, Pastor Kenneth Shelly held a "Roundup Party" for the teen-agers. This age group is now meeting twice a month for religious and social fellowship. Material to be used for visual aid instruction in Sunday school classes and church organizations has recently been purchased. A film on smoking as a possible cause for lung cancer was shown at the November Brotherhood meeting. The Mennonite Christian Service has completed and given away 15 quilts to needy people. On Nov. 29, our pastor and choir presented a half hour worship program on radio station WPFB, Middletown, Ohio. On Dec. 19, Mennonite League held a covered dish supper, after which the group decorated our church for Christmas. The Christmas Cantata was given by the choir on Dec. 20. The children's Christmas worship was given that Saturday morning.—Frieda Zigler

FAMILY STUDY SERIES HELD

First Church, Bluffton, Ohio: Our family church night study series covered a wide range of Christian concern. The subjects chosen were "The Christian's Responsibility in the World," "The Christian Family," "Bible Study Group," "Living Religions," and "Teachers Training." Donald Nester, a Mennonite ministerial student at Bluffton College was appointed to assist the pastor for the coming year. Mrs. Nester is a nurse at the local hospital. Both are from Pa. College students under the direction of Mrs. John Purves gave a play, "One of the Least of These," for a Christmas meeting of our church's three missionary groups. The Choraliers furnished the music. Universal Week of Prayer is being observed this week. The young people of the church will have charge of the program on Sunday morning during National Youth Week. Mary Irene Smucker was the winner in the Prince of Peace Contest. She will participate in the County contest later. Pastor Jacob Friesen was in Winnipeg recently, serving as adult adviser in the YPU Council meeting. The Central Dist. Conference was represented by David Yoder from the high school age group.

SPECIAL BIBLE SUNDAY SERVICE

Hanston Church, Hanston, Kan.: In commemoration of Mrs. Susie Bamberger's ninetieth birthday, open house was held at the home of her sister, Mrs. Eugenia Miller's home, Sept. 20 from 2 to 5. Pastor and Mrs. W. Harley King reported on the conference at Bluffton the evenings of Sept. 20 and Oct. 18. Andrew R. Shelly of Newton spoke on "What Mean These Stones," which was followed by the color film, "This Day." Several from our church attended the SS Convention at Halstead, Kan., Oct. 4. Mrs. Mina Ewy, a charter member of the church, passed away Oct. 14 at the age of 88. Communion services were held Oct. 18. Pastor King attended the Western District Conference at North Newton, Oct. 24-28. Mr. and Mrs. Edward Sebes, Mr. and Mrs. E. E. Hirschler, and Donald Sebes attended some of the sessions. The reports were given the evening of Nov. 29. E. E. Hirschler, a layman, spoke on "Jonah, a Type of Israel," Nov. 8. Reuben L. Siemens, pastor at Ransom, Kan., brought the Christian Life Service messages Nov. 8-10. A fellowship supper in the church basement was enjoyed by the congregation Nov. 15. This was followed by a report and colored slides on Pax work by Lowel Goering. Union Thanksgiving services were held at the Baptist Church Nov. 25. The film, "The Miyazak Story," was shown the evening of Dec. 6. Midweek Bible study and prayer services started Dec. 2 at the parsonage chapel. Donald Sebes left Nov. 29 for Bethel College where he enrolled for the winter quarter. On Universal Bible Sunday unusual Bibles were brought to the evening service. Missionary Peter Derksen from Japan visited our church the evening of Dec. 15.

NEW OFFICERS TAKE OVER

Bethel Church, Hydro, Okla.: Our SS elections and church business meeting has been held and new officers took charge the first of Jan. 1960. Philip Gregg was baptized and joined our fellowship Dec. 6. Following this we were all welcomed to a spiritual fest around the Lord's table. In the evening Pastor Pau Isaak spoke at our Mission Festival The Isaaks left on Dec. 17 for Henderson, Neb., where he will serve a associate pastor. A children's consecration service was held on Nov. 29 —Wilfred Ewy

FOUR-DAY FESTIVAL

Bethesda Church, Henderson, Neb. Our Thanksgiving festival feature "The Church Is the Mission," began on Thanksgiving morning with the traditional children's processional a they brought their offerings. This was followed by messages (one for the chidren) by Malcolm Wenger Topic for the evening service was "God's Trust in Us to Share Ou Faith," given by Leron Peters (recently returned Pax man from Jordan), by Malcolm Wengers from Montana, and by Gerald Stucky from Colombia. Friday morning Leron gave his impressions of visits to our mission stations; Gerald Stucky and Malcolm Wenger on "The Implications of Sharing the Gospel Today." Mission Circle I served a fellowship meal at noon with proceeds going to missions. Discussion groups met in the afternoon centering discussion on how to relate the church at home with the church on the field. Friday evening the film, "The Miyazaki Story," was shown, preceding a prayer service led by Gerald Stucky and Malcolm Wenger. Saturday morning organi ation executives met to discuss the promotion of the missions program. Saturday evening, special youth night services featured Leron Peters showing slides and speaking on Pax experiences. Sunday morning Gerald Stucky used "The Church Is the Mission" as the topic for our worship service message, and in the evening both Brother Stucky and Brother Wenger spoke on "Fellow Workers for God" at a consecration service. Mr. Davis Bailey accompanied Malcolm Wenger to our festival and shared in the services. Carlyle Groves of Newton again brought a book display, as he did last year. It was a tremendously challenging four days and we appreciate all efforts of those who made it so. Offerings taken during these days totaled $7060.07 with another $1842.52 in special projects raised throughout the year by various classes. At a congregational meeting on Oct. 2 the congregation voted to extend a call to Paul Isaak, pastor of the Bethel Mennonite Church at Hydro, Okla., to serve as associate pastor for a two-year term. We are happy to report that the Isaak family arrived on Dec. 8. Other items for consideration at the same meeting on Oct. 2 were final adoption of a revised constitution to extend an invitation to the 1960 Northern District Conference to meet here. This has been accepted and we are looking forward to that event next summer. Union meetings scheduled for Sept. 20-27 on "The Church" and "Christian Stewardship" with Milo Kauffman as speaker were interrupted midway by the death of his son. Midweek services resumed Oct. 29. Choir rehearsal and discussion and prayer groups meet at 7:30 Thursdays, and at 8:30 everyone gathers for a joint meeting studying the book of Job. Andrew Shelly was in our community Nov. 15 in the interests of the Seminary. The CE groups and fellowship have finished a series of studies on mental health. William Stauffer traveling in the interests of Mutual Aid, Inc., spoke to us on Dec. 6. The MCC meat canner processed meat on Dec. 4 and 5.

—Mrs. D. P. Ratzlaff

into the beyond

Abe Schultz, member of the First Mennonite Church, Glendive, Mont., was born April 1, 1906, and passed away Dec. 6, 1959.

Henry B. Wiens, member of the Bethel Mennonite Church of Inman, Kan., was born July 5, 1889, and died Nov. 25, 1959.

Mrs. Cornelius C. Friesen, member of the Lehigh Mennonite Church, Lehigh, Kan., born May 1, 1887, and died Dec. 4, 1959.

our conference

continued from last page

MISSION TO LENGUA INDIANS DEDICATED

Buildings at the Loma Plata mission station in Paraguay were dedicated in October. The mission was begun by Mennonites of the Menno Colony to serve Lengua Indians in the area.

In the dedication address, Bernhard W. Toews emphasized the fact that this is the Lord's work and that He has done great things. The first meeting place was a small clearing under a shade tree, with tree trunks for benches. This was also the first school. At first there was little thought of expansion; however, with assistance from friends in Canada and from the General Conference Mennonite Church, a schoolhouse was constructed.

Since then, a church has been built, and more recently, a mission compound and dwellings for the workers. The year's building program cost $3,000. The workers at Loma Plata station have expressed sincere thanks for the support which they have received from North America and from churches in Uruguay. A total of 600 days was given in voluntary service to the building project by people from the Menno and Neuland colonies.

Workers at the station are Mr. and Mrs. Bernhard W. Toews of Menno Colony, who are partially supported by the General Conference; and Eleanor Mathies from Cottam, Ont. Mission work has been begun at three locations.

"They (Lenguas) are loving and friendly Indians, who appreciate the help we give them," said Miss Mathies at the dedication service. She related an incident illustrating the childlike faith of Lenguas who have accepted Christ and the deep spirituality of these people. A severely ill patient, who was believed to be near death, was visited after an evening prayer meeting. Kneeling by the patient's bedside, one after the other prayed confidently. The patient is now fully restored. Miss Mathies is a nurse; but, because of the lack of a teacher for the mission school, teaching responsibilities have been added to her duties.

More and more of the Lengua Indians are applying for baptism. Those presently receiving instruction number about forty.

BOARD MEMBERS PLAN TRIPS

A member of the Board of Missions and a representative of the General Conference on the Congo Inland Mission Board will represent the Conference in other countries early in 1960.

Walter H. Dyck, Aberdeen, Idaho, leaves for Lower Latin America to attend the South American Mennonite Conference. He will study and discuss possible ways of co-operation with South American Mennonites and seek to find ways to engage in joint activities with other Mennonite conferences.

Lotus Troyer, chairman of the Congo Inland Mission, will visit the Belgian Congo. Much has been said recently about the struggle for independence by the Congoese. The purpose of the visit of Mr. Troyer and other members of the CIM is to establish an indigenous church in the event that there should come a time when missionaries are no longer welcome in the Congo.

PEACE PROMOTED IN JAPAN

Mennonite Central Committee has for five years sponsored a representative to promote the cause of peace in Japan. Executive secretaries of the several Mennonite missions in Japan, studying the need for peace promotion on the mission field, proposed several possibilities, and missionaries on the field that the boards should appoint someone to relate himself to the missions program and direct the peace promotion aspect for all the Mennonite missions.

The Mennonite Board of Missions and Charities of Elkhart, Ind., has now offered to appoint someone to this position. This person will be charged with the special assignment of promoting peace in the interest of all the Mennonite missions in Japan.

MCC continues to promote peace in the Far East and is studying the possibilities of and problems involved in a peace program in the Belgian Congo.

our conference

P. K. REGIER RETIRES

P. K. Regier retired from the position of executive secretary of the General Conference Mennonite Church on Dec. 31. He is succeeded by Erwin C. Goering.

During the ten years Mr. Regier served in this office, his influence has been widespread. He has interpreted the function of the Conference to congregations in Canada, Mexico, South America, and the United States, dealing with various concerns and problems. In order to co-ordinate the work of the four boards and to promote an integrated program in the Conference, it was necessary for him to acquaint himself with the objectives of each board. One of the large items has been to guide the planning and preparation for the triennial conferences and the annual Council of Boards.

Conference leaders are deeply grateful for the efforts Mr. Regier has put into his work. They know that they can continue to look to him as a resource person. In a gesture of appreciation, the Conference officers, board members, and others honored him at a breakfast during the Council of Boards sessions in Berne, Ind., in December. Various expressions of appreciation were given by fellow workers in the Conference. Having become well known throughout the Conference, he will continue to have contacts with the congregations.

Mr. Regier's work involved considerable travel. He made a trip to Europe to attend the Mennonite World Conference in 1952 and again in 1957; and to South America in 1958, visiting the mission in Colombia and Mennonite congregations in Paraguay, Uruguay, and Brazil. Many occasions called him to district conference meetings, and invitations from individual congregations were frequent.

One aspect of Mr. Regier's work has been that of helping congregations find pastors as well as helping pastors find placement. He will continue as secretary of ministerial placement for the coming year, spending a day a week in the Central Office.

To his friends and co-workers Mr. Regier is known as a man who appreciates good music and whose home is open to people of all ages who care to share his recordings. To the children "Mr. P. K." is known as an inexhaustible source of entertainment. To his neighbors he is the man to join in a game of shuffleboard before supper.

Mr. Regier's association with the General Conference is of long standing. He was a pastor in several of the Conference's congregations for a number of years before coming to the position of executive secretary. For several years he and his wife, who died in 1954, served in Wayland, Iowa; for fourteen years in Moundridge, Kan.; and for seven years in Reedley, Calif. He is presently serving as interim pastor of the Hoffnungsau Mennonite Church near Inman, Kan., and will be there until June.

CENTENNIAL COMMITTEE PLANS STUDY CONFERENCE FOR JUNE

Plans are complete for the Centennial Study Conference at Donnellson, Iowa, June 20-23, 1960, as has been announced by Cornelius Krahn, chairman of the Centennial Committee. Theme for the conference is "Christian Unity in Faith and Witness." District conferences have been invited to appoint delegates to this conference.

Host to the conference is the Zion Mennonite Church at Donnelson, which was a charter member of the General Conference and would probably have been the setting for the founding of the Conference, had it not been for better railroad connections to West Point, Iowa, in 1860. Neighboring congregations will assist with preparations.

Although attendance at the study conference will be limited to delegates and some guests, public meetings have been planned for Monday evening, June 20, and afternoon and evening of Tuesday. Plans are under way for a tour to historic places of the Donnellson and West Point communities.

The program was prepared by the Centennial Committee and approved by the Executive Committee at the Council of Boards meeting in Berne Ind., early in December.

CHURCH BUILDING IN ASUNCION

Plans are under way to construct a building to house the Mennonite church in Asuncion, Paraguay Channeling their funds through Church Extension Services, Inc. the Boards of Missions and Christian Service are contributing toward this project. Lots have been purchased, and building is to begin shortly.

Approximately 250 people attend the church in Asuncion, at presen meeting on Sunday afternoon in a Plymouth Brethren meeting house Of these, forty are members. Mos of the others attending the service retain their membership in congregations in the colonies. Members o several other Mennonite denominations also join in worship and fe lowship while in Asuncion. Thi church serves also twenty or mor Mennonite Central Committee personnel. Pastor of the church is Henry Dueck of County Line, Britis Columbia, who with his wife serve under the Board of Missions. (Th Duecks are presently on furloug in Canada.)

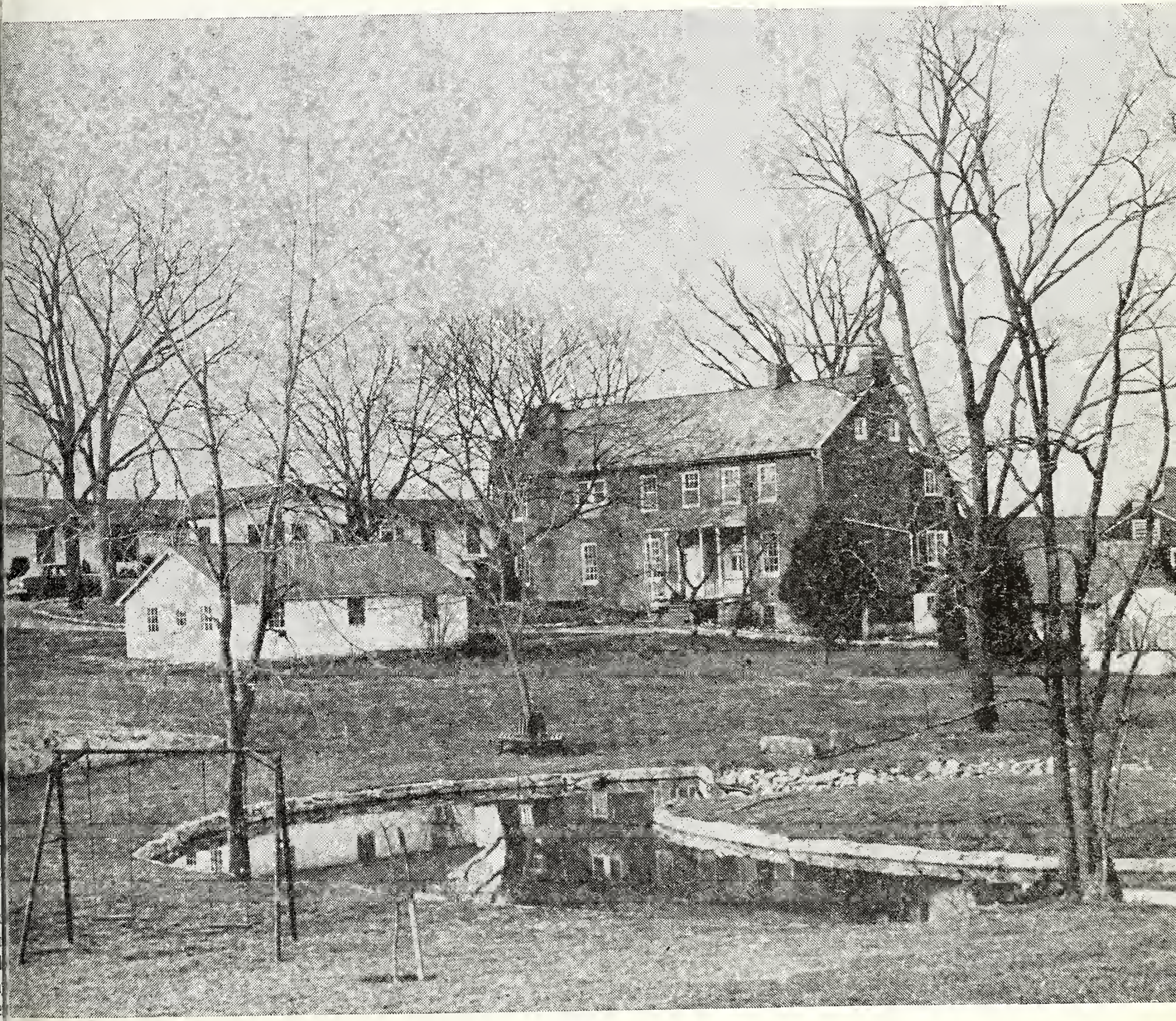
Asuncion is the commercial, cu tural, and transportation center fo all of Paraguay. With the compl tion of the Trans-Chaco Roadway there will be more and more Me nonites coming to Asuncion. A buil ing is urgently needed for the important part the church has to pla helping people in relocation an drawing together people of simila faith.

ASSOCIATED
ELKHART
LIBRARY
ARIES

JANUARY 12, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



BROOK LANE FARM COMPLETES FIRST DECADE OF SERVICE

in this issue

ARTICLES
BROOK LANE FARM COMPLETES FIRST DECADE OF SERVICE 19
THE UNSUSPECTED SACREDNESS OF LIFE
By Paull E. Harder 20
A PRAYER OF APPRECIATION
By Laurine Quiring Epp 21
WHENCE HAVE WE COME?
By Howard D. Raid 21

DEPARTMENTS
EDITORIALS 18
THE READER SAYS 23
FOCUS ON CHRISTIAN CONCERNS 24
MENNONITE YOUTH
Memo from an Old Maid 25
OUR SCHOOLS 28
MCC NEWS 28
OUR CHURCHES 29
OUR CONFERENCE 32

of things to come

March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.
April 10—Palm Sunday
April 15—Good Friday
April 17—Easter Sunday
May 26—Ascension Day
June 5—Pentecost (Whitsunday)

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menna Schrag, Carnelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 2**

editorials

YEAR OF ADVANCE Special attention will be given th year to the beginnings of the General Conference one hundr years ago in Iowa. Some background material will be publish from time to time in this paper to give a setting for the bett understanding of these beginnings. The special study conferen in the Iowa location in June should prove to be one of the si nificant events of our church year.

However, in beginning the second hundred years of chur history, we should do more than look back into the past. T present and the future should demand our serious attention. the first hundred years were times of adjustment and establis ment, the second hundred years should see some remarkal growth and expansion.

Being now well established should not mean that we are firmly fixed in a rut that we cannot move out into the nee spots of the world all around us. Perhaps we have taken too lo time to simply "establish" ourselves. Perhaps now we need to shaken out of our isolation and become more active witnes bearers to the cities and to all needy peoples everywhere.

We may have been too much engrossed in making ourselv comfortable the first hundred years. Now we need to have more sensitive conscience concerning the spiritual needs of peop all around us; sensitive enough to make us uncomfortable mer ly to continue as we have been.

New situations demand new adjustments and new underta ings. In the spirit of the pioneers, we need to launch out und our Lord's guidance into the unfinished tasks which this ye and this second century of history will have to face.

This is not a time to merely glory in our past, but a time plan prayerfully for new endeavors. This is not a year to sett down in comfortable ease, but a year to advance. This is not time to fence ourselves in, but a time to burst the walls isolation and launch out where God may lead!

THE TREASURES OF THE SNOW No wonder children li snow. There is a sort of fairy magic about the way it chang the landscape that causes everyone to thrill at its sight beauty. The dull, drab earth becomes transformed into gliste ing beauty as the magic carpet covers it. May we never becon too old to thrill at the transforming power it displays.

In the Bible, one of the beautiful allusions to snow is t famous verse from the prophet Isaiah: "Though your sins be scarlet, they shall be as white as snow." Here is indeed a hopef promise. Lives blotted and spotted with sin can become as whi as snow through the forgiving power of God's love.

It is clear that we cannot erase our sins by ourselves. It only through the goodness and forgiveness of God that a li can be so transformed from a drab existence to sparkling beaut The Psalmist prays: "Wash me, and I shall be whiter than snow This is a good prayer to repeat throughout the year.

rook Lane Farm Completes irst Decade of Service

HIS year Brook Lane Farm, the
first mental hospital sponsored
the Mennonite Central Commit-
e, completed its first decade of
eration. Brook Lane's ten years
Christian ministry healing men-
lly ill shows, simultaneously, a
cord of successful service and a
allenge for the future of its work
treating the emotionally dis-
rbed.

Statistics illustrate the enlarged
treach of Brook Lane's services.
eginning with personnel and fa-
lity limitations, Brook Lane, lo-
ted in Hagerstown, Md., has since
s 1949 opening expanded its 23-bed
stitution to 38 beds in 1954. The
tients are served by a staff which
as increased to 41, allowing at least
e staff member for every patient.

On Jan. 21, 1949, the first patient
as admitted to the hospital. Since
e first admission, 2,742 more pa-
ents have sought help within the
ospital's clinical rehabilitation pro-
ram. Many others have received
id through Brook Lane's outpatient
ervices.

Brook Lane's services have not
een confined to Mennonites. In fact,
nly about 13 per cent of its pa-
ents have been Mennonite. During
s 10-year history, 87 per cent of
e services have been for individ-
als of differing races, ancestry,
hurches, and religions.

rogram Birth

Motivation for a Mennonite oper-
ted hospital grew during World
Var II when many young men performed their alternative service in state mental hospitals. At that time most of the overcrowded mental hospitals were sparsely staffed and could offer only limited treatment to those who really wanted help. Mennonite workers found an amazing, critical shortage of therapy, of patience, of love, and of individual care. After their service, these men encouraged church leaders to establish church-owned mental hospitals which would operate on a maximum of Christian love and understanding as well as psychiatric skill.

Recognizing that its services are offspring of Christ's command to preach and heal, Brook Lane has pursued its program for those who live lives of uncertainty, insecurity, and loneliness and in a Christian way, hoping to give them a new outlook on life through hospitalization.

The history of Brook Lane's treatment program stresses the individual worth of each patient. Personal freedom is a significant part of the healing process. Companionship between staff members and patients to carry out the one-family idea is practiced to show patients that faith in Christ calls us to help one another.

Program Expansion

Though Brook Lane's physical structure has expanded and been immensely improved since the first years of operation, its idyllic pastoral setting has been maintained. The cooling, rural Blue Ridge Mountain setting of trees, shrubs, flowers, streams, hills, and pastureland is recognized as a timely stimulant of the farm's therapeutic program.

Brook Lane's first buildings included a brick house—over a century old—for kitchen and dining room and staff lounge purposes; the barracks, once used by the Civilian Public Service men, for dormitory and chapel facilities; and a 23-bed, one-story hospital building, which became an enlarged 38-bed building four years later. In 1956 when the new dining hall, kitchen, laundry house was completed the "Old Brick House" became, on one floor, a center for the crafts activities, and on the second floor, the staff lounge.

The barn, which in the beginning housed chickens, was renovated in 1952 to make a rustic modern recreation hall and a library, reading room, and lounge for patients and guests. At present, the second floor of the barn is being modeled into an auditorium and into a place where crafts, which has become an intricate part of the treatment program, can be carried on more effectively than in the "Old House." Over the years three new staff houses have been constructed. Now, of the total 41 staff members, only a few workers live off the grounds.

Other improvements of the 105 acre hospital ground marking its 10-year history are construction of a large pool at the bend of the brook below the Barn, building five rustic bridges which cross the brook, and a large athletic field. The athletic field across the brook from the farm provides adequate area for staff and patients for softball, volleyball, tennis, and other leisure activities. This fall a maintenance shop, garage and carport were completed.

Program Future

The first decade of Brook Lane Farm's open doors have been successful years of service to many who have received new health and peace of mind through its hospitalization procedures. All that goes with a mental hospital operation has gone through the ten years with the usual pioneering efforts; changes have had to be made, expansion has been necessitated and re-evaluation of the program was occasionally needed. For its services in the decade ahead Brook Lane recognizes that it must be alert to keep its Christian task on a superior professional level.

Administrator D. C. Kauffman, in a report of Mennonite Mental Health Services, affirms the hopes of Brook Lane Farm: "It is our prayerful desire that Brook La Farm is not maintained as just a other mental hospital but that continue to strive to offer a uniq service to the many mentally ill providing a Christian program sympathy, understanding, love, a the sincere welfare of mind, bo and soul of the patients who co to us for healing. Added to this wish to provide the best possil psychiatric care which a compete professional staff can give."

MCC News Serv

The Unsuspected Sacredness of Life

Paull E. Harder

AND Jacob awaked out of his sleep, and he said, "Surely the Lord is in this place, and I knew it not" (Gen. 28:16).

The power of God is just as real and mighty in the world today as in the days when the above passage was written. It is easy to say that God worked in the past, and that we will know Him in the future. But what about the present? If we have an absentee God, we do not have the God of Jesus Christ.

Where is God? Men have debated this question for thousands of years. We are interested in this question because it has a practical bearing on life.

The whole history of the Christian centuries has been fraught with efforts to recover the presence and power of God. "Show us a God that cares and knows. . . . Show us the Father, and it sufficeth us."

The most important thing to know is that God is in our lives. He is so close to us that we can speak to Him. God has a hand in everything, though we are often unwilling to admit it or are unaware of it. He was personally involved in the affairs of Abraham and Joseph. The man who builds often builds better than he knows, because God is working through him. This we see in the life of Luther, who lit dreamed that the great Reforn tion and religious liberty wou come about by what he was doi

We say that great discover were made by Galileo, Watts, Ne ton, or Columbus. We say, "It happened. . . ." But God has h hand in all human affairs. God everywhere.

We speak of the "house of Go just as if He were not in the f tory, the grocery store, or on t street. God calls not only ministe but physicians, lawyers, politicia and farmers. It is not the occu tion that counts as much as t man that is in that occupation. a man less holy because he do not preach? The Lord is in t church, the shop, the field, and t mill, even though we seem to kn it not.

The presence of God is too oft unsuspected in our daily lives. No ing helps the Christian to endu hardship as much as to know th God works through everything.

What a day it will be when Chr tians learn the joy of the prese of God in daily life. Let us seek t divine presence. Too often we ha to admit to ourselves, "Surely t Lord was in this place, and I kn it not."

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published ev Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Chu Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publicat Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNON Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

A Prayer of Appreciation

aurine Quiring Epp

DEAR God, I have come to the chapel tonight to pray. My hair as turned white; my face is deepy lined; my hands tremble. Yesteray the doctors told me that there s no hope.

It all seems so strange, "for when am weak, then am I strong." And ny hope is greater in Thee now han 'twas in youth. "Thou dost give ower to the faint; to them that ave no might, Thou increaseth trength. They mount up with wings s eagles; they run and are not eary; they walk and do not faint. . . Thou wilt guide me by Thy ounsel and afterward receive me o glory."

But tonight I have not come, dear ord, to pray for myself. I have ome to thank you for the teacher ho overlooked the mistakes I made nd who saw my potentialities. I m thinking of the teacher who saw e as a cherub at Christmastime. I m thinking of the one who played or me, when I sang all alone as a hild, setting my favorite poem to he music of a great church hymn. am thinking of the pastor who elcomed me into the church. And when, as a teen-ager, I wished with all my heart that I had been born a man that I might enter the ministry, I cherish in memory those who placed their hands on my shoulders and said, "I hope you marry one some day." I am thinking of the adults who saw in my youth capabilities of Christian leadership, and who, through their prayers and guidance and money, made my schooling possible. I am thinking of those churches who confided enough in me to use the knowledge I had gained through personal experience and training.

I am thinking of that bit of heaven Thou didst place in my arms, because Thou didst trust me to bring her up to follow in the steps of the Master Teacher. I want to thank Thee for the teachers who smiled upon her, wiped the little, running nose, placed the sugared Santa and the tiny picture in her moist and chubby hand. I want to thank Thee for the teacher who shared her pride in a new dress and the one who gingerly caught her pony tail as she swished by. I am thinking of the ones who encouraged her with words like "thank you," "well done," "do come back." I am thinking of the ones who opened the wonders of God's world to her—the history, music, poetry, biography, and stories of God's book with its mighty wisdom and counsel. I am thinking of the teachers who guided her in youth to find answers to her perplexing problems, who helped her meet other Christian young men and women, and who protected her from the pitfalls and the snares of youth.

I am thinking of the teachers who dried our tears in sadness and girded us with patience and strength in tribulations; and of the even greater teachers who seemed as happy over our good fortunes as we were, when they had so little themselves. It seems so strange that teachers pray so often for us and we so seldom for them.

Dear God, I have come to the chapel tonight to pray. Thou hast asked us to bring our tithes into the storehouse and Thou hast promised to open the windows of heaven and pour out a blessing that there shall not be room enough to receive it. These teachers have brought of themselves: their talents, their services unto Thy church and unto Thy creatures. Wouldst Thou open the windows of heaven and pour out Thy blessing upon them until they have not room enough to receive it? This is my prayer tonight, and I want very much to believe it. Amen.

---

rs. Epp is a homemaker in Parsons, Kan.

Whence Have We Come?

Howard D. Raid

Because of the interest in our onference Centennial, and the speial study conference to be held in owa, the birthplace of the Confernce, a series of three articles will e presented. These articles deal with the early history of the Iowa etting. This is the first in the series. Ed.

THESE articles are presented with the hope that they will give us insight to how some of our early churches were established, especially these two that played such an important role in the beginning of our General Conference.

Such an article is especially timely in a day and age in which we find again many of our people on the move. This time, not to new countries and lands across the ocean but into our cities and metropolitan areas, into our sprawling suburbs, and into our industrial metropolises. The problem, however, is essentially the same: how to build the church of Jesus Christ. And so we pause to look for a few moments at the methods used by these early people.

Here we shall see no strong institutional conference, no highly trained ministry, no organizational procedures well established, but principally the motivation of the Holy Spirit from within which drives

---

Howard Raid is professor of economics at Bluffton College.

these people to establish the church of Jesus Christ in their own communities.

Much of this material is taken from a brief history of the two churches the West Point Mennonite Church and the Zion Mennonite Church of Donnellson, Iowa. This history was written by Christian Showalter who served for many years as pastor of the Zion Church and secretary of the General Conference.

"In the autumn of 1839 the first Mennonites arrived in West Point Township, Lee County, Iowa, and settled there, with the hope that others would join them. This hope was realized by a gradual increase of Mennonites from year to year, and the need for mutual edification in the word of God was keenly felt. So there was great rejoicing when John Mueller, an ordained minister from Bavaria, planned to settle in their midst in the spring of 1845. But during the night before Pentecost, the day on which he was to have preached for the first time, he was attacked and murdered by a stab in the heart inflicted by robbers. Consequently, all hope in this respect was lost for some time.

"Finally in December, 1849, a meeting of all the Mennonites in this community was called for a serious discussion of what could be done for their spiritual welfare. This invitation met with the hearty approval of all, so a meeting was held on the first Sunday in Advent, where the matter was taken under prayerful consideration.

"Perhaps few meetings have ever been held where such a feeling of utter helplessness prevailed. Most of them had long been removed from contact with an organized church, with no man to turn to for help and advice, and everyone felt that something must be done if the Mennonite principles were to be preserved in their community. But their feeling of utter helplessness prompted them to throw themselves entirely on the help of God for the necessary light, wisdom, and strength, which could not be obtained from any other source.

"It was resolved to organize according to the handbook used in the Mennonite church of the Palatinate, Bavaria, at that time, and to adopt the principal rules and regulations of that church, and that on the following Sunday an election should be held to elect two preachers and three deacons. The brethren were admonished to prepare themselves through prayer for this important event.

"The election was held on the second Sunday in Advent with the following results: preachers, Jacob Ellenberger and John C. Krehbiel; deacons, Jacob Risser, Isaac Bergthold, and Christian Krehbiel.

"They now began to hold services, as best they could, in the different homes, but soon found that it was not advisable to continue this method indefinitely. Therefore they resolved to build a house for this purpose as soon as possible. However this was a difficult task under their existing condition, since the times were hard and there was very little money available. But again the proverb proved true: 'Where there's a will, there's a way.'

"Cash contributions were out of the question, but they laid the matter before their heavenly Father and resolved to donate as much labor and material as possible. The erection of a log house of proper size for the congregation progressed rapidly.

"They had the joy of holding the first service in the new house of worship on Pentecost, 1850, which was also the anniversary of the founding of the first Christian church, through the outpouring of the Holy Spirit. It was also the commemoration of the tragic death of the Mennonite minister, John Mueller. Through the gift of a half acre of ground by the murdered man's daughter, Elizabeth, and her husband, Christopher Schenk, the meeting house was built on the same plot of ground where he had met his death.

"In the meantime, the lack of ordained ministers who could administer the Holy Sacraments was keenly felt, for the whole congregation had genuine longing for the means of grace contained in the rite of Holy Communion. After thorough deliberation, they communicated (May 5, 1850) with their acquaintance, John Risser, an ordained minister living in Ashland County, Ohio, requesting him to favor them by coming and celebrating Holy Communion with them, ordaining their elected ministers and helping them complete thei organization. He declined the invi tation for various reasons and sug gested they ask Jacob Krehbiel o Clarence Center, Erie Co., Nev York. They did so (July, 1850), bu he declined because of his advance age.

"In the fall of 1850 a worthy an highly esteemed Mennonite minis ter, Henry Ellenberger, an elderl man from Germany, came to th community. It became unnecessar to look further for another ministe So on Pentecost, 1851, they had th joy of observing Holy Communio for the first time in America.

"During 1850 and several year following, the immigration of Me nonites from Germany increased b yond all expectation. The majorit of them settled about 8 or 9 mil away from West Point, in Frankli Township. It was therefore nece sary to organize a church of the own. This was an easy matter, sin there were several preachers mong them.

"Since many of the members liv in and near West Point and t meeting house was about four mil away, the wish was expressed have occasional services alternate in West Point and the 'Busc church. In the fall of 1855 servic were held for the first time in t district schoolhouse in West Poi and after that regularly every oth Sunday or holiday. The schoolhou did not prove satisfactory for the purposes because of its interior rangement, so they acquired an o log house on the edge of town f church services and German scho and used it for those two purpos for several years. Daniel Hege, Mennonite, trained for the minist came into their midst and took ov the work of the school. But sin the congregation was still small a their means were limited, the scho had to be discontinued, although continuation would have been des able.

"In the meantime the old log hou became dilapidated and unfit f use, and so the desire for a chur building of their own in West Poi grew stronger. For several yea they used the German Method church for their services."

(End of part I)

the reader says

Vhat About the Old Testament?

"Must we disregard any portion f the Old Testament to be a true llower of Christ?"

Paul in 2 Timothy 3:16, 17 writes, All Scripture is given by inspiraon of God, and is profitable for octrine, for reproof, for correction, or instruction in righteousness: hat the man of God may be perect, throughly furnished unto good vorks."

If the Holy Spirit put His aproval upon the writings of the O.T., s anyone to question its imporance?

In the November 10 issue of *The Iennonite* under "The Reader Says," he writer holds the view that in rder to be a true follower of Christ, ertain writings of the O.T. must e put into the background.

It is one thing to ignore and disegard Scripture, and quite another hing to rightly divide the Word.

The first Testament was perfect or the purpose for which it was lanned, as an index finger pointing o the future.

Under the dispensation of law, var and taking life was justified y God, but never apart from God's irect orders. The shedding of man's lood was the result of Adam's sin, nd God who is omniscient in His ivine will carried out His plan ntil the fulness of time. We read n Galatians 4:4, 5, "But when the ulness of time was come, God sent orth his Son, made of a woman, nade under the law, to redeem them hat were under the law, that we night receive the adoption of sons."

Our present warfare is not with uman weapons (2 Cor. 10:3, 4), but ve are warring against evil forces n the heavenlies (Eph. 6:12-18).

In the O.T. wars, defeats and ictories can be compared to our resent battles. Jesus did not disregard the teaching of the O.T. In Matthew 5:17 we read, "Think not hat I came to destroy the law, or he prophets: I am not come to destroy, but to fulfill."

The Lord Jesus frequently referred to the O.T. writings. For example, in Matthew 12:3-5 David, to whom Christ is referring here, was a man of war, but He is quoting O.T. Scripture to confirm a certain truth.

The writer in the book of Hebrews, when emphasizing faith, refers to the O.T. saints—how they through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

The writer in *The Mennonite* further states, "Why then don't we concentrate on Christ's teaching instead of getting us and our children all confused about teachings which Jesus repudiated?" I have read the Old and New Testaments through different times and I do not find anywhere where Jesus repudiated any of the O.T. teachings, neither need we fear to confuse our children by teaching them what is written if we rightly divide the word of truth (2 Tim. 2:15.)

Christ was God, and it was He who gave the command to the Israelites to fulfill His purpose. It was He (Christ) who said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). If we take out certain portions out of the O.T. that have to do with war what are we going to do with the books of Genesis, Exodus, Psalms, and other portions that contain the teaching of God's love, righteousness, justice, mercy, and faith in connection with the battles that were fought? Furthermore, if we teach our children the writings of all the Old Testament, they will know that the wars, bloodshed, and hatred were the result of sin, and that in Christ we have the new and living way.

No doubt God knew that we needed all that is written else He would not have given it to us as so clearly stated by Paul through the guidance of the Holy Spirit in 2 Timothy 3:16, 17: "*All* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto good works."

J. W. Bergen
Colby, Kansas

Dear Editor:

In regard to the letters concerning Old Testament teaching, has the time really come when, in our own Conference, some do not believe in the total inspiration of the Scripture; in fact, consider some parts "dangerous"?

How do they explain John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God"? Before Christ came there was a fulfillment of the Old Testament.

In Luke 25:25-27 Christ himself says, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

2 Peter 1:21 tells us: "For the prophecy came not in old times by the will of man; but holy men of old spake as they were moved by the Holy Ghost." And 2 Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Surely we must admit this includes *all* Scripture, not only parts that appeal to us. Who are we to discern which is inspired and which is not, if that be the case? How it must grieve our Lord to have people who claim to be His children, reject His Word, for if we reject part, we reject all.

The Old Testament stories are given to us as an example as we are told in 1 Cor. 10:6, 11: "Now these things were our examples to the intent we should not lust after evil things, as they also lusted . . . now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

As for telling these stories to our children, can we protect them completely from hearing stories of crime, war, sin, and lust in our present day? Or studying about wars and bloodshed in history at school? Then why "protect" them from inspired Bible stories?

Mrs. Orison Sprunger
Berne, Indiana

Poison in Our Food

What has been said about poison in cranberries is right in line with so much in our life that needs to be illuminated by the searchlight of truth.

And since we are involved, I wish to call the attention of our readers to the fact that many of the additives and preservatives that go into the foods which we buy in the grocery store are poisons. Anyone who is interested should write to: Health Research, Mokelumne Hill, Calif., and ask for: *Your Health in Danger*. This is a short report from the Congressional Record on the subject of poison in foods. (10 copies for 25 cents. 100 for $1.25) When you read this report you will be amazed at the poisons that find their way into our food supply. Our Congress is concerned about this, but what can they do as long as we are not enough interested in our own health to work with them to clean house?

This subject has been on my mind since I have read the book: *The New Drug Story*, by Morris A Bealle, ($4.00). The book concerns itself with poisons and how they are related to our life. If there are any readers of *The Mennonite* who are interested, I would suggest this book.

J. P. Baehr
Newton, Kan.

A nation without a mission

Focus on Christian Concerns

Frank Epp

If there is any sense of national purpose in America at the beginning of the sixties it is little more than overtaking Russia.

It's a ridiculous paradox, but from here on the pace-setter for the US is the SU. Our budget will be compared to her budget. Our science tested by her science. Our educational effort will be measured by her educational direction.

But this narrow vision and mission will prove as disappointing as it is futile. All the money that can now be poured into Saturn or into scholarships for students cannot compensate for loss of national purpose.

Feverishly our propagandists explain that with just a little financial boost we can get to Mars first. But the launching pads tell a different story.

Soviet gains over America are not those of one car leisurely passing another after following close behind for a long while. Her area achievements are rather like those of a police car appearing from nowhere, overtaking, passing, speeding ahead and beyond almost faster than the eye can wink.

Whether we like it or not, Russia is a nation with a mission.

We may disprove of this mission but it still remains a mission.

Russia's horizons are suddenly unbounded. Her self-discovery so invigorating. Her capacity for work and incapacity for leisure so amazing. With her, education is a passion. Her geography, compared to that of Columbus, makes the moo just a little island off the coast o Spain.

Is America's mission no mor than to duplicate? Was our ideolog really that shallow? Was our leadership in international affairs actually only a self-image?

If only America's eyes could b opened, her mission could be a gran one, true to her historic traditions inspiring not only her own generation of beatniks but also the underprivileged peoples in suicidal desperation around the world.

What could it be? Economically it could be philanthropy, perhaps What the American people expect o DuPont and Ford, the world an God expect of America.

Socially it could be equality. Educationally it could be balance an soundness. Morally it could be genuineness and seriousness. Spiritually, it could be an unadvertised return to God. Politically, it coul be a sincere democracy. Have yo not sensed how unwilling Americ is to have democracy applied on world-wide basis?

Let America's government as and let her citizens pay a secon third of earnings as taxes. Mone will never substitute for a sense o mission. Whence will it come Where is the salt and where is th light?

Alas, as Martin E. Marty says i *New Shape of American Religion* the salt has lost its savor and bushel is hiding the light.

nez Seagle

N my desk drawer are two scrap- books. One is my own; the other that of my sister who is three ears younger.

Occasionally I leaf through the ages of each book. Even in my arly teens I kept clippings of jour- alists, poets, philosophers, and ather morbid novelists. In contrast, ıy sister preserved pages of glamor ints, suggestions from "Mi-Lady eautiful," and recipes. Some twen- years have not changed us much. nd, I suppose, if I am a career oman, the origins lie further back ıan the teen-age scraps.

Today I live in a world of books nd ideas. My chief interest is in rying to lift the horizons of stu- ent minds. And only a few days go my sister gave birth to her sixth hild, a son.

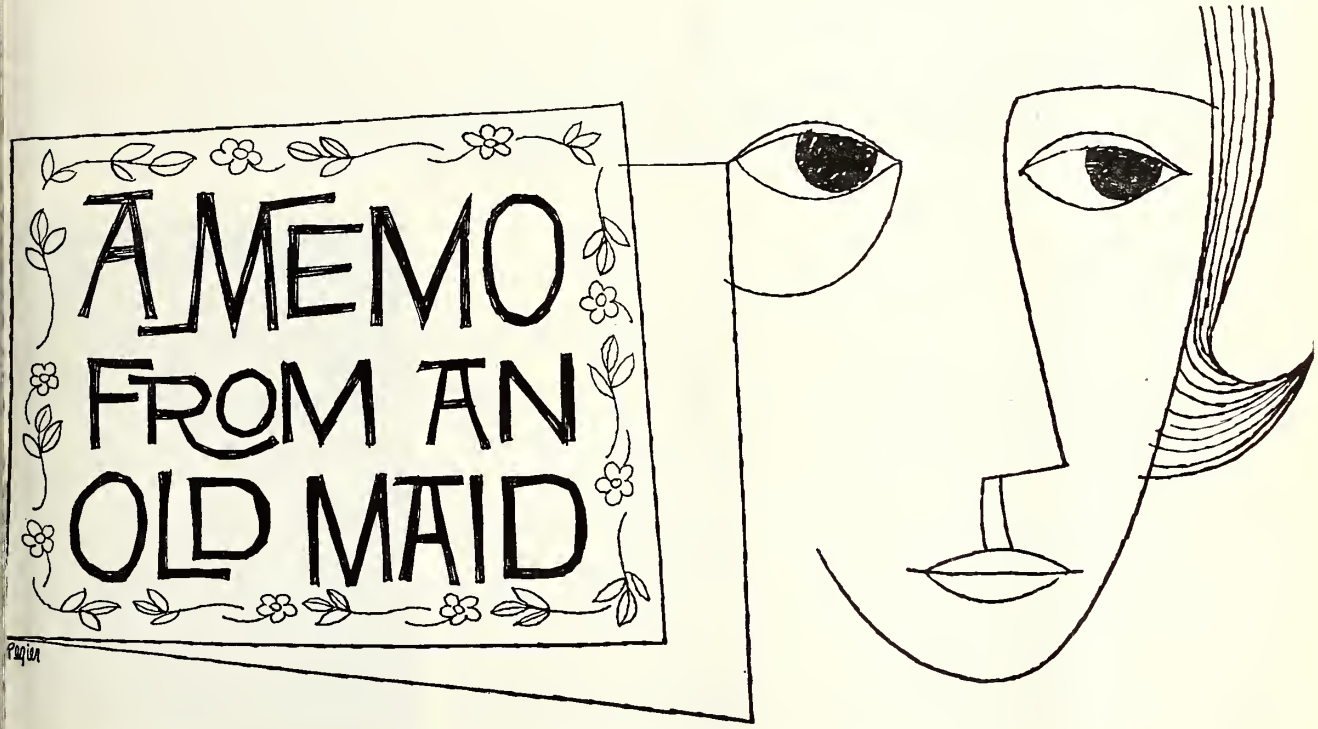
When did our careers begin? Sit- ing here this Christmas Day, I aise the question: *Have I fulfilled God's destiny for my life?*

Most people would say no. For example, Dr. Arthur J. Seegers of the Board of Social Action of the ALC stated at a meeting of social scientists in April, 1955: "The human being is divinely designed for marriage. 'Male and female created he them.' No other purpose of God for man is so plainly built into the physical structure of man as is this of marriage. And there is no holier purpose given man to serve than this of bringing forth and bringing up human beings. Here man and woman are procreators in the employ of the Creator. Besides, 'it is not good for man to be alone.' Husband and wife complement each other so perfectly that each is completed by the other. The theme of the bliss of couples elicits the finest of poetry and song. But here are the thousands of women whom no man ever asks to enter marriage. Of them it is true also that it is not good to be alone. Who sins, he that is not asked or he that does not ask? Is it a sin of omission by which these thousands of women just stand and wait, and an equal number of men also just stand—and what may they be waiting for? To be sure, the obligation to marry is not absolute, but it is there by God's design for man and society. To escape from this obligation means to come under a judgment of some kind; the matter can be weighed morally, and the conclusion would seem to be something other than approval."

Marriage Is Ordained by God

Well, that's pretty definite! And I'd be the first to agree that marriage is the ideal—and ordained by God. Unfortunately, such factors as the disproportion of the sexes in various geographical areas create havoc with the ideal.

The January, 1958, issue of the



Inez Seagle is professor of Bible and religion at Lenoir Rhyne College, Hickory, N. C. An extremely popular lecturer, she has earned an excellent reputation among her students.

Reader's Digest reports a surplus of 1,500,000 women of marriageable age. This disproportion will jump to 3,600,000 by 1975. In some countries of the world, as in Germany, the surplus of women is even greater. Unless we adopt a "Share the Husband" policy, I do not see how God's will—according to some churchmen—can be fulfilled.

This attitude of censure, however, is everywhere apparent. Sometime ago I stopped in a Do-nut Dinette for a cup of coffee. An eighteen-year-old girl sat by me. She already had eliminated two husbands via the divorce courts. Yet, it was obvious she felt quite superior to me because, she at least, had "captured" two.

Furthermore, most of the recent sermons I've heard on family life have been a rebuff to the unmarried. Occasionally after one of these, I'm inspired to go down to Skid Row, waylay some character, and ask him to marry me. One of these sermons could force me to it yet—or perhaps I could raise my status by joining the Roman Catholic church.

A Special Ministry Needed

Sooner or later the church must recognize that it is normal in our culture for ten per cent of the marriageable population to be unmarried. And since from a realistic point of view there is no possibility of marriage for many of them, we need a special ministry to these people. Rather than assuming attitudes which help to turn them into the characters the cartoons depict, we must be concerned with their special and unique problems.

Many persons desire and yearn for a mate. Since the desire is unfulfilled, energies are channeled into other directions. Spinsters belong to God, too, and their "careers" often are dedicated to Him. Often some person dubbed a career woman is in actuality a person living her life as best she knows without benefit of a husband.

To live out of a family situation is of course an abnormal condition. The most acute problem, as we often are reminded, is that of loneliness. And yet, this is not a peculiar problem of the unmarried.

In her book, *To Live Again,* Catherine Marshall speaks very pointedly to this issue. She reminds us that any person who lives alone continuously becomes a little warped. But it is equally true, as she reports, that the marriage ceremony is no guarantee that loneliness will be banished. People can be worlds apart in the same bed. And people who live alone may not necessarily be lonely.

I have read with keen interest both Bonhoeffer's *Life Together* and Heim's *Spirit and Truth.* These writers, as others, emphasize the contribution aloneness makes to the true spirit of community. I have a feeling with these men that Go seldom works wonders in a crow For those of us who live alone, w need to remember we are neve quite alone though we may be lon ly.

Unmarried persons, too, must fac up to the reality of sex. Sex desir is not sinful and like every othe urge makes itself known. To adm its presence is merely an admissio of normality. All of us need to lov and be loved—and love has man facets.

A Canadian doctor writing for th Associated Press reminds us that w can live without sex expression bu that we can never be happy with out some measure of affection. An there are so many people on whon we can "squander" our affection- the orphaned, the neglected age the bad boys, and lonely parent But even this constitutes a problen

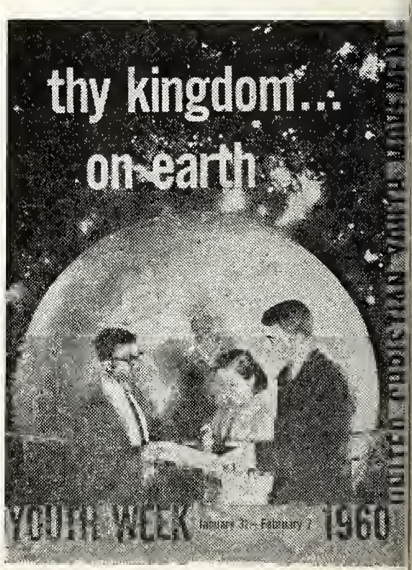
Your friends move into famil situations, have children of the own, grow distant, and make littl room for you in their plans. Every thing combines to give you the in pression of being "left out." Hol days are particularly trying unles you carry cheer to those more lon ly than you.

However, being left out of som things often gives you room to gro toward some better things. And, i a very strange way, often helps yo understand people more, not les

But it is at this point that you ar in danger of becoming a "careerist. Having more free time than othe persons you are apt to throw you self relentlessly into your worl

Plan Now for Youth Week

This is the poster being used across the country for National Youth Week, Jan. 31-Feb. 7, 1960. Plan now for a Youth Sunday service in your church's morning worship, Christian Endeavor, or youth fellowship. A bright two color, seventeen by twenty-two inch, Youth Week poster may be purchased for twenty cents from our Youth Office, (722 Main, Newton, Kan.). An interpretation of the poster, in the form of a dialogue between the three people on the picture, accompanies the poster. This is good raw material for a skit. (The interpretation takes about five minutes to read.) In many churches, young people will be leading in the Sunday worship service on Jan. 31 or Feb. 7. For resources check the *Youth Hymnary,* the "youth" section of *The Mennonite Hymnary,* the responsive reading index at the back of *The Mennonite Hymnary,* and two letters that were written to a young person—First and Second Timothy.



When there's nothing else to do, you can always go to the office or read the latest in your field or—so on, ad infinitum.

The circle is a vicious one and, unless you exercise extreme caution, you do become bent on success. This, at least, is the outward appearance. How seldom the public fails to realize that inwardly the heart, having missed its true home place, is merely substituting as best it can. Should people be condemned for this?

Career or Marriage?

The question of career or marriage is no longer the issue. The American public, according to the statistics, has accepted career *and* marriage. The vast majority of women who work are wives seeking to supplement incomes, express themselves, and raise the standard of living for the home. The big question now is how one can manage both successfully.

Few women make a decision for career alone. This is merely a tag attached when you do not marry. And most people probably think as I do. I did not consciously embark on a career and I do not consider myself a career woman though other people do. Several years ago a traveling salesman asked me for a date. I told him I had papers to grade—and that was no lie. Whereupon he retorted: "You're a career girl." I did not think of myself in that way at all. Rather, I thought I had a job to do and that was the time to do it.

Several years ago my niece remarked: "Aunt Nezzie, when I grow up, I want to be just like you—no husband or anything."

The remark startled me. It was the first sincere compliment to my single status that I had ever heard. But my response indicated that I had accepted the attitude of society. I remember reprimanding her gently and encouraging her to be like her mother. After this, however, I paid especial attention to remarks about my status. My friends are always embarrassing me. Their first question invariably is, "Aren't you married yet?" And the way they say *yet* is the cue for you to pull some mysterious stranger out of your hat or from under the sofa. When you don't, inevitably they think you're withholding the truth. There's bound to be someone!

It Isn't Easy!

I am equally bothered by other friends. One of my college classmates who has two lovely children remarked: "You've done so much with your life and I've done so little." And a few actually give the impression that they envy me. I can go anywhere any time. They'd love to do that.

I always want to tell them love is the world's best insulation against shock, grief, disappointments, and hurts. When I have had a bad day, there is no shoulder on which I can lean. Without that shoulder, I have gradually learned to fall on my knees, and this is the first lesson we must teach those who live alone.

As far as I can see, for the vast majority of people, every problem is accentuated by singleness — unless you are a genius, and even they have their share of emotional difficulties. Single men and women have a higher rate of suicide, nervous disorders, illnesses, and everything else in the book. It is so easy to be selfish when you live alone, to grow inwardly narrow and self-concerned, to think that the world owes you everything.

Any woman who chooses a career in preference to a husband should, above all else, be certain she has talent for what she has chosen. Most people are mediocre, not superior. And it is hard to live with mediocrity year in and year out.

A few years ago I met in New York City a young woman from Texas who labors under the delusion she someday will be a great star. For seven years she has worked herself to the bone—odd jobs in her spare time to pay for her voice lessons. In the process she has sacrificed every human contact except those essential to her career. There is one chance in a million that she will succeed.

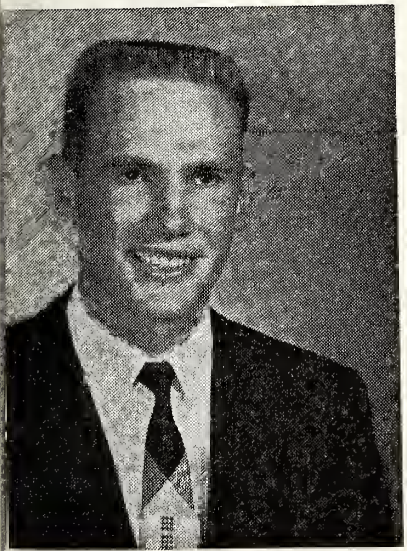
This, to me, is what a career woman is—a person who will sacrifice friendships and fellowship and the simple joys people ought to be having as they journey through the years, just to get ahead.

Our first calling is to belong to Christ. I believe He has ordained that we live in families. But when we cannot, I cannot believe that it is God's will that we withhold ourselves from the universe. Surely He wants to give us everything we have in His calling.

One can sit at home and lament one's fate, become bitter and unhappy. Or one can realize that after all there are a few great saints who managed to be God's though they seemed to belong to no one else. They scarcely had homes, let alone families.

I would not deliberately, however, choose a career. I would choose God and hope that His plan would unfold in my life, married or single.

—Reprinted from FRONTIERS, published by the Lutheran Student Association of America.



Meet Duane Friesen

Newly elected Faith and Life Area Chairman of the Young People's Union.

From Aberdeen, Idaho.

Sophomore at Bethel College.

Succeeds John Bertsche.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

SEMINARY ADMITTED TO ASSOCIATION OF THEOLOGICAL SCHOOLS

Mennonite Biblical Seminary has been admitted to associate membership in the American Association of Theological Schools, as a result of action on Dec. 5 by the executive committee of the association.

Making the first major step toward gaining full membership, the admittance means that the seminary has already met the following conditions for associate membership:

The school should have at least four full-time properly qualified professors giving their time to the work of post-college theological education . . . an enrollment of at least 25 students . . . operate predominantly on a post-college level.

The school should be in good standing with a recognized constituency of churches, and to neighboring theological schools . . . have a strong educational program and the stability to maintain it . . . a sufficient degree of separateness from any other institution to identify its assets, expenditures, and functions as a theological school.

BETHEL SENIORS TAKE ORAL COMPREHENSIVES

The Bethel College Senior Oral Comprehensive examination schedule released by Mrs. Vernelle Waltner, Assistant Registrar, shows that 97 prospective graduates go before three member faculty examining boards January 9, 16, and 23.

An average of eleven faculty boards will sit each Saturday morning to examine three students in turn, each in a one hour session. The examination may cover any aspect of the student's scholastic progress and will especially include the student's ability to organize and interpret the Book of Job from the Bible. Bethel Board of Directors, ministers, and lay community leaders are sometimes invited to sit in as members of the examining boards.

An evaluation report blank shows that the examiners will be interested in the basic motivation of the student, his interests and appreciations, reading habits, recreational habits, thought life, facility of expression, Christian-philosophical formulations, integration of subject matter and correlation with life situations, and on the quality of thought and expression.

Following the examination, the student may meet with the chairman of the examining board for a conference relative to his performance. The report is filed as a part of the student's permanent record of performance at Bethel College.

FREEMAN HONORS STUDENTS

The first quarter honor roll includes the following from the academy: Kenneth Graber, Burton Kaufman, Corene Mierau, Orville Ortman, Gayle Preheim, Della Kehn, Roger Kaufman, Janet Preheim, Reed Schrag, Eldon Senner, Carita Preheim, Lyle Preheim, Sherman Waltner, LeAnne Kaufman, Ruth Miller, LaDona Thomas, LaVonne Tieszen, Verona Graber, and Charles Kauffman.

The dean's list of college students included: Mrs. Erna Graber, Ida Gross, Carol Preheim, Virginia Ortman, Mavis Preheim, Darla Albrecht, Loren Preheim, Glennis Waltner, Mrs. Isabella Herman, Patricia Preheim, Esther Preheim, and Doyle Preheim.

CHRISTMAS AT ROSTHERN

Rosthern Junior College's annual Christmas banquet was held Dec. 12 and was attended by a record number of 225 persons. Peter G. Sawatsky, pastor of the Mayfair Church of Saskatoon, was the guest speaker.

The Christmas program was given on Dec. 13 at the local church. The Christmas story was given in music by the college choir. Numbers included were: "Wachet auf, Ruft us die Stimme," Handel's "And the Glory of the Lord" and "Hallelujah Chorus." Several students led in responsive readings, and approprate carols were sung by the chorale after the reading of Luke's account of the Christmas story.

MCC news and notes

GERMAN LANGUAGE PAPER BOOSTED

FRANKFURT—More than 22,000 copies of *Der Mennonit*, an MCC-initiated German language paper, were mailed between Nov. 30, 1958, and Dec. 1, 1959. During November, December, and January, free copies are being sent to 160 Swiss Mennonites, in an effort to stimulate more interest in *Der Mennonit*. "*Der Mennonit* in every Mennonite home" is the goal of the paper's sponsors.

Originally intended for Mennoni
refugees and new settlers, the
pages of *Der Mennonit* have becor
the one international German la
guage paper uniting all Germa
speaking Mennonites.

It is edited by Gerhard Hein (Be
lin), printed by Gerhard Schneid
(Mennonite printer at Karlsruh
and published by a small committ
headed by European MCC Direct
Peter Dyck. Distribution in Ge
many is handled in the Frankfu
post office, and circulation to oth
countries is processed at the Fran
furt MCC office.

MENNONITE AID SECTION TAK STEPS TO CARRY OUT HONDURAS PROJECT

CHICAGO — The MCC Briti
Honduras program, which was a
cepted by the Executive Comm
tee at the Akron, Aug. 29 meetin
is moving ahead. In addition to tl
recommendations which were a
cepted by the Aug. 29 Executi
Committee the Mennonite Aid Se
tion agreed to Orie O. Miller's su
gestions, growing out of his No
15-26 trip to Honduras, that a nur
be appointed for a two year ter
and that someone be selected to he
the colonies organize.

To fulfill the program structu
the Committee passed the recor
mendations that 1) Susan Hiebe
(Chortitz, Man.) be appointed to
two year term in a nursing clin
service with an assistant nurse hel
ing from Orange Walk base; 2) th
Adam Martin, a Mennonite busines
man from Maugansville, Md., l
commissioned to help colonies c
ganize as well as assist them
receiving available needed cred

In early 1958 Mennonite colonis
from Mexico began settling in Br
ish Honduras. They seem to ha
established good rapport with go
ernment and people. Over 360 fai
ilies totaling 1627 persons (775 a
children under 14) are primari
settled in three locations: one grou
on a 115,000-acre jungle land pu
chase in the extreme northwest co
ner known as Blue Creek settl
ment, a smaller group on an 18,0
acre purchase about 50 miles we
of Belize and a scattered group (pe
haps one-fourth of the total) c
farms around Orange Walk, 60 mil
north of Belize. The latter group

planning to settle on a 17,000 acre purchase at Shipyard, nine miles outh of Orange Walk.

MCC APPRECIATES CONSTITUENCY SUPPORT

AKRON—At year's end MCC is especially appreciative of good constituency support, emphasizes Executive Secretary William T. Snyder. "We are grateful for the way in which our constituents have undergirded the ministry of the 482 workers who served in the United States, Canada and 27 countries overseas in 1959. Our sincere thanks for loyal support throughout the program."

A 24-page annual report of MCC activity in 1959 will be available without charge after March 15. Requests for this illustrated interpretation of Committee outreach should be sent to MCC Information Service, Akron, Pa.

STOESZ SPEAKS AT HOSPITAL DEDICATION

HAITI — Edgar Stoesz, assistant VS director, represented MCC at the dedication of the Grande Riviere du Nord Hospital on New Year's Day. Although the hospital was constructed five years ago by the Haitian government, it was never used until MCC arranged to begin operation on Dec. 7.

In a speech prepared for the Jan. 1 dedication Stoesz said, "We are happy to dedicate this hospital as a place where the true values of life will be held. Jesus reminded us that we are to love others as we love ourselves. Reverent love for personality is essential to worthy living. It is in this spirit of compassionate love that was found in the ministry of Jesus that we have come to be your co-laborers in this most significant task."

PAXMEN ASSIGNED TO PAKISTAN

PAKISTAN — Two Paxmen are scheduled to leave for Pakistan early in 1960 to assist in a land reclamation project for Christian refugees in the southern Thal region of that far eastern country. The men, Arnold Harder (Mountain Lake, Minn.) and Marcus Lauver (Scottdale, Pa.) will be assigned to the West Pakistan Christian Council and will operate machinery in land leveling.

"This project will be somewhat similar to our Paraguay program and will require men with strong mechanical experience as well as the willingness to live in primitive surroundings," according to Executive Secretary William T. Snyder who visited Pakistan last July.

Edward Benedict, MCC director in India, will give general supervision to the men, with the work program under the direction of Rev. A. R. Clark. "Rev. Clark, an Anglican minister in his fifties, is completely dedicated to this resettlement project and I am confident that from a spiritual standpoint our fellows will be in good hands," Snyder added.

PAX CHORUS SINGS IN BERLIN

GERMANY — A 12-member Pax chorus directed by Robert Good toured in the Berlin area during the Christmas season. David Janzen, MCC worker in the Hammersteinstrasse home for refugees, arranged the itinerary and presented the spoken word. Most of the songs were sung in German.

Paxmen singing in the group were: Merrill Kauffman (Fairview, Mich.), James Good (Kouts, Ind.), Norman Frey (Rensselaer, Ind.), Jared Hoover (Detroit, Kan.), Daniel Rohrer (Ronks, Pa.), Daniel Harder (Mountain Lake, Minn.), Marlin Schrag (Pretty Prairie, Kan.), Mark Wadel (Shippensburg, Pa.), Allen Schmidt (Marion, S. D.), and Glen Moyer (Perkasie, Pa.).

our churches

NELLIE PENNER SPEAKS

Johannestal Church, Hillsboro, Kan.: At a mission program, Miss Nellie Penner was guest speaker. She showed slides of her work in India. Rodney Penner, a member of our church, recently returned from Germany where he was in Pax-service two years. At a CE program, he gave an illustrated talk of his work while in service. Holy Communion was observed on Oct. 4. A. C. Siebert from Orienta, Okla., was a guest minister during the western District Conference session. Our church took part in the meat-canning project this fall. Peace Sunday was observed with a sermon on peace by Pastor Esko Loewen. The junior choir sang at the song festival in Newton in Nov. 15. Mr. and Mrs. Menno Plett observed their 25th wedding anniversary on Nov. 15. Pastor Loewen and several members attended the Western District Conference in Newton. Andrew Shelly presented the needs of the Mennonite Seminary on Dec. 6. The annual harvest festival was held on Nov. 22 with a fellowship meal at noon. Roland Goering was guest speaker and also served at special meetings the following week. His topics were "The Senseless World in which We Live," "Light in the Midst of Darkness," and "Broken Spirits." An Advent wreath was placed in the sanctuary on the first Sunday of Advent. One candle was lit every Sunday before Christmas, until all four were lit on the last Sunday before Christmas. Wednesday evening services are held with Pastor Loewen reviewing a book on church discipline. — Mrs. Wm. Brandt.

MEMBERSHIP EFFORTS

Good Shepherd Church, Sioux Falls, S. D.: "Ten New Families and Ten New Young People in Ten Weeks" is the new aim in the Sioux Falls project. This is a goal which has been set to reach people for possible membership within the given time period. Progress is being made, although it is very gradual. The mid-mark was reached several weeks ago and there are hopeful prospects. Albert Gaeddert and a male quartet from Mountain Lake, Minn., presented a program on Oct. 25. At an informal meeting of the young people's fellowship, the following officers were elected for the new year: president, Larry Tieszen; vice presidents, Opal Graber and Orpha Weins; secretary-treasurer, Kathleen Waltner. The Church Ushers Conference and School, sponsored by the Ministerium Association of Sioux Falls and First Methodist Church of Sioux Falls, was held with Charles Tieszen attending and representing our group. Although no thanksgiving services were held, some members attended the union service held in co-operation with First Methodist Church and Dr. Frederickson of First Baptist Church as the speaker. Henry J. Buller brought the morning message on Dec. 16 in the absence of the Pastor Max Miller who attended meetings at Elkhart, Ind. Our Christmas program was on the evening of Dec. 20. Children and adults alike took part.—Joyce Gering

FRETZ IS SPEAKER FOR SPECIAL SERVICES

Eden Church, Moundridge, Kan.: Our church joined with several other churches in this community to process meat and lard for relief. A dedication service for 285 Christmas bundles was held in June. The annual Sunday school picnic was held in the William Juhnke grove. The junior Sunday school department gave a program, followed by a worship service. On Aug. 16 we had laymen's Sunday. The service was conducted by several laymen of the Mennonite Men organization. The annual Sunday school business meeting was held in Aug. Reports of the year's work were given by the different departments and the election of officers followed. Holy Communion was observed Oct. 4. J. Herbert Fretz, pastor of the Salem Mennonite Church at Freeman,

S. D., was the speaker for a series of special services in our church during the first week in Nov. Harvest festival services were held Nov. 29. Gerald Stucky, missionary to Colombia, was the guest speaker. Offerings were designated for missions and relief. A Christmas cantata was presented Dec. 20.—Mrs. D. S. Waltner

MISSIONS RECEIVES EMPHASIS

FRIEDENSBERG CHURCH, AVON, S. D.: On June 21 Brother and Mrs. Arthur Ortman from Warroad, Minn., gave the message in the morning. On that same Sunday morning, our pastor read his letter of resignation. Missionary Albert Jantzens told us of their work with the Hopi Indians in Arizona. Rudy Hauck served us for three Sundays during the summer while our minister and his family were on vacation. Aug. 2 our former pastor and his wife, the Edward Duerksens, were in our midst. Brother Duerksen brought us the sermon from Genesis 18:16-22. Our minister and family attended the sessions of the Northern District Conference and the General Conference. Sept. 13 the Kenneth Mungers from S. Rhodesia showed pictures and told us of their work. The Ben Sawatzkys have also been with us recently. Mr. and Mrs. Harold Burkholder showed us pictures and told of their trip to the S. American mission stations. Oct. 18 Wilfred Thiessen told of the work of the Go Ye Mission. Oct. 21 Vernon Sprunger gave the highlights of their work in the Belgian Congo. The W. C. Voths were the speakers at our Ladies' Aid program on Oct. 23. Oct. 15 Mrs. Emil Krahn brought us the report from the women's meeting at the conference in Bluffton. Nov. 4 our Ladies Aid had their yearly meeting and new officers were elected. Dec. 2 our ladies packed plates and baskets for less fortunate people for Christmas. Irvin Wedel was here for four days of meetings Nov. 17-20. Also in Nov. we had our harvest festival and anniversary of the 85th year of the founding of our church. Speakers were Irvin Wedel, Harold Etter, and J. H. Fretz. Brother Wedel had brought with him from Mississippi two blind men who sang and played the piano. We enjoyed their numbers of music. Pastor and Mrs. Emil Krahn left our community recently and will take up their new ministry in Delft, Minn. We wish them God's richest blessings in their new place.

CHRISTMAS CANTATA GIVEN

WEST ABBOTSFORD CHURCH, ABBOTSFORD, B. C.: Dec. 20 the Mission Sunday school of the West Abbotsford Church in Sumas held its annual Christmas program. The program consisted of a tableau depicting the entire Christmas story, with scripture passages and songs at the appropriate moments. Many of the parents attended for which we are very thankful. Christmas Eve the Sunday school program was held in the church. Carols were sung by the children under the direction of John Wiebe. Other numbers were poems and a play. It was a special treat to have the missionaries Peter Derksens in our midst. Following the program several groups of young people went caroling to many homes. Christmas Day another group of junior choir members also went caroling. On the evening of Boxing Day the church choir had its annual Christmas banquet. This is a time when we may have fellowship with many of the former choir members who have returned from places of study or work. "Das neugeborne Kindelein" (The New-born Child), a cantata by Buxtehude, was given Dec. 27 by the church choir under the direction of Henry Wiebe. A string quartet and organ accompanied the choir. Besides the cantata several other musical numbers were rendered by various groups. New Year's Eve the young people held a watch night service at the church. Special activities of the evening were visitations to the homes of elderly people and an inspirational talk by Peter Letkeman.—Eleanor Loewen

GOERING IS VISITING SPEAKER

BETHANY CHURCH, KINGMAN, KAN.: Sister Theodosia Harms, R.N., of Bethel Hospital gave a report of her work in South America Oct. 18. The Zion, Bethany, Arlington, and Pretty Prairie churches sponsored a Bethel College Fellowship program Nov. 17, at the Bethany Church. Clarence Boyer of Hutchinson gave the address. A social hour was held in the church basement. The annual business meetin
was held Dec. 1. Roland Goerin
from Halstead, Kan., was our visi
ing speaker Dec. 6-11.

SS WORKSHOP HELD

ZION CHURCH, DONNELLSON, IOWA
Born to Mr. and Mrs. Laverne Loge
June 26, a daughter, Tamila Ra
Born to Mr. and Mrs. Rudy Kre
biel, Dec. 7, a son, Darrell Ala
Two carloads of men went to Mo
mouth, Ill., to help with the clean-u
work after the disastrous stor
struck Oct. 3. Holy Communion wa
observed Oct. 25. Harry Yoder fro
Bluffton College was with us Oc
18. The Goodwill Circle held the
annual chili supper Oct. 20. R.
Hartzler, our district conference fie
secretary, was with us Nov. 6. Byro
Pinsky from the mental clinic
Keokuk, Iowa, was with us Nov.
and told of his work there. Th
women's mission society collecte
usable clothing for relief wo
which was sent to Newton, Kan. Th
Mt. Hamill Ladies Aid invited th
ladies of our church to an antiqu
and novelty show with tea in the
church Nov. 20. The union thank
giving service was held at Zio
Church Nov. 26 with Frank Ma
thews of the Methodist Church
guest speaker. The SS worksho
was held Dec. 12. Maynard Shel
was guest speaker. The women
mission society gave a Christma
program at the Metz Home Dec. 1
The Goodwill Circle held its annu
Christmas program Dec. 15. A
ladies of the church were invite

CHURCH SPONSORS SERVICE PROJECT

TABOR CHURCH, NEWTON, KAN.: Oc
18 the Tabor Sewing Society spo
sored a public program. Mr. an
Mrs. Glenn Harder, returned MC
Voluntary Service workers, showe
slides of their experiences as teac
ers in an isolated fishing village
Newfoundland. The offering was fo
missions. Also the same evenin
members of our church gave a pr
gram at the Wichita Rescue Mi
sion. A service project was planne
by the Evangelism Committee:
group spent a day of work "In th
Name of Christ" helping with th
finish work in the new addition
the Smith Rest Home in Newton.
week of services with E. J. Mill
of Moundridge as speaker was he

into the beyond

NORA E. TRUESDALE (nee Cottrell) of Barto, Pa., and member of the Hereford Mennonite Church, Bally, Pa., was born July 7, 1899, and died Dec. 1, 1959.

JACOB GALLE, member of the Zion Mennonite Church, Donnellson, Iowa, was born May 26, 1871, and passed away Dec. 7, 1959.

LAUIE A. PENNER, member of the First Mennonite Church, Beatrice, Neb., was born April 7, 1892, near Beatrice. He was called to his eternal home Dec. 13, 1959.

REV. PETER P. HILTY, member of the Bethel Mennonite Church, Fortuna, Mo., was born in Putnam County, Ohio, Mar. 17, 1871, and died at his home near Versailles, Mo., Sept. 14, 1959.

MRS. MARY LOGANBILL LEHMA
member of the Bethel Mennoni
Church, Fortuna, Mo., was born
Wayne County, Ohio, Aug. 17, 186
and died at Bothwell Hospital, S
dalia, Mo., Sept. 19, 1959.

MENNO NISWANDER, retired Me
nonite minister and member
the Pulaski (Iowa) Mennoni
Church, was born Dec. 26, 1878, a
died Dec. 14, 1959.

ov. 8-13 on the theme, "Man at His
st." Topics were: "Alas, for It
as Borrowed," "Where Are You
oing?" "Oh Power of Love," "Lord,
ow Often?" "You are a Saint,"
aking Your Life Count." Nov. 15
r junior choir took part in the
nior choir festival in Memorial
all. 782 cans of beef and 222 cans
lard were canned for MCC relief
Hillsboro. Orlando Waltner from
e Board of Missions brought the
essage at our Thanksgiving Day
rvice. The annual mission offering
as received — children, $322.94;
ults, $2025.36. Nov. 29 an Advent
ogram was presented by the Will-
g Helpers Society. An offering was
ceived for Christmas bundles. Our
astor represented the W. D. Peace
d Service Committee at the Coun-
l of Boards in Berne, Ind., on Dec.
The CE presented a return pro-
ram in Halstead. The annual young
ople's banquet was held Dec. 12 in
e church basement. This past year
date (Dec. 14) there have been
ur deaths, eight marriages, and
ighteen births. Dec. 20 was the
oir Christmas program; Dec. 24,
hristmas eve program; Dec. 25,
ew Year's eve CE program; Jan. 1,
nnual business meeting.—Mrs. Jake
Goertzen

OUTH GROUP ACTIVITIES

ETHEL CHURCH, FORTUNA, MO.:
ur Y.P.U. is an alert group and
as various ways of making money.
ct. 16 they sponsored "Everybody's
irthday Party" at Providence Com-
unity Center. One penny was con-
ributed for every birthday each
ne has had. They also sell all-occa-
ion and Christmas cards. This year
hey have given $50 to the church
brary, a tape recorder, and four-
en kindergarten chairs. Through
he district conference Y.P.U. they
end money for the support of a
issionary. Andrew Shelly was with
s Oct. 20 in the interest of our
eminary at Elkhart, Ind. George
arkentin of Joes, Colo., presented
he evening message Oct. 25. Mr.
nd Mrs. R. L. Hartzler of Bloom-
ngton, Ill., were with us Oct. 30.
r. Arthur Thiessen spoke and
howed slides of Bethesda Leprosy
ospital in India. Bro. and Sister
aul Roth of Carlock, Ill., visited
ome of the members during the
eek that Bro. Roth presented spe-
ial messages from St. Paul's epistle
o the Romans. About $700 was the
esult of the sale sponsored by the
rotherhood. The ladies missionary
ociety, Y.P.U., and juniors also
ade contributions. Three of our
embers have been hospitalized dur-
ng Nov. and Dec. Harold Moser was
n the hospital nearly a month from
heart attack. Lawrence Aesch-
acher and Joe Loganbill both had
urgery. Some of the newly elected
fficers for 1960 are: SS supt., James
lliott; asst. supt., Homer Garber;
ec., Shirley Teeple; chairman, Carl
ilty; Mrs. Ernest Porzelius was
lected president of the missionary
ociety. Homer Garber was installed
s our newly elected deacon.

our conference

continued from back page

CONFERENCE RECEIVES GIFT

The General Conference has received the gift of a store building, according to Wm. L. Friesen, Conference treasurer. Donors are Mr. and Mrs. John E. Toevs of Aberdeen, Idaho, members of the First Mennonite Church of Aberdeen.

The building will continue to house Economy Cash Stores, Inc., and the rent, currently $250 per month, is being paid into the Conference treasury for use in foreign missions. This regular monthly contribution will aid the Board of Missions in its extensive foreign missions program. The 1960 budget for the Board of Missions is $740,000, which is 70 per cent of the total Conference budget.

FILM REVIEW

TREASURES IN HEAVEN, a 29-minute motion picture film, black and white. Produced by Family Films, 1959. Available from Visual Aids Library, 720 Main Street, Newton, Kansas, and other film libraries. Rental: $8.00.

A family attorney advises a young couple to make a will before they leave on a trip. When they hesitate, he tells them of cases in which failure to make a will meant that the family of the deceased suffered hardship, that money intended for benevolent uses fell into other hands, or that the children of the deceased were not brought up by those whom they would have chosen.

This well developed story conveys through its competent acting the responsibilities that a person bears for the future stewardship of his resources. It supplies helpful general information about the nature of wills and the structure of laws relating to the distribution of the property of those who have died. This film is highly recommended for discussion and motivation of adults and young adults in the stewardship of wills. The value of this film will be greatly increased if an attorney or someone familiar with local laws on estates is available as a resource person for the discussion that is sure to follow its presentation.

Since this film deals with death and describes the emotional harm that can come to children who are taken away from their homes, it should be used with audiences above senior high age only.

BIBLE SOCIETY FORECASTS PLANS

The first four million dollar annual budget for the American Bible Society was recommended November 18 at the conclusion of the two-day meeting of its advisory council, at Christ Church Methodist in New York City. The council is composed of representatives of 55 denominations, including every major denomination in the country.

The largest operating budget in the Society's 143-year history was recommended to meet the increased needs for Scripture distribution all over the world. Speakers pointed out that the total number of volumes of Scriptures distributed last year was less than the year's increase in population.

"The Advisory Council is fully aware of the sobering fact that the present rate of distribution does not even begin to meet the population growth of the world, not to mention the needs of the new literates," the council reported. "We also realize that some national forces increasingly tend to restrict not only the importation of Scriptures to many countries but also missionary programs of the denominations."

Among other recommendations made by the council were the development of publication facilities in countries where Scripture importation is likely to be curtailed; printing of Scriptures with large type, brightly colored covers and interesting pictures, and distribution to "disenfranchised groups in the United States, such as migrants, prisoners and delinquents."

Noting that the Society will observe its 150th anniversary in 1966, the council recommended that all denominations designate that year "as a time for special emphasis on Bible reading and sharing."

Working with the American Bible Society is William Temple (left) of the General Conference Mennonite Church.

our conference

VOLUNTEERS TO BUILD CHURCH IN DENVER, COLORADO

Two carloads of volunteers are scheduled to help the Denver fellowship build their church. Persons from the Hoffnungsau Mennonite Church at Inman, Kan., will help with construction from Jan. 24 to 30. A group from the Eden Church, Moundridge, Kan., will go to Denver at a later date.

There is opportunity for more farmers, construction workers, and others who have free time during the winter months to be of service to fellow believers in Denver. Write to the Voluntary Service Director, Board of Christian Service, 722 Main, Newton, Kan.

TAIWAN MISSIONARY ITINERATES

Before Hugh Sprunger, missionary to Taiwan, settles down to study at Mennonite Biblical Seminary the second semester, he will spend several full weeks in itineration in Conference congregations.

Beginning the middle of January, he will visit the Calvary congregation, Washington, Ill., Jan. 17; Wayland and Eicher congregations, Wayland, Iowa; Jan. 18; Donnellson and Pulaski, Iowa, Jan. 19; Aurora, Neb., Jan. 20; First, Beatrice, Neb., Jan. 21; Beatrice, Jan. 22-24; First, McPherson, Kan., Jan. 25; Hopefield, Moundridge, Kan., Jan. 26; Emmaus, Whitewater, Kan., Jan. 27; First, Newton, Kan., Jan. 28; Goessel, Kan., Jan. 29; Hoffnungsau, Inman, Kan., Jan. 31.

Mr. Sprunger and his wife Janet and their children returned to their home in Berne, Ind., the end of November. Their fifth child was born Dec. 19. In Taiwan, they served in the city of Taipei.

THREE CONGREGATIONS CALL PASTORS

Herbert M. Dalke, who has served the General Conference Indian mission church at Clinton, Okla., for three years, will take over the Swiss Mennonite Church at Alsen, N. D., on March 1. Earlier he served the Indian mission at Canton, Okla.

James Gingerich has accepted the charge of the pastorate at Warden, Wash. He will move to Warden from Rochester, N. Y., about June.

Interim pastor for the Alexanderwohl congregation near Goessel, Kan., beginning Feb. 1, is John Thiessen of North Newton, Kan. Present pastor, Philip A. Wedel, assumes the pastorship of the Bethel Mennonite Church, Inman, Kan., on that date.

18 FIRST-GENERATION CHRISTIANS IN HWALIEN CHURCH

The last seven baptized in the Hwalien church in Taiwan brings the total first-generation Christians to eighteen, according to its annual report. Approximately 120 people, many of whom are non-Christians, hear the gospel through some activity of the church each week.

Last July the Taipei Theological Seminary graduated the first student from the General Conference mission to attend a theological school. Paul Lin has since been ordained and is serving the Taichung church.

SANCTUARY BUILT IN BUENOS AIRES

A new church building was dedicated in Buenos Aires, Argentina, in September. Martin Duerksen, who helped many Mennonite refugees settle in the area, is the pastor and founder of the congregation. Director of the Voluntary Service program in South America, Mr. Duerksen divides his time between this work and the congregation. He takes care of Mennonite Central Committee interests in Argentina. Made up of Mennonites who came from Europe in the 1940's, the church at Buenos Aires is ecumenical in nature.

MISSIONARIES ON THE MOVE

Dr. and Mrs. Arthur Thiessen of North Newton, Kan., arrived in Bombay, India, Dec. 14, two days after leaving New York. They proceeded to Champa, M.P., where they resumed medical work on their second term of missionary service.

Leona Cressman, a teacher at Woodstock School, Landour, Mussoorie, U.P., India, is on her way home to Kitchener, Ont. She has taught in India for five and one-half years. To begin her furlough, she is visiting Africa. She plans to arrive at home in February.

Dr. and Mrs. John Zook will begin their furlough in March, having completed their first term of medical service in the Belgian Congo. Their home is in Portland, Ore.

The Laverne Rutschmans arrived home in Whitewater, Kan., in December. They are missionaries to Colombia, S. A., but for the past several years Mr. Rutschman has instructed in the Mennonite seminary in Montevideo, Uruguay.

Your prayer for our missionaries is requested and appreciated.

GLIMPSES INTO MISSIONS

Janet Soldner of Berne, Ind., visits the Colombian women by horseback to teach them hygiene. The other means of transportation is walking, which means stepping from stone to stone across rivers and muddy paths.

Interest is developing in chicken farming in the Belgian Congo. Arnold Regier, Mountain Lake, Minnesota, who is in charge of the agricultural project at Mutena station, distributes two or three-month-old chicks in the villages. He says that cattle, livestock, and machinery are badly needed to develop Africa's economy.

Aron E. Jantzen of Paso Robles, California, is the secretary of the Board of Managers of the Pendra Road Tuberculosis Sanatorium, a 200-bed institution one-hundred miles from Champa, India. Tuberculosis is on the increase in India. The waiting list for patients is so long that by the time a patient is called, his disease is often so far advanced that he is refused admittance.

Albert Bauman, Quakertown, Pennsylvania, is the head of the pharmacy department of Vellore Medical College and also serves as chief pharmacist of the over 600-bed hospital connected with the college in South India. Several students in the college are from the General Conference mission in Madhya Pradesh.

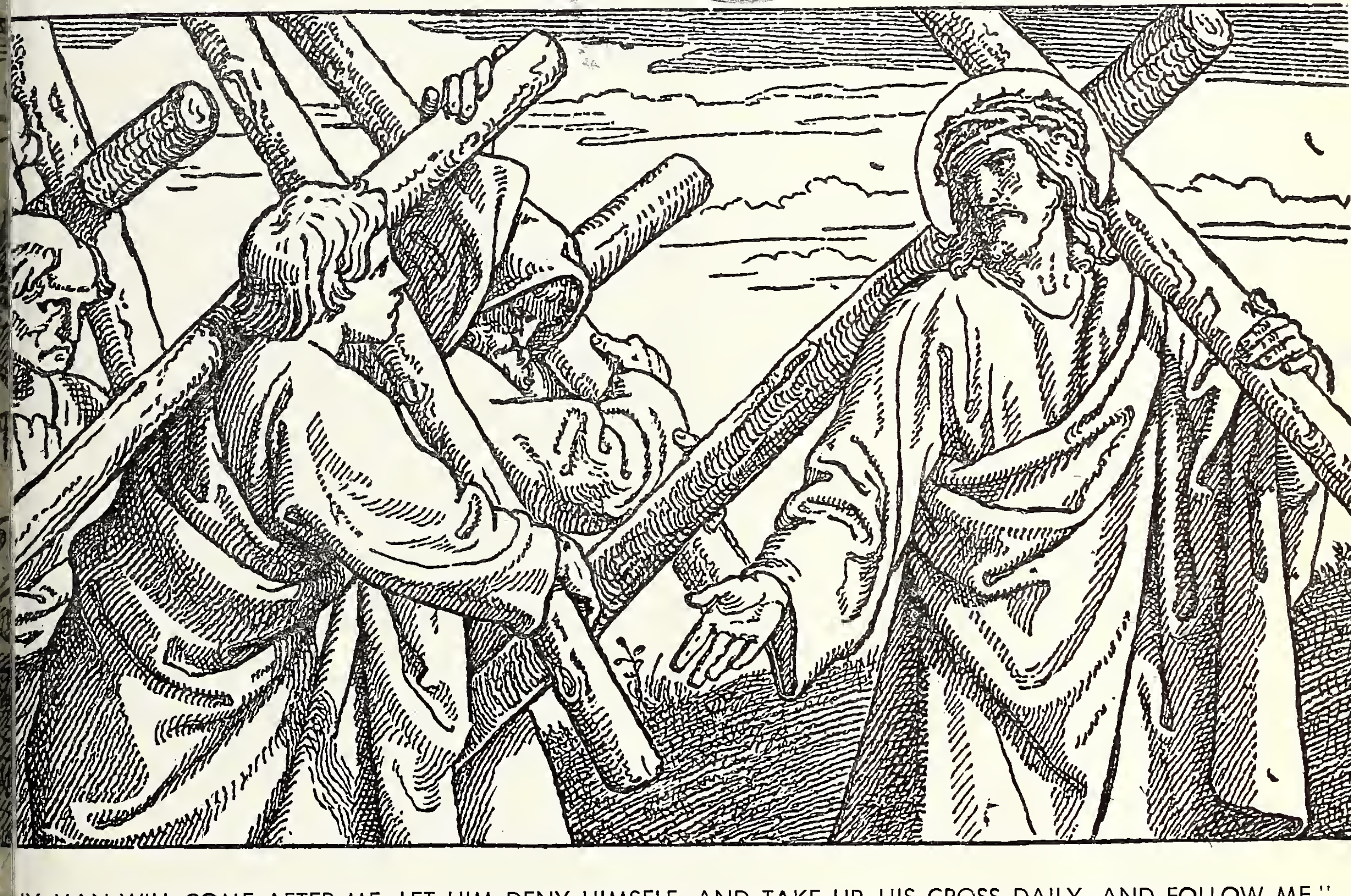
Mary Schrag of Pretty Prairie, Kansas, is superintendent of nursing at Christian Hospital, Champa, India. Anne Penner of Rosenfeld, Manitoba, is in charge of nursing at Sewa Bhawan Hospital at Jagdeeshpur, M.P., India. (Se'wa Bha'wan, translated literally, means "service palace.")

JANUARY 19, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



NY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY, AND FOLLOW ME."

in this issue

COVER

The drawing is made available through the courtesy of the Bethel College Historical Library, N. Newton, Kan. Identification: "Bearers of the Cross," published in **Nachrichten aus der Heidenwelt,** May 1886, Berne, Ind.

ARTICLES

THE GREAT OMISSION
By J. Herbert Fretz 35
A GOAL IS TO REACH
By Cornelius J. Dyck 36
WHENCE HAVE WE COME?
By Howard D. Raid 38
CHRIST, THE CHURCH AND RACE
By Lamont Woelk 39

DEPARTMENTS

EDITORIALS 34
MENNONITE MEN
Stewardship and the Conference Budget 40
MENNONITE YOUTH
How Important Is It? 41
First Class Mail 42
Plan Now for Youth Week 42
Interview 43
OUR SCHOOLS 44
OUR CHURCHES 44
OUR CONFERENCE 48

of things to come

Jan. 31-Feb. 7—Youth Week
Feb. 14—Race Relations Sunday
Feb. 21—Universal Day of Prayer for Students
Feb. 21-28—Brotherhood Week
March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
March 13—Conference Sunday
March 13-17—Bethel College Bible Lectures
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.
April 2-5—Alberta Conf., Calgary
April 3—Passion Sunday
April 10—Palm Sunday
April 10-16—Holy Week
April 15—Good Friday
April 17—Easter Sunday
April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 3

editorials

THOSE CONFERENCE TRIENNIUM GOALS

1. *Every member a devoted disciple of Jesus Christ.*
2. *Every member giving the Lord His proportionate share of hi income.*
3. *Every congregation conducting a study of its Christian stewardship.*
4. *Every congregation using the new Living Faith Sunday schoo materials.*
5. *Every congregation and institution adopting the statement o "The Christian and Race Relations."*
6. *As a Conference taking positive steps toward a more unite witness with the whole Mennonite brotherhood.*
7. *Every member a part of the total mission.*

Again we list the Conference goals as adopted at the Centennia Conference at Bluffton. They are too important to merely file awa with the old year. For a fuller study of these goals, the associat editors of *The Mennonite* will treat them one by one in monthl articles. The first such article appears in this issue under the hea "A Goal Is To Reach," in which the first and last goals are considered.

These goals are not just for ministers or Conference board members. Every member is to be a part of the total mission of the churc and Conference. Only as we are actively aware of this responsibilit can we hope to achieve the goals set before us, for unless ever member takes his share of the obligations and opportunities, th work will suffer to that extent.

To keep the New Year new and spiritually productive both t ourselves and to the world, we need to move out into new endeavors. Taking seriously these stated goals is one way to do this.

LOOK TO OUR FOUNDATIONS Since this is our Centennia year as a General Conference, we will be hearing a great deal abou the beginnings of the Conference—its original purpose, its hopes aspirations, and accomplishments, as well as its "great omissions."

A study of history is valuable for properly understanding th present and as an index as to what to expect in the future. It is a interpretation of the aspirations and dreams as well as the accomplishments of men of the past. It should furnish a good foundatio for the present and the future.

We need spiritual discernment to make a careful study of th past plans and efforts and sift from this whatever is relevant to ou time and discard that which is no longer of value.

One thing is sure: we cannot "freeze" the methods and plan of the past generations and expect them to fit perfectly our presen situation. "New occasions teach new duties," and one of the glorie of the gospel is its power of adaptability to all occasions and to al circumstances in all ages.

We will profit from this Centennial celebration and study as w lift out the eternal from the temporal and find the best means o incorporating that into the present setting of life, and adapting it to the present and future demands. Methods change. God and His gospel remain ever the same.

The power, command, and promise of the Great Commission too often suffer

The Great Omission

J. Herbert Fretz

ondensed from a sermon preached t the sessions of the General Con- rence, Bluffton, Ohio, Sunday, ugust 16, 1959.

THE ONE art of literature is the art of omission," once wrote obert Louis Stevenson. Matthew, ie Gospel writer, would fully a- ree with this. He too believed to nit the inconsequential was not ist good form, but primarily a ay to point up the important and ie dramatic.

But we Christians in our rush to nit, so often omit the important. n the name of Christ we leave out ie name of Christ. In our anxiety o serve we become encumbered ith much serving. We omit the ery fullness of the call to which e are committed. Sins of omission! Ve Christians sin more in the name f Christ than we do in the cause f the Devil.

Matthew omits the details of hrist's post-resurrection Judean ppearances, the scene by the Lake ennesaret, even the Ascension, be- ause he recalls something else hich happened that he will never orget. He was there and it changed ie direction of his life.

It happened in Galilee, not by the keside, but on a hillside. Matthew, ell us all about it! But again Mat- hew painfully omits so much of ie story. A mountain in Galilee; ut the name is omitted. A place esignated by Jesus; but when and here is omitted. Even the appear- nce of the risen Lord, is sudden nd lacking in detail. Some wor- hipped—who? Some doubted—who nd why? What does Matthew care or local color and logical specula- ons. It was not where it happened r how it happened, but it was His resence coming and accepting them just as they were with all their sins and selfishness, even after a resurrection. Listen to Matthew's words: ". . . some doubted, but Jesus came and spoke to them."

Matthew is telling us, "Jesus came and accepted us. He accepted me." But this was not all. It was the words of this great God who accepted them; Matthew's very last recorded words: "Given to me is all power in heaven and upon earth. God, therefore, make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to keep all that I have commanded you. And remember, I, even I, am with you always until the end of the age."

This was the experience of Matthew! He omitted all for this! We call it the Great Commission. But we have made it the Great Omission. How?

LISTEN to our Lord's word of power: "Given to me is all power in heaven and upon earth." We are too anxious to claim this power for ourselves, but listen again: "Given to me is all power." The power rests in Christ, not us. We must not claim this power for ourselves, and we dare not set aside Jesus Christ, as we make common cause with other monotheistic religions. We are Christians; not theists, but we have omitted the person of our Lord Jesus Christ, and without this person there is no power! A great omission!

However this word of power was not meant to stand alone. Power unharnessed is powerless; it is a self-contradiction. Jesus continues with a word of command: "Go, therefore, make disciples of all nations . . . ." Here is the very heart-center of our Lord's words: "Make disciples—followers, believers, accepters, surrendered volunteers, in all nations—not just in our own nation, our own race, our own culture. Jesus adds two participial clauses explaining what it means to make disciples: "Baptizing them in the name of the Father and of the Son and of the Holy Spirit." This clause for me connotes the gospel: The story of Christ's conception, birth, ministry, death, resurrection, ascension, and coming again.

It is hard for us to conceive that for twelve centuries after Constantine the Christian Church read this part of the Great Commission and replied, "This does not mean us. Christ was speaking only to His immediate audience, the apostles." Here was a great omission!

For over two hundred years we accepted land with the distinct understanding that we were not to evangelize or receive others into the faith. We thought we were not being conformed to the world, when in reality we were conforming to the world's enticing desire to be left alone! Jesus said, "Go make disciples!" The world said, "Go away!" And we obeyed the world—a great omission!

Last April, a hundred years ago, a saddler in a small town in Iowa wrote of his dream of a united Mennonite denomination to a country preacher in Pennsylvania. But union was not a thing in itself to Daniel Krehbiel; it was union in mission. Listen to his letter to John Oberholtzer:

"Perhaps the time is not far distant when the bond of fraternity shall extend not only from the Atlantic far into the western prairies, but even from the northern climes of Europe to this land of the setting sun. Glorious, inspiring, encouraging prospect! It cannot fail to fill every one with joy that at last, also among us, the command of Christ, 'Go ye into all the world.' is receiving attention; that we too as a church may now enter the ranks of those who are engaged in the spread of the gospel."

Thus was born the General Conference Mennonite Church to find it's union in mission — the Great Commission!

But today we in the General Conference again make it the Great Omission! Do we really believe our Lord's words: "All power is given to me in heaven and upon earth. Go, therefore, make disciples of all nations"? Do you really believe that this gospel can save lives regardless of race and stubborn culture; that it is the greatest power on earth to change the heart of man and the face of society? Do you really believe that, in spite of the gospel's association with western colonialism, white supremacy, and warring nations, it is the only power that can ultimately redeem these world evils? If we really believe all this in the General Conference, then why go home and say: "It's a shame to see that splendid physician bury his talents in India," or "He would have made a fine pastor for First Church instead of going to South America," or "Well, I guess he just doesn't have the education and ability for our churches — why not use him down there on the streets of Chicago or Philadelphia"?

BUT THERE IS another companion clause explaining what it means to make disciples: "Teaching them to keep all that I have commanded you." This clause for me connotes the church. Making disciples is not the brief business of door to door salesmanship — the stranger, the door bell, the sales pitch, the dotted line, sending home statistics, and passing on to let the person grope for instructions and finally discard a broken faith without parts and service. Christians are not lone scouts. It is still the gospel that saves, but the gospel in the church—the body of Christ—meeting, worshiping, working, "teaching them to keep all that I have commanded you."

The work of the church is to make the gospel relevant to the day in which we live and move. We dare not substitute theology, philosophy, politics, economics, sociology, science, or art for the gospel, but this is the day when the greatest evangelism on the face of the earth will be done, not by preachers and evangelists, but by farmers, businessmen, theologians, philosophers, statesmen, economists, scientists, artists, telling the story of Jesus and His love and bringing it to bear in their own vocational decisions. There was a time when the Anabaptists expressed the fire of t gospel through their church li out into the very nerve tips of the entire culture. The gospel dete mined the church, and the chur determined their entire lives! B we have hardened the patterns our church and of our lives.

WE were with Matthew that d when Jesus Christ spoke H word of power: "Given to me is power in heaven and upon earth His word of command: "Go, the fore, make disciples of all the n tions, baptizing them in the name the Father, and of the Son, and the Holy Spirit, teaching them keep all that I have command you." And now at last His word promise: "And remember, I, even am with you always until the e of the age." Here is promise p fect! Rack your brain and try think of anything more wonderf to accompany such a world-shatte ing command, "Go, make discipl of all nations," then the promise the unlimited God in human fle saying, "And remember, I am wi you." You have here in the Gree that little heart-warming imperati "Lo" or "Behold" or better yet "R member!" coupled with a repeat subject, "I, even I." We have t gospel! We have the church! B shining through these we have t presence of Him who said: "And r member, I, even I, am with you a ways until the end of the age."

a goal is to reach

"If any man would come after me, let him deny himself, take up his cross, and follow me."

C. J. Dyc

IN THE LANGUAGE of a five-year-old a tree is to climb and a hole is to dig. The adult, being more realistic, says a goal is to strive for. There's the rub. Good intentions aren't enough. An old proverb says the way to hell is paved with them. A goal, if deliberately set, is to reach.

Ten goals were adopted for the triennium 1959-1962 at Bluffton la August. They embody, presumabl the best thinking of our Confe ence officers and executive secr taries. They received very little a tention at the sessions themselv but the delegates carried them hom to their churches for reaffirmatio by the congregation and the famil and the individual believer. Unle adopted goals are taken seriousl

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published eve Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Churc Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, A of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publicatic Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONIT Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

ey can actually become detrimenl to the cause they are intended achieve by substituting a dream r the real thing.

The last adopted goal is a corolry of the first. "Every member a rt of the total mission" becomes possibility only when the first al, "Every member a devoted disple of Christ," has been reached. scipleship is the ground out of nich the faithful witness comes t the testifying experience itself so leads to greater faithfulness. scipleship and witness are not entical but they are inseparable. rhaps the word *apostleship* conins both meanings.

"Every member a devoted disciple Christ." This is a difficult order. n the one hand, we suspect, is the e old problem of the lapsed, the aning zeal of those who seem to ve left their first love. One cant say that they are not following rist, but they are lagging behind. ne wonders whether some have t lost sight of Him. But on the her hand is the problem of spellg out what devotion should mean r my neighbor. Each man stands one before God. The covenant of ace has freed us from the law se we could measure our neighbor it. And yet the Bible says that e shall know them by their fruits.

Before we ask too many questions the seemingly undevoted Mennote neighbor we need to let the rist answer one question for ourlves: "Lord, is it I?" "In which eas of my life am I lagging bend Thee?"

This is not to say that we can witss to the neighbor only when we rselves are perfect, but rather that e humble asking of these quesons helps to purify our motives in lation to the neighbor and gives us e right point of contact. This point love. Most of us would, I dare y, hear in answer to the above estion, "You do not love enough." ove leads us to the neighbor and lps restore the first love he lost. ove can make active disciples out stragglers. Since every person is potential saint, by the grace of od, the goal of bringing every ember of the Conference into a voted relationship of trust in hrist is not impossible. The power sin has, after all, been decisively oken.

When we talk of discipleship we think of daily living. The disciple is one who is obedient. He follows the Lord to the best of his ability seeking to bring to pass in his own life the vigorous demands of the Sermon on the Mount. A simply ethical understanding of discipleship, however, permits the little "sins which so easily beset us" to rob us of much of the joy in following the Lord. There is also a discipleship of the mind. "Let this mind be in you which was also in Christ Jesus". . . . Knowing is not believing but ignorance fosters unbelief. God is a mysterious God but not a magician. To believe contrary to the norms of the Bible and the insights of the saints of twenty centuries is as unbecoming to the disciple as ethical deviation. Even more, false doctrine does lead to wrong living. Sometimes the faith calls for defence by the blood of the martyrs; it always calls for defence by deed and word. The tension between scientific achievements East and West is a sign of the deeper tension on the level of ideas. The minority status of Mennonitism within Protestantism is not due only to a hard doctrine or the hardness of men's hearts but also to our sluggish discipleship of the mind.

When all is said and done, however, the discipleship of the mind and of daily living is made possible only by a discipleship of the will: "Take my will and make it Thine, it shall be no longer mine." Sin is more a matter of not wanting to do better than of not knowing. The will is curved in upon itself (St. Augustine) until God straightens it out. Because He identified himself with us upon the cross we can now find our will identified with His, through faith. Astonishingly new insights and visions come to the man whose will has become sensitive and obedient to the divine. This is the primary trait of a devoted disciple.

IF, THEN, this first goal has been achieved the last goal cannot help but follow: "Every member a part of the total mission." When the will has been identified with the Divine Will, the cause becomes unified also. Christ unifies our personality and thus our interests. God could get along without us yet He needs us and calls us to work with Him in the redemption of His lost creation. This partnership hallows the most ordinary task, making even the cleaning of the barn or the washing of the kitchen floor a part of the "total mission."

Our Conference understanding of this "total mission" finds expression in the work of the four boards. The same understanding gathers together everything the local congregation and the individual believer are called to achieve: education, Christian service, stewardship, mission. The cause is one, to reconcile creation with Creator, but the fourfold division helps us to see the several aspects of it. Interest in only one or two of these areas tends to distort and weaken the total mission. Fortunately God has given us the possibility of participating in the total work through our gifts given in His name. We cannot go to Japan but our dollars can help others to go; we cannot teach college students but our dollars can help others to do it; our dollars feed the hungry and clothe the naked we have never met.

On the other hand this total mission to which we are called must be constantly re-examined. The Great Commission remains the same but the implications of it change from generation to generation according to the major problems of the age. Today this surely means searching for new ways to witness for peace as creatively as the nuclear bomb is destructive. It means to witness to the love of God for the black man in America, in our own community, as well as in the Congo. It means shouldering responsibility for a society we are too prone to assign to the Evil One. It means a rethinking of our rural Mennonite witness to make it effective in the city. It means to discover the deep implications of being in the world without becoming a part of it in America in 1960.

For the "total mission" we need a total devotion. Partial loyalty is better than no loyalty, to be sure, but the two goals discussed here begin with the words "every member."

If a goal is to reach there seems to be no other alternative than for us to roll up our sleeves and get to work: you in your small corner and I in mine.

God leads in a mysterious way,
verified again in this story
of our denomination's
founders.

whence have we come?

Howard Raid

Part II in a series of articles on the Iowa Churches, birthplace of the General Conference one hundred years ago.

WE NOW PAUSE to look at the history of the Zion Church, located near Donnellson, Iowa.

In consequence of increasing population, members of certain Mennonite families from the Palatinate found it necessary in the early part of the nineteenth century to seek new locations because of physical need.

Moreover, in the early thirties of the same century, the head of a worthy family, Jacob Krehbiel of Pfrimmerhof, Kirchheimbolanden, had emigrated to America with his children. Therefore the need for a common brotherhood was the more keenly felt because of the lack of such fellowship. They yearned for a reunion, not only for help and advice in secular matters, but far more to enjoy the fellowship of faith and to admonish and encourage one another in the faith of the Lord Jesus Christ.

The human heart plans its course, but God leads in His own way. Many of the relatives were dispersed and they became scattered day by day. The desire to become reunited was strongly felt and expressed. The proper location was still very uncertain and the carrying out of such a plan was not yet revealed to their shortsighted reasoning; for the Lord had to throw His weight into the scales in a manner which is beyond human understanding. But the Almighty leads gloriously.

Many cherished a gleam of hope as they turned their eyes to the new country of America, inspired by the increasing stream of emigrants.

These emigrations caused more and more gaps in the social and religious life among those of our own faith and caused them to more seriously consider the possibility of being reunited. But circumstances of all kinds still hindered, until God by His almighty arm cleared away all obstacles so they could plan in earnest to go forward.

The heads of several families now put their plans into action. A vital circumstance arose which hastened the carrying out of their plans, for a number of their faith who had already spent seven years in the state of Iowa in the USA now returned for a visit to the Palatinate. Through them they gained information regarding conditions in America and the possibilities of founding a congregation there, thus gaining inspiration toward the completion of their plans.

Preparations were now made by two families, Jacob Krehbiel I of Weierhof, Palatinate, and Jacob Galle of Uffhofen Hessen-Darmstadt, in the year of 1850. The group m on September 11, 1850, in Worn from where they successfully beg their journey the following day.

After experiencing the discomfo as well as the pleasures of a voya across the Atlantic Ocean, they lar ed safely in New York harbor October 29 of the same year. the way inland they visited seve friends and obtained information garding possible locations.

On November 9, 1850, they reach their friends in Ashland Coun Ohio, where they set up their w ter quarters. At once three me Jacob Krehbiel I, Jacob Eymann, a Jacob Galle set out on a tour inspection to the state of Iowa. Aft an absence of six weeks they turned with a hopeful account their findings.

As soon as the weather permitt in the spring of 1851, the Krehbi and Galle families continued the journey to Iowa. They were join in their pioneering by Jacob Eyma and his family who had disposed his property in Ohio. Arriving Iowa where they were joined by t Peter Weber family they obtain temporary quarters, some wi friends and some in West Poi The heads of the families then ma another tour of inspection and aft lengthy investigation they cho Franklin Township in Lee Coun as the most suitable place for pe manent location. They establish their homes in this locality.

A short time before this, Hen Ellenberger with his family had al emigrated from Germany and ha purchased property here. He had t desire to either assist or organize congregation and now was given t opportunity to carry out his plan He recognized the opportunity once and prized it highly.

Since the members of the litt flock were now living near ea other with a minister in their mids they seized the opportunity to beg the Lord's work, to enrich the spiritual lives by mutual encourag ment through God's word, and grow in the knowledge of God. The took counsel together and Hen Ellenberger willingly assumed th responsibilities of pastor.

The first services of the newl organized congregation were held i late autumn of 1851, under the lea ership of Henry Ellenberger. The treated the grace and help of God, e only true founder and cornerne of a Christian church, through hom alone they could prosper and ntinue in their undertaking. The st meeting place was the schooluse in district No. 4 in Franklin wnship. It was in a little frame hoolhouse that this congregation d its beginning.

Next to God, the following were e founders of this congregation: enry Ellenberger and his family (he was born March 28, 1784, at Friedelsheim, Palatinate, where he was ordained in the spring of 1812); Jacob Krehbiel I and his family; Jacob Galle and family; Peter Weber and family; Christian Rings; Daniel Rings; Jacob Kagy; Henry Krehbiel; Christian Krehbiel II. The last five joined the congregation later.

The providence of God had led and guided them. He did not leave the flock without a shepherd. Even in the wilderness of the Western United States He permitted them to taste of His goodness and love through Jesus Christ. The Lord will not forsake His own.

The Lord can so unite the hearts of men that through united efforts they can more fully experience the joy of the Lord. He can make them more fit to participate in the means of grace through Jesus Christ, which they could not fully realize without a Christian congregation.

(To be continued)

n Eastern District study conference

hrist, the Church, and Race

Lamont A. Woelk

N NOVEMBER 20 and 21, interested Eastern District people et at the Deep Run Church near dminster, Pa., to take a new look the race problem. "What have we en doing? What should we be ing?" were questions we brought the conference. But they became condary to the more basic quesns: "What really is the race probm? Of what is prejudice comsed? What or who is the church?" d the big question, "Are we the urch?"

As we listened to speakers and t in discussion, it became obvious at the race problem is much more an just learning to overlook difrences in skin color. In fact, I me away with the feeling that fference in skin color isn't the oblem at all, at least not the real oblem. It only hides the real probm.

We tend to classify by general aracteristics large groups of peoe we don't really know. So white ople commonly think of Negroes poor, lazy, ignorant and stupid, ith a tendency toward crime. That's because they are Negroes," ey say. But these same white peoe ridicule and avoid other white ople who, they feel, have these ame characteristics. Is the real sue race or is it the difference in ltural, economic, and educational vels, with race simply a convenit cover for our deep sins of pride nd prejudice? Many of us felt the latter is the real issue especially when specific cases were cited.

Christians, above all, ought to be able to see a person as an individual and to understand and appreciate him as such. But the fact that it is necessary to have a conference on race to deal with this problem among ourselves says pretty clearly that we don't. Are we really Christians? And if we exclude other professing Christians from our fellowship because of their skin color, their not-so-nice clothes, or for any other such reason, can we honestly call ourselves a church of Jesus Christ, and members of His church?

Questions about Conference relatedness, local church co-operation, nature and effectiveness of the type of work being done had been faced before and were discussed again. But the basic question we faced was: "Should we push ahead and insist on integrated churches and communities, even at the risk of offending and losing some of our people, or should we work more slowly, making interracial work a separate work as is being done in Philadelphia?"

We were reminded that in the New Testament church they were able to sweep away centuries of national and racial distinction in almost a moment of time. They had their problems (the Jerusalem Conference, Acts 15, and Peter at Antioch, Gal. 2), but they dealt with them and resolved them. But they were able to make this sweeping change only by breaking out of the organized religious body of Judaism. In the Reformation the issue was not race, but again the organized religious body of that day could not contain those whose desire was for a believers' church fellowship. It is a bit frightening to think about, but might this be the way we must move?

So the questions come: Are our young people, leaving the shelter of our close communities, really strong enough to face life away from them? Should we encourage people to leave Mennonite communities and live in others, particularly interracial areas? Should we look for and invite people of other races and nationalities to live in our communities and become members of our churches?

We raised more questions than we answered, for we could speak only for ourselves and not for our churches or Conference. We, ourselves, were not all agreed on the correct approach to these many problems. But for a few precious hours we knew what it means to be the church. We looked at ourselves and each other honestly and as brothers. And we knew that above all it must be true that in Christ there can be no human raised barriers of distinction, and that we must together and under the guidance of the Holy Spirit permit God to work through us in eradicating these still dividing walls of hostility.

Mennonite men

A million dollar challenge

Stewardship And the Conference Budget

AT THE recent meeting of the annual Council of Boards in Berne, Ind., the officers and board members of the General Conference reviewed and made plans for the future work of our Conference.

One of the duties of each board at this annual meeting, usually held in early December of each year, is to draw up a budget for the expenditures for the coming year. The budget approved for the coming fiscal year by the Council of Boards is over one million dollars. This is the largest budget ever approved and is the first time the million dollar mark has been reached in the one hundred year history of the Conference.

On the spur of the moment this figure would appear astronomical; however, if we examine it in a true perspective, it appears ridiculously small. When we consider that the General Conference has more than fifty thousand members, a little mental arithmetic would indicate that a million dollar budget would average less than twenty dollars per member. Twenty dollars per member per year for the work of the Conference in times of inflation seems tragically small.

We need to consider, of course, that local church budgets, educational and charitable institutions, and community chest programs are not included in the Conference budget. These causes are worthy and merit support of every Conference church member. But, even this added to our average per member giving seems inadequate to establish us as good stewards of our incomes.

Record budgets and ever increasing costs are a characteristic of our time. Every housewife knows the cost of running a household is increasing annually. So also are the costs of operating businesses, farms, schools, governmental agencies, and churches. In view of the increasing inflation, keeping budgets on the same level as the year before would mean a cutback in projects and work.

The cost of maintaining the Conference program is likewise caught in the inflation spiral, and budgets must be increased to meet the existing projects, to say nothing of starting new projects. But, in order to grow, the church and Conference must have leadership that is ever alert to additional projects and services that can be rendered to a needy world.

The temptation to ignore additional church or Conference projects and services is ever present to the average layman. It becomes so easy to get into the habit of tossing a one-dollar bill in the offering plate every Sunday morning and thereby complacently thinking that the obligation of Conference projects has been met. But in view of increasing inflation and opportunities for service, the layman of our General Conference churches needs to take a realistic look at his giving habits.

In the first place, every Christian needs to accept the basic concept of Christian stewardship. That is, he must finally realize that all he has or possesses such as wealth, time, or talent is his for a season only, during his lifetime. Having accepted this concept, the Christian needs to be sensitive to the accountability that he has to God for possessions and talents as a steward.

In the second place, every church member must realize that in addition to the many blessings he receives from his church, he also has obligations toward his church. Two of these obligations are loyalty and financial support. No church or conference, or for that matter any organization can long exist without loyal and generous members.

In the third place, every church and each individual church membe must accept the fact that individua members and churches are limited in the effectiveness of the work they can do in God's kingdom without the aid of a larger fellowship such as the General Conference. The educational institutions, and the missions and service projects that are carried out by the Conference can only be accomplished by co-operative efforts.

It has been said, and undoubtedly with good authority, that laymen are most at home when they think and talk about money. And after all a sound biblical concept concerning the right relationship to money and property is one of the great virtues of any Christian. Since more than ninety per cent of the church membership is made up of lay men and women, within their power lies the answer to meet the Conference budget for the coming year. It is also true that the average layman makes his greatest contribution to the church through the avenue of material support.

A million dollar budget can and should be a challenge to every layman in our Conference. Our churches need not have a formal layman's organization to work toward the meeting of the Conference budget Every dedicated member of the church can make biblical stewardship his goal. Not only is the Conference budget important, but Conference-related educational and charitable institutions need the loyal support of a planned system of membership giving.

In this era of gadgets and games of new cars and space travel, the temptation to live beyond our means is ever before us. It requires a great deal of dedication to be masters of our time as well as of our personal budgets. Haphazard living and giving cannot meet the challenge of increased church, institutional, and Conference work.

Editor: Richard F. Graber, Moundridge, Kan

Mennonite youth

To and From a Pastor

How Important Is It?

Don Wismer

DEAR Pastor,

There's a girl in my class that I really like. We've had a lot of fun together, but I never asked her for a date. She's a Catholic—that's why. Our Sunday school teacher said one time that we shouldn't date anybody whose faith is quite different from ours. She's really a good girl, and on a lot of things we'd probably think alike. But she's told me she likes her church and would never think of changing. I wouldn't want to change mine either, but would it really matter if I would date her?

Joe

DEAR Joe,

I want you to know that I'm very pleased that you are giving this problem careful consideration. I'll try and answer your question but if you don't like it feel free to write again and say so.

It's obvious that no one ever finds a mate who agrees on everything. So we have to determine whether the differences we have are important or relatively unimportant. Differences in religious beliefs fall in the category of being very important.

I think you'll find that all through life you'll meet people whom you like very much, but you wouldn't marry each one you like. On the other hand, this girl will not be the only one you will ever want to marry. You will meet others who are more like you that you will learn to like just as well.

Major differences in religion are important because one's religion, if he is serious, is the highest loyalty he has. If in the same family both partners have conflicting highest loyalties either of two things will happen: 1) they will compromise their religious loyalties for the sake of family harmony, (neither will be as useful to his church as he would be if both belonged to the same one) or, 2) there will be conflict. This conflict will not always be evident while dating, or even in early married life. It may flare up when each begins to teach his children what he feels to be most important in life. The child is then drawn into the conflict, and being too young to understand what it is all about, will either abide by the wishes of one parent, or religion as a whole may become meaningless to him.

I heard a psychiatrist say that in married life religious differences are the only differences that are really incompatible. All other conflicts may possibly be resolved, with proper help. That makes religious differences seem pretty important!

This thought might help you. If you sincerely believe that your religious faith is the way of salvation, wouldn't it be hard to live day after day with someone whom you love very much, but who, according to your religious beliefs, is lost?

I suppose that if you could discipline yourself so well that yo wouldn't fall in love with this gir if you'd date her, it would be al right. But perhaps it would be bes to keep your friendship with her o a casual basis, and wait until another one comes along that woul believe more like you on the important things of life.

You've been asking some prett stout questions, Joe. Keep the coming—I enjoy them.

Your Pastor

First Class Mail

I REALLY enjoyed the article about Mennonite college students in the Dec. 1, 1959, issue of *The Mennonite.* So often we Mennonite young people don't know what we are supposed to be original for, due largely, I believe, to the fact that we are steeped in tradition. May God deliver us from our traditions and give us true missionary minds.

—Karoline Unrau, Winnipeg, Man.

(Karoline, I found a quote the other day which sort of fits with your comment: "If we have Christ in our hearts, we are missionaries. If we do not have Christ in our hearts, we are mission fields."—Ed.)

I RECEIVED the 1960 Prayer Calendars, found them very good and suitable, and wholeheartedly recommended them to our young people. We had a brief dedication service on New Year's Eve at which time the calendars were distributed to our young people. We will need another forty to fifty copies.

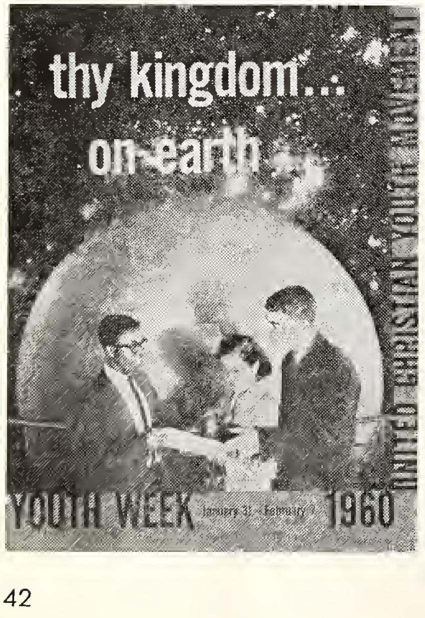
—P. J. Froese
Pastor, West Abbotsford
Church, Abbotsford, B. C.

WE WERE HAPPY to receive the prayer calendars for 1960, and we are certain that they will prove to make our devotional life richer and more meaningful to us. . . . We are a fairly large group here at Mayfair Mennonite (in Saskatoon, Sask.) and will require approximately another forty calendars.

—Margaret Zacharias

GREETINGS IN the name of ou Lord! . . . We received the praye calendars which you mailed to us Thank you very much. Our youn people's group was formally organized last May and is considerabl larger than what you may hav estimated since our church membership is still relatively small. If yo still have some extra copies of th calendar, I feel we could profitabl use about another twenty. . . . A I glanced through the new Praye Calendar I noticed several change which I think will make it eve more valuable as an aid for our devotional life. . . . May God richl bless the work of the Young People's Union in this area.

—Margaret Klasse
Sterling Ave. Churc
in Winnipe



Plan Now for Youth Week

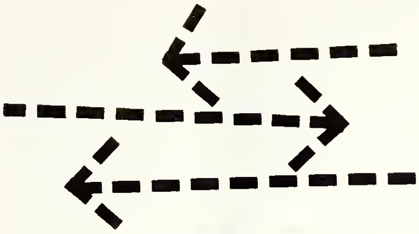
"Brother, that will be the day!! When African, Asian, and West European peoples can stand together, peacefully discussing the problems of earth and space, the kingdom will certainly be at hand . . . You sure picked an appropriate symbol. The only trouble is, it's not that simple in real life."

JAPANESE GIRL: "To be perfectly honest, it wasn't easy to get these three together for a picture. Each one had his own idea about how it should be done. Take the question of dress for instance . . ."

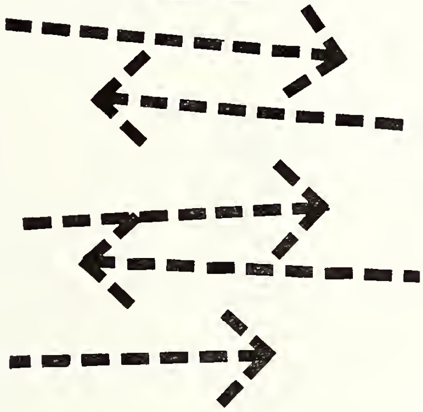
AFRICAN BOY: "I do find that I am more welcome in many places in my native costume."

AMERICAN BOY: "The pictur was only the beginning of our difficulties. We all agreed that 'Thy Kingdom . . . on Earth' was an appropriate theme for Youth Week. I expressed the idea of Christian citizenship as well as any theme w knew, but after a while we realize that the theme meant somethin different to each of us."

These are some of the opening words of the youth week poster' interpretation. Both the poster an the entire two-page interpretatio are available from the Youth Offic (722 Main, Newton, Kan.) for twenty cents.



INTERVIEW



SAM YOUNGBLOOD surveyed his shoes for the dozenth time since he'd entered the door. Not a speck of dust, but then you couldn't be too careful during a personal interview. Not when you're applying for an important job like this one. Why, his whole life might be changed by this one interview.

So far, so good.

Routine questions.

Age: 19.

Address: Anytown, USA.

Health: Couldn't ask for better. Played first string basketball, you know.

Training: High school.

Any other training? Why, yes, Sir, I'm in my sophomore year at college. Specializing in bookkeeping and business law. Thought of becoming a lawyer, but the training will take too long. And your offer, Sir, really sounds like a good deal, so I figured I'd quit school now and get started working in your business.

You'd expect me to keep on studying, learning, training? Well, a refresher course now and then, of course on company time, would be a good idea, I suppose.

Experience? I used to deliver papers when I was a kid. Been takin' care of the books at my uncle's store—even figured out the income tax this year.

Have I ever worked with growing things? No, Sir. Now my grandfather is the gardener in our family. I can't be bothered puttering around waiting for stuff to push through the dirt. Too slow, I mean this growth business.

Have I ever done any teaching? Not me. Me, I gotta see what's been done for my eight hours of work—so many letters dictated, so many sales rung on the register. And teachers can't do that exactly — not that I don't believe in education, but teaching just isn't my line.

Ever suffered? I'm cutting a wisdom tooth today, but that isn't what you mean, is it? No, I suppose I've never really suffered, but why should I?

Have I ever rescued anyone? I just never got around to work on that lifesaving test. But I'm a good swimmer and I do right well on a surfboard. I don't quite get the drift of your questions. Pardon the interruption, Sir.

Have I ever invested myself? No, but that's what I'd like to do—I mean invest my time and ability in your business. I figure I've got as much on the ball as anyone, and I'd like to get in on the ground floor. Not just the money angle, you understand, but if you're going to get into orbit these days, you've got to blast off while you're still young.

You know I was wondering if we could work out some sort of commission deal. What? I couldn't have heard you right, could I? You say that you don't pay a salary of any kind, and you expect me to invest in the business besides? I'm to take the risks and responsibilities in your . . . .

Of course I know you advertised for a partner, not an employee or servant, and I'd be willing to work to the tip of my left elbow, but we'd have to have a definite understanding—some special considerations for overtime. After all—

You expect a seven-day week with no vacations?

Now listen, Mister (I didn't catch your name), your offer may have been all right back in the days of the Ark, or in the first century, but this is 1960—the space age. No man today invests his time, his money, his very life without some guaranteed returns.

You said I'd have the privilege of serving my neighbors. Listen, if I wanted to do that I'd open a hot dog stand, or run a taxi, and you can bet your bottom shekel I'd make it a paying proposition, with plenty of time for my own personal pleasure.

You say I'd have a share in the building of your kingdom on earth. Say, you've been around longer than I thought. Kingdoms are for the birds and the British. No red-blooded American gets down on his knees for anyone. Hasn't anybody told you that we vote our officials in? We've always solved our problems by ingenuity and elbow grease, and we'll do it again. And I mean the moon.

What was that you said about gaining the whole world and losing our souls? I just don't dig you, Sir. I really don't, so I'll blast off now and check on that insurance job, instead. Everybody's gotta have insurance, you know.

Tell me one thing, though. Have you ever had a partner in a deal like this? You did? A carpenter. It just doesn't figure.

YOUNG PEOPLE
By Permission

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

INTERNATIONAL STUDENT CONFERENCE ANNOUNCED

A foreign student conference sponsored by Mennonite institutions of higher education will be held at Bethel College, April 30, 31, and May 1.

The conference is an annual affair usually drawing from 60 to 70 students coming from eight or nine different Mennonite schools. The committee on arrangements this year includes Acting President J. Winfield Fretz and Henry A. Fast, from Bethel College, President Leonard J. Franz from Tabor College, and President Tilman Smith from Hesston College.

FRETZ SERVES AS LECTURER

J. Winfield Fretz, acting-president of Bethel College, served as a visiting lecturer in the Danforth Lecture Series at Knox College in Galesburg, Illinois, last Tuesday, January 5.

The lecture series is bringing representation from different religious groups to the approximately 800 students enrolled at Knox College. Dr. Fretz spoke on the sociology of the Mennonites. The morning lecture was presented at a student convocation and the afternoon discussion series was held with students and faculty in attendance.

FACULTY DISCUSSION

The Bluffton College faculty held a religious discussion on the topic "Determining Our Priorities" Jan. 8. John Purves, director of admissions, was the discussion leader.

CMBC REPORT

"Study to show yourselves approved unto God . . . rightly dividing the word of truth."

Eight new students have registered and six of the first term students did not return, thus our enrollment for this quarter stands at 94.

Alfred Neufeldt, who was a student here before Christmas, will be leaving shortly for the Belgian Congo as a Pax worker under the MCC.

During the Christmas intermission G. Lohrentz, one of our instructors, was hospitalized and has been absent from classes for several days.

MARTIN LUTHER KING

Martin Luther King, Jr., integration leader from Montgomery, Ala., will speak in the Memorial Hall Series at Bethel College, Jan. 21, at 8:00 p.m.

Dr. King is pastor of Dexter Avenue Baptist Church in Montgomery and president of the Montgomery Improvement Association, Inc., the organization which guided and directed the bus protest in Montgomery. He is aso president of the Southern Christian Leadership Conference and vice president of the National Baptist Sunday School and B. T. U. Congress.

In 1957 the Gallup poll revealed that he was one of the most admired religious leaders of the world. In the same year, *Time* magazine selected him as one of the ten outstanding personalities of the year.

Dr. King earned his academic doctorate at Boston University in 1955. Since then he has received honorary doctorate degrees from Morehouse College, Chicago Theological Seminary of the University of Chicago, Howard University, Morgan State College, and Central State College.

Author of a book, *Stride Toward Freedom,* Dr. King has also written articles for *Christian Century, Presbyterian Life, Phylon Magazine,* and *Fellowship Magazine.*

our churches

ANNIVERSARY CELEBRATED

Emmaus Church, Whitewater, Kan.: Sept. 19 Mr. and Mrs. Abraham H. Klaassen celebrated their golden anniversary; Nov. 26 Mr. and Mrs. Jacob Thiessen celebrated their golden anniversary. Our adult mixed choir and men's chorus gave a Christmas program Dec. 16. The mixed choir was under the direction of Phyllis Collier. The men's chorus was directed by Novalis Toews. The congregation also sang two English and two German carols. On the evening of Dec. 25 our annual Christmas program was given by the children. The theme this year was, "There shall be Light." There was a speaking choir and a singing choir. The younger children sang and had demonstration Sunday school classes. Dec. 26 some of our students had charge of the morning service. The topic was "Christmas in the Home." Pastor Amstutz made the opening remarks. The home of Mary and Joseph, some Bible homes, the home of Zacchaeus, and of Mary and Martha were discussed. Some personal testimonies were given on Christmas in the Christian home. A solo and mixed trio was also given by students.

PAX MEN SHOW SLIDES

Turpin Church, Turpin, Okla.: Highlights of the Western Dist. Conf. were shared with us by the delegates who attended—Pastor and Mrs. Koehn and Mr. and Mrs. Pete Franz. The men's fellowship had their meeting Oct. 12 with Judge Dwight Leonard of Beaver speaking on the making of wills. The women's missionary society packed relief clothing in Nov. and also entertained the ladies of the Calvary Mennonite Church of Liberal. Nov. 11 two Pax men, Homer Andres of Elbing, Kan., (who served in Switzerland) and Lowell Goering (who served in Germany), showed slides. The service was really interesting. We had our harvest-mission festival Nov. 15. Brother and Sister Norman Bartel and Don Plett were our speakers. Mr. and Mrs. Norman Bartel have served in Mexico and on our American Indian field. Bro. Tschetter of Cordell, Okla., conducted a series of meetings in the evening. The inspiring sermons were much appreciated. At our midweek Bible study our theme is "What We Believe and Why." The meetings have been well attended and have proved very interesting. The children of the church went caroling Dec. 17. Upon their return to the church basement they trimmed a mitten tree and refreshments were served. The Christmas Eve program given by the children and young people was enjoyed by many. Quite a number came from neighboring churches. We always enjoy having college students home, especially for the holidays, and when they take part in the various church services. The young people of the church went caroling Christmas Eve after the program. This is always an enjoyable event for them and is looked forward to with much anticipation.

FIFTIETH ANNIVERSARY

Inman Church, Inman, Kan.: "The Lord hath done great things for us, whereof we are glad" (Psa. 126:3). Dec. 6 we as a congregation with former members and many friends were privileged to join in a service of praise at the 50th anniversary of erection and dedication of our first church sanctuary. Both morning and evening services were devoted to this milestone. The anniversary message was brought to us by our pastor, Ben Rahn, in our morning worship hour. The hardships and difficulties encountered by our early pioneers as they met for worship and the establishing of this new church testified to a deep, radiant, living faith in Christ their Savior. In our evening service two of our charter members, John S. Klassen and Jacob P. Schierling, shared some of their historical recollections. "A Glimpse of Fifty Years" was reviewed by the pastor, and C. H. Voth of the Hoffnungsau Church gave a message. (The Inman Church was an outgrowth of the Hoffnungsau Church, established in 1875.) Special music was rendered by the three active church choirs and by a special ladies' choir which had sung at the church's 25th anniversary and which had gathered for a reunion and to bring us a message in song. Our present church sanctuary was dedicated in March, 1955, and at present our membership is 205. A total of ten ministers have served the church since its beginnings.

CHORAL GROUP GIVES PROGRAM

First Church, Ransom, Kan.: A choral group of young people from the Meadows Church at Colby accompanied by J. W. Bergen, gave a program of song and sermon in the Arnold Methodist Church Aug. 9, as our guests. Louise Deckert and Pastor Siemens attended the conf. at Bluffton, Ohio. Valerie Ann was born to Mr. and Mrs. John Dietterich, Aug. 18. A son, John James, was born to Mr. and Mrs. John Goering Sept. 30. Twelve men of the brotherhood organization gave a day's work to help relieve victims of the flood in Bazine and Timken in Sept. Mrs. Philip Ummel, Miss Rose Ummel, and Pastor Siemens attended the SS Convention held at Halstead, Oct. 4. Mrs. Mark Hanks, Mrs. Lydia North, Mr. and Mrs. Leo Mishler, and Pastor Siemens represented our congregation at the Western Dist. Conf. at Newton. Vernon Sprunger, missionary from the Congo, was our guest speaker for the annual harvest festival Nov. 2. The offering was given to the Board of Missions. Nov. 8-10, Pastor Siemens conducted special meetings in the Hanston Church. Homer Andres, a returned Pax worker, showed slides and told of Pax service during the SS hour Nov. 15. A new Baldwin electric organ was given to the church as a memorial to Mrs. Mary Mick by her daughters, Mrs. G. L. Anderson and Mrs. R. L. Sargent. Election of SS officers and teachers was held Dec. 6. Missionary Peter Duerksen from Japan gave a report of work in Japan and showed slides Nov. 5. Communion was served Nov. 29. Our Christmas program consisted of several numbers by the children's classes and a pageant entitled "The King Is Here" by the adults. Christian Ummel from Shafter, Calif., served in the pulpit Dec. 27.—Mrs. Bill Jaehde

PASTOR ORDAINED

Arvada Church, Arvada, (near Denver) Colo.: During the week of July 26, the Pastor Don Wismer served as counselor at Camp Mennoscah in Kan. The parsonage in Denver was sold recently and a new one bought in Arvada, close to the new church site. Sept. 20 Erwin Goering gave us the morning message and also showed slides in the evening service. Ed. Riddick, of the Woodlawn Church in Chicago, gave a very interesting message Oct. 4. The same day marked the second anniversary of our fellowship. At this time we can say that we have a church site, a parsonage, and are making plans for the church building. The afternoon of Oct. 18 we had an ordination service for our pastor. P. T. Neufeld of Inman, Kan., and chm. of the Home Missions Com., brought the morning message and conducted the ordination service. Communion was observed Nov. 1. A fellowship meal and program were held at the parsonage on Thanksgiving Day. Nov. 15 a child consecration service was held. Recent marriages: Clifford Regier and Marilyn Krehbiel of Newton; Milton Rudiger and Marianne Nordman; Stanley Zook and Marvel Siemens. Recent births: Brien Dean to Mr. and Mrs. Vic Peters, Aug. 30; Valerie Ann, to Mr. and Mrs. John Goering, Sept. 21; Ronald Ray, to Mr. and Mrs. Harry Nachtigal, Sept. 29. Dec. 6 the Mennonites in Denver had a half-hour TV program on the "House of the Lord" program.—Mrs. Henry Wedel

GRAHAM FILM SHOWN

Bethesda Church, Marion, S. D.: The ladies' mission society together with the Christ Co-workers gave a program at the Salem (South) Church Oct. 1. The Billy Graham documentary film, "The London Crusade," was presented Oct. 11. Oct. 18 the jr. SS dcpt. gave a program at which also leper bundles were dedicated. Oct. 25 a program was sponsored by the ladies' mission society; speakers were Pastor and Mrs. T. A. van der Smissen, reviewing the Centennial Conf. Nov. 11 clothes were packed and shipped for relief. Nov. 15 Mrs. Elmer Tiahrt was taken into the membership of the church. In Nov. Mr. and Mrs. Abe Nickel and Mr. and Mrs. Henry Kehn observed their golden wedding anniversary. Edmund Miller was guest speaker the morning of Thanksgiving Day, and in the evening Abe Wiebe brought the message.

HOWARD NYCE IS SPEAKER

Grace Hill Church, Whitewater, Kan.: Judy Nickel of our church and Gary Nickel of the First Church, Newton, were married Nov. 25. Howard Nyce, pastor of the Faith Church, Newton, was the speaker for our harvest mission festival. His topics for the morning and afternoon sessions were: "The Expected Harvest" and "Through Faith Because of Grace." The Ebenfeld Men's Quartet of Hillsboro gave a program of music for our Nov. 29, CE program. Mr. and Mrs. Rudy Newfield are the parents of a daughter, Cynthia Dee, born Nov. 22; a son was born Dec. 4 to Mr. and Mrs. Vernon Harms.—Mrs. Dan Harms

HOSTS STUDY CONFERENCE

Deep Run Church, Bedminster, Pa.: Nov. 20 and 21 the first Eastern Dist. Race Conf. was held at our church. The two outstanding speakers were Elmer Neufeld, chm. of the Peace Section, MCC, and Vincent Harding of Chicago. Nov. 10 the SS workers and their families met for a carry-in supper, followed by a talk by Arthur Isaak from Zion Church, Souderton. Pastor Claude Boyer traveled to Bluffton, Ohio, Nov. 17, 18 to attend the Bluffton College Board Meeting. Deep Run received a special Thanksgiving offering on Nov. 22, which was used for the church improvement fund. The annual community Thanksgiving service was held at Deep Run Nov. 25. Pastor Boyer led us in the Advent season by delivering a series of special sermons. Dec. 12 the Youth Fellowship had a "come as you are" party." The SS dept. presented a Christmas program Dec. 20 featuring a Christmas play, "Today's Christmas," written by Evelyn Witter. Mrs. Phyllis Tice was the chm. of the Christmas program committee which planned this fine program. A Christmas worship service was held on the evening of Dec. 24. A film, "Glory in the Highest," was presented. All those interested went Christmas caroling following this service. Watchnight services were held the evening of Dec. 31. The evening began with a program presented by the men's Gospel Team quartet of Bluffton College. Following this there was family fellowship, a hymn sing, and showing of slides. The evening ended with a devotional service bringing in the new year.—Doris Moyer

GOSPEL TEAM GIVES PROGRAM

Carlock Church, Carlock, Ill.: The annual Thanksgiving service and fellowship dinner was held Nov. 22 with Delton Franz as guest speaker. David Henderson, also of the Woodlawn Church, gave several piano numbers. The Thanksgiving offering amounted to $561.10. Youth representatives, sponsors, and pastors of the Carlock, North Danvers, and Congerville churches met Dec. 7 to plan for some joint activities. The elementary dept. had their annual Christmas party Dec. 18. Gifts of mittens and stockings were given for relief. The annual Christmas program and white gift service was given Dec. 20 with the cradle roll dept., and the junior and senior choirs participating. Ronnie Hoffman was the narrator. The white gift offering amounted to $506.29. The W.C.S. also contributed a box of yard goods for relief. A number of our young people attended the youth banquet at the Normal Church Dec. 30. The Bluffton College girls' Gospel Team quartet gave a program of sacred music Dec. 27. The young people of the Carlock, North Danvers, and Congerville churches enjoyed a caroling party Dec. 23. After caroling the group was served a chili supper at the Carlock church. The young people's watch night service was held at Congerville. The annual business meeting and fellowship dinner was held at the church Jan. 17.

PASTOR MAKES TRIP TO MEXICO

First Church, Madrid, Neb.: Mr. and Mrs. B. L. Wiens, accompanied by Pastor and Mrs. B. H. Janzen, made a trip to Texas and Mexico a few weeks in Nov. Thus the Janzens could visit and serve at their former place of service. On Dec. 5 the mission sewing society had a successful chili supper and bazaar. The society had their husbands as guests for their Christmas gathering on Dec. 14 at the parsonage. That morning Pastor Janzen was host to the Co. Ministerial Meeting in our church. Ray Schroeder is the new supt. and Pete Regier, Jr., is the chairman of the church board. —Mrs. Herman Regier

EDUCATIONAL WING BUILT

First Church, Allentown, Pa.: The mortgage on the church and parsonage was completed the last day of Sept., thus making it possible to obtain the necessary money to complete our building expansion campaign. On Nov. 22 we celebrated the first anniversary of the "Venture in Faith" campaign with a love feast. By the second Sunday in Jan. the new Sunday school rooms were ready for occupancy. On New Year's Eve a house warming party was held in the basement of the new addition. Dwight Wiebe, an MCC worker from Akron, Pa., spoke at the Rally Day services of the Sunday school. The MCC clothing drive deadline was Nov. 15. Ed. Schmidt, a student at Muhlenberg College, is our new organist and choir director. Sunday evening services in Oct. and Nov. were devoted to a study on race relations. The following who attended the adult church membership class were received as members of the church at the morning worship service on Dec. 20: Forrest Fisher, Gladys Heintzelman, Joseph and Irms Loder, and Amanda Rosenberger.

RELIEF CLOTHING PACKED

Menno Church, Ritzville, Wash.: A group of mission society women drove to the Onecho church to join with other societies of eastern Wash. in a day of fellowship and planning for future meetings. Clothing for relief was packed at the Nov. 5 meeting of the mission society. Nov. 1 Pastor Lester Janzen represented the Pacific District Conference at the ordination of Norman Bergen, pastor of the Country Church, Monroe. Missionary Martha Burkhalter of India visited our church Nov. 17. An all-day Rural Church Pilgrimage was held Nov. 18. People from churches of different denominations in the immediate area drove from one church to another to note its particular problems. Nov. 22-26 the fourth annual Bible conference was held, with Walter Dyck, Aberdeen, Idaho, as guest speaker. The general theme was "Unique Biblical Anabaptist Insights." Rev. Dyck also officiated at the infant dedication service Sun. morning with the following dedicated: Joel Lester, son of Pastor and Mrs. Lester Janzen. David Ralph, son of Mr. and Mrs. Ralph Boese, and Fred Alton, son of Mr. and Mrs. Davis Bauer. "Sing O' Ye Heavens," a cantata by Helen Jun Marth, was sung by the choir the evening of Dec. 20.

DONATION DAY OBSERVED

First Church, Beatrice, Neb.: Donation Day for our hospital and Geriatric wing was observed Sept. 25. Gifts in cash and in kind were received. Oct. 18 the Grieg Male Chorus of Lincoln, Neb., which is made up of businessmen and members of the Back to the Bible Broadcast, presented an inspirational musical program. Recently the delegates and the pastor reported on the West. Dist. Conf. Nov. 1-6 we were invited to join the Beatrice Church for a series of special meetings led by H. B. Schmidt. Three of our young men have left for their term of 1-W service. The MCC cannery was in this community Dec. 1 at which time some 3,200 cans were processed.—M. Albrecht

CHILDREN GIVE PROGRAM

Salem Church, Munich, N. D.: The choir rendered a Christmas cantata Dec. 20. The Christmas Eve program was left entirely to the children and young teen-agers; several short plays by the older groups and recitations by the younger ones were given.—Mrs. Lewis Dick

MEAT CANNED FOR RELIEF

First Church, Hillsboro, Kan.: Our CE program Oct 18 consisted of a worship service and a pictorial review by our pastor and his family of their vacation. The meetings with J. E. Hartzler (Nov. 8-15) were well attended. Our church participated in the meat canning for relief in Nov. that netted 2145 lbs. of meat and 1080 lbs. lard. The father and son banquet took place Nov. 19; Vernon Neufeld was the guest speaker. The offering at our mission harvest festival was $350.97. The offering of the junior dept. was $161.00; $40 is to be sent to India for rice and the balance to go for Home Missions. H. F. Janzen has been elected as deacon. At our annual church business meeting Dec. 10 a call was extended to our pastor to serve another term of three years. We are happy to welcome the following who joined our church by letter Nov. 22; Mrs. Carl Calem, Mr. and Mrs. Arlin Classen, Mr. and Mrs. William Hiebert, Mr. and Mrs. Marles Preheim.—Mrs. Jacob E. Klassen

NEW CHURCH DEDICATED

First Church, Hutchinson, Kan.: Nov. 22 we had our last meeting in the old church. Erwin Goering was the speaker. The church was filled. Many memories came back when you say good-bye to your old meeting house where you have received so many blessings. Some memories are of a happy nature and others are more sad. We all have been looking forward for the time when our church would be ready to dedicate. That day came Nov. 29 Erland Waltner from Elkhart, Ind. brought the message. Pastor Metzler led the congregation in the dedication. Now it is up to us to make this nice building a church where its members try to live and work in peace and love for our Master and Lord in His kingdom. This is our prayer. We served lunch for our guests and feel grateful for the many guests that came. We again served at the Hutchinson Fair in Sept.; also had a rummage sale in Oct. The money we took in was divided for missions, church building fund, and where it is most needed. Rev. Lohrenz passed away Nov 2 after a long illness; the funeral was held Nov. 5. The brotherhood had its meeting Dec. 10. Our mission circle met Dec. 12 for the first time in our new church. We all enjoy the room we have now. Dec. 17 the Faithful Workers presented a Christmas program.—Mrs. J. W. Epp

mutual aid placement

PERSONNEL WANTED

Secretary — There is a vacancy in the General Conference Office for a person with skills in typing, filing, dictation, and office administration. Send letter of application to Walter D. Unrau, Business Manager, Board of Education and Publication, 722 Main Street, Newton, Kansas.

into the beyond

Mrs. John Brandt (nee Elizabeth Funk), of Hillsboro, Kan., and member of the First Mennonite Church of Hillsboro, was born Oct. 24, 1879, and died Dec. 27, 1959.

Mrs. Susanna Walter Wollmann, member of the Bethany Church, Freeman, S. D., was born in Hutterthal, South Russia, on Feb. 6, 1871, and died in Moundridge, Kan., on Dec. 25, 1959.

Alfred P. Waltner, member of the Salem Zion Church, Freeman, S. D., was born Mar. 3, 1888, and died Jan. 11, 1960. During his life he served as pastor of the Salem Zion Church in Freeman and the Bethesda Church in Marion, S. D., as a member of the Board of Missions from 1933 to 1947, and as a member of the Freeman Junior College board of directors for many years.

our conference

continued from back page

1960 BULLETINS FEATURE MISSIONS

"Shall the Conference undertake an oversea mission?" was a question on the agenda for the General Conference in 1896. A description of how the Conference faced problems and finally decided to establish mission work in India is given in one of the February church bulletins of the Faith and Life Series.

All of the February bulletins feature missions, and at least one bulletin a month during 1960 will cover one aspect of missions. The February bulletins give the history of the General Conference mission to Indian Americans in Arizona and Montana, and to India and China. The Belgian Congo will be featured in March, and other countries during the remaining months of the year.

Since 1960 is the Centennial year, a number of "beginnings" are featured, not only on mission fields, but also in churches, schools, and institutions at home and abroad.

For bulletins or information regarding Faith and Life Bulletin Service, write to the Board of Education and Publication office at 722 Main, Newton, Kansas.

NEWS FROM THE MISSION FIELD

Gerald Stucky, General Conference Mennonite missionary on furlough from Colombia, South America, is assistant pastor of the Berne, Ind., church January 15 to the end of May.

Anna Quiring, Mountain Lake, Minn., formerly missionary in the Belgian Congo and now secretary of the Women's Auxiliary Board of the Congo Inland Mission, is one of the speakers during mission week at the Oklahoma Bible Academy, Meno, Okla., Jan. 24-29. On the morning of January 24 she will speak to the congregation at Meno and for the remainder of January she will address other congregations and groups, especially women's groups, in the Western District.

Huldah Myers of Quakertown, Pa., is the teacher of 31 kindergarten and first-grade pupils in the mission school at Cachipay, Cund., Colombia. Besides teaching them in the classroom, she lives in the girls' dormitory and is responsible for various other areas of their lives. During the Stuckys' furlough, she and Janet Soldner are in charge of the boys' dormitory as well.

Another of Miss Myer's responsibilities is to the young people at Cachipay and at Anolaima. Planning with the young people at Anolaima for their first retreat requires forty-five minute trips by horseback for each meeting.

Raymond and Phyllis Reimer of Steinbach, Man., and Freeman, S.D., are beginning a church in Nobeoka Shi, Miyazaki Ken, Japan. Pray for them.

The Miyazaki Christian School in Miyakonojo, Japan, is operating on a regular schedule. Virginia Claassen of Whitewater, Kan., teaches the missionary children who attend classes four days a week and study Japanese for an hour three evenings a week.

Jake and Dorothy Giesbrecht are preparing to return to India in March. After the end of January until they leave, their address will be Box 176, Waldheim, Sask.

MONTANA CHURCHES HELP INDIAN MISSION STATIONS

Last September Harvey Graber, Clarence Albrecht, Henry Senner, Ed Sarver, and Pastor Bruno Penin Glendive, Mont., repaired the barn roof at the mission station in Lame Deer, Mont. The roof had been damaged by a freak wind storm.

In October Alvin Deckert, Marion Deckert, Joe Deckert, Bernard Goosen, and Jonathan Unruh of the Bethlehem Church in Bloomfield, Mont., did repair and remodeling at the Community Cabin in Lame Deer, Mont. This is the building that 1-W Worker Lyman Mueller uses for his recreation and crafts program with the Cheyenne Indian children.

ANNIVERSARY CELEBRATED

December 29 the Longdale Indian Mennonite Church had the unique experience of celebrating the fiftieth wedding anniversary of Kate and Don Osage. The audience assembled in the basement of the church for a short service. Some appropriate songs were sung and Frank Pawpaw made a few remarks, prayed, and sang a song. After this, August Schmidt gave a brief message based on "Ebenezer—Hitherto hath the Lord helped us" (1 Sam. 7:12). At the close Kate also spoke.

After the service refreshments were served. Several gifts were presented to the honored couple.

Kate Osage has faithfully served the Mennonite church for about 35 years—first at Fonda and now at Longdale, working with Rev. G. A. Linscheid, Benno Toews, Arthur Friesen, and Alfred Wiebe, and now with the August Schmidts.

CHURCH HONORS LAURA PETTER

A special program and dinner was held Dec. 25 at the Petter Memorial Mennonite Church, Lame Deer, Mont., in honor of Mrs. Laura Petter of Ashland, Mont. Mrs. Petter is marking her 35th year as a missionary to the Cheyenne Indians at Ashland, Montana.

A dinner was followed by a program in honor of Mrs. Petter. James Shoulderblade of Lame Deer was chairman for the evening. Numbers of special music were given by the Malcolm Wengers, the Donavin Dillers, the Daniel Schirmers, Eddie Sandcrane, and by Valdo, Amelia, and Darlene Petter. Mrs. Rodolphe Petter, 87-year-old, mother-in-law of Laura Petter played a piano solo. Expressions of gratitude and honor were given to Mrs. Laura Petter by Mr. and Mrs. Harold Tannehill of Billings, by the missionaries present, and by the Christian Cheyennes. A history of Mrs. Petter's life was given by Lyman Mueller of Lame Deer.

Mrs. Laura Petter, who is sixty years old, is a native of Detroit, Mich. It was at Moody Bible Institute in Chicago that she met her husband, Valdo Petter, the son of the late Dr. Rodolphe Petter of Lame Deer, Montana. They were married in 1923. In 1924 she and her husband came to Ashland, Mont., to serve at the Mennonite Mission station for the Cheyenne Indians. Mrs. Petter's husband passed away in May, 1935. Since that time she has carried on the mission work by herself. She was assisted for a time by Miss Gibbs and she also has been assisted now by Isaac Shoulderblade.

Mrs. Petter has been active with youth camps in the summer. Her home has always been open to the Cheyenne people. The last three years she has operated a children's home at the mission station. At times she has cared for as many as seven children in addition to her own.

our conference

MISSION EXECUTIVE RETIRES

Ten years ago, John Thiessen returned from India where he and his wife served the General Conference Mennonite Mission for twenty-eight years. In August 1951 he was appointed executive secretary of the Board of Missions. Having given a total of thirty-eight years to the missions enterprise of the Conference, he retires from active service at the end of January.

Bringing to his office the experience of many years in foreign missions and the insights gained thereby, Mr. Thiessen executed many changes during his eight years in office, and progress in mission activity during these years is evident. New areas of mission work have been opened in Japan and the Woodlawn area in Chicago. Work was taken over from Mennonite Central Committee in Taiwan, Mexico, and Mississippi. There has been a new emphasis on agricultural missions, one of Mr. Thiessen's outstanding contributions in India having been the founding of the first high school in the central provinces to include agriculture. Literature for underprivileged countries has been a budget item for a number of years, and reading rooms have been established in India and Taiwan.

From the total of $363,291 in 1951, the Board of Missions' budget has been increased to $740,000 in these years. Missionary personnel has increased from 200 to 270. Mr. Thiessen has been instrumental in the board's decision to participate in the Mennonite seminary in Montevideo, Uruguay; the Yeotmal Seminary in India; and the co-operative teacher-training program in Ibague, Colombia.

Mr. Thiessen's deep concern to disseminate to the congregations intelligent information regarding missions prompted him to prepare promotional literature, such as annual picture folders of outgoing missionaries, for distribution in the Conference in an effort to bring to the constituency a knowledge of the Lord's working through their support and interest. He has traveled widely, serving at conferences and addressing congregations and youth groups on a missions theme. In 1956 he toured all of the countries in the eastern hemisphere in which the Board of Missions conducts activities.

In the board itself, Mr. Thiessen has influenced some changes, such as organizing a number of committees related to the board to concentrate on church unity, evangelism, and the ministry.

An orientation course for missionaries was instituted by him in order to acquaint prospective missionaries with board organization and with aspects of the work in their respective fields.

ASSOCIATE EDITOR APPOINTED

Claude Boyer of Bedminster, Pa., has been appointed associate editor of *The Mennonite*. He is pastor of the Deep Run Mennonite Church at Bedminster.

Other associate editors are Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, and Maynard Shelly.

HYMN TUNE CONTEST

The deadline date for entries in the Mennonite Song Festival Hymn Tune Contest is Feb. 1. Interested persons may still obtain hymn texts and contest rules by writing to Hymn Contest, N. Newton, Kan. Cash prizes will be given to the three winning entries.

ALMOST 2,000 STUDENTS

According to statistics compiled in the office of the Board of Education and Publication, 1,823 General Conference Mennonites are students in schools beyond high school. Eight-hundred and ninety-four of these are attending Conference-related schools.

Figures given are based on the 69 per cent response by pastors to the questionnaire sent to them. The survey was authorized by the board's Committee on Educational Institutions.

HAVE YOU CONSIDERED?

That Christian investments can earn generously for you while doing the Lord's work?

That a great need exists for invested funds so that the church may fulfill its mission in this day?

That you probably have available $100 or more now that you could invest in a Christian investment program?

That Mutual Aid Services, Inc., of the General Conference Mennonite Church offers you the following investment advantages:

3½ and 4% interest earnings
The privilege of serving in the church through your personal savings investment
Security in investment adequate for any contingency
Flexible terms to suit personal needs.

MUTUAL AID SERVICES, INC., 722 Main, Newton, Kansas

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

JANUARY 26, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

COVER
Photo by Luoma

ARTICLES
LEARNING TO PRAY
By G. S. Stoneback 51
WHENCE HAVE WE COME
By Howard D. Raid 52
SAVE THAT MANUSCRIPT!
By John F. Schmidt 53
SPIRITUAL OUTREACH IN GREECE 54

DEPARTMENTS
EDITORIALS 50
FILM REVIEW 55
THE READER SAYS 55
CHRISTIAN CONCERNS 56

MENNONITE YOUTH
A Letter from Menno 57
From the Parents of a Paxman 58
Recreation and the Christian 59
Prayer for Youth Week 59
OUR SCHOOLS 60
MCC NEWS 60
OUR CHURCHES 62
OUR CONFERENCE 64

THIS WEEK'S CONTRIBUTORS

George Stoneback (page 51) is pastor of the Lorraine Ave. Church in Wichita, Kan.
Howard Raid (page 52) is professor of economics at Bluffton College.
John F. Schmidt is the archivist at the Bethel College Historical Library.

of things to come

Jan. 25-30—"Faith and Life" radio seaker, KJRG, Newton, Kan.: Philip A. Wedel
Jan. 31-Feb. 7—Youth Week
Feb. 14—Race Relations Sunday
Feb. 21—Universal Day of Prayer for Students
Feb. 21-28—Brotherhood Week
March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
March 13—Conference Sunday
March 13-17—Bethel College Bible Lectures
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.
April 2-5—Alberta Conf., Calgary
April 3—Passion Sunday
April 10—Palm Sunday
April 10-16—Holy Week
April 15—Good Friday
April 17—Easter Sunday
April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 4**

editorials

CHRISTIAN UNITY The theme for the Centennial Study Conference to be held in Iowa in June is "Christian Unity in Faith and Witness."

Our Lord's great concern, as voiced in His intercessory prayer recorded in John 17, was that His followers might be kept pure and that they might be one in true unity with Him and the Father.

There was a period of church history not too long ago, when divisions flourished and groups separated from one another with alarming ease and number. Today the trend is in the reverse the emphasis is upon church unity as groups and whole denominations unite to form some larger body. Co-operation between the various churches and denominations is now the genera practice rather than the exception.

Christian unity should not mean any abandonment of the great beliefs of the Christian faith. Neither should it mean that all must have exactly the same form of worship, the same form of church government and practice. It is not so much unity in form and method and practice as it is unity in Christ. The more our whole church life and practice becomes Christ-centered the nearer we are brought together. Too often we have centered attention on mere details and have overlooked the fundamenta beliefs we hold in common.

Christian unity must be Christian; that is, it must be rooted and grounded in Christ, the head of the Church. Faith in Him loyalty to His cause, full devotion and consecration to Him this will bring true Christian unity on the deeper levels.

THE ANNUAL CHURCH MEETING Practically every church has some form of annual business meeting at which time various officers are elected, reports given, budgets adopted, and plans laid for the year ahead. The time of such meetings may be anywhere from Thanksgiving to the middle of January, or even at other designated times.

Though such meetings may vary in time and procedure, their importance should be strongly emphasized. It is regrettable that so often they are poorly attended. This may be due to a lack of interest in the activities of the church, or in not being made familiar of the nature of such meetings. Or it may be due to dull, uninteresting meetings. The cause should be ascertained and remedied where possible.

Every live member of the church should be interested in the general work of his church—in its past accomplishments and in its plans for the year ahead. He should be interested in its mission outreach, its relief program, its witness to the non-Christians of the community, and its ministry to the physical, spiritual, and mental needs of its members. The church is a close-knit spiritual fellowship concerned in carrying on the work of Christ, and in building one another up spiritually.

But the most important part of the annual meeting is not the meeting itself, but the faithful carrying out of its program and plans. Here again, each member is tremendously important.

Prayer is the Christian's
vital breath,
the Christian's native air . . .

George S. Stoneback

LEARNING TO PRAY

WE LEARN to pray by praying. Prayer is meeting God.

Most of us hesitate to meet new people. Our first visits are brief. We do not know enough about the person to carry on a lengthy conversation. But as we come to know the person better, we do not fear that we will run out of conversation.

So it is with praying. At the beginning we may not feel quite comfortable. We may soon run out of conversation. But as we become more familiar, we come to be more at ease. Then we come to the place where we are reluctant to leave and discontinue the conversation.

We learn to pray by keeping regular periods of prayer. Prayer is meeting God. The more God becomes real to me through regular set periods of prayer, the more my mind turns to Him in odd moments of the day; and the more often I call on Him spontaneously as the situations arise, the more I long for the periods of uninterrupted fellowship with Him.

We learn to pray by approaching God receptively. The trouble with much prayer is that we do not make the proper adjustment when we leave our daily task and go to prayer, so our prayer becomes really secular. We aggressively try to force our selfish will on the world.

But the person who has learned to pray says with the German mystic, "I would fain be to the Eternal Goodness what my own hand is to me." Do you by prayer seek to move the arm of God to do your will? Or do you come receptively to God, seeking to let yourself be the hand to do God's will? The second petition of Jesus' sample prayer was "Thy will be done." Jesus himself prayed, "Not my will, but Thine be done."

We learn to pray by approaching God respectfully. If a teen-age neighbor hammered on your door and if, the moment you answered, he shouted, "I need ten dollars; please give it to me," you would be startled and likely never open your purse. But suppose that same teenager came and after your response to his gentle knock, he said, "Mr. Jones, I'm sorry to intrude on you like this but a situation has arisen and I'm sure my parents would approve of my coming to you for help. May I tell you what it's all about?"

So in prayer, no mere human should breeze into the presence of God and start asking very ungraciously for things. He should adore God, expressing his own unworthiness. The first petition in the sample prayer He gave us is "Hallowed be Thy name."

We learn to pray by praying affirmatively. Prayer is holding something at the center of attention in the presence of God. So, while we enjoy the privilege of taking our trials and temptations to the Lord in prayer, we want to be careful that not even in prayer we center our thought on trials and temptations — on negative, destructive things. Yes, bring them, then leave them and center the attention— not on the problem, but on God, the source of help.

We have not learned to pray until we have learned to pray for others. We must learn to pray for our friends. Keep a prayer list of close friends who need prayer. Then widen the circle to include people in your city, people you read about, people in the trouble spots of the world.

But we must also learn to pray for our enemies, for until we do, we have not learned to pray in the spirit of Jesus, who even on the cross prayed for those who put Him there. Perhaps Communism woud be less of a menace in the world if fewer people hated Communists and more people prayed for them.

We learn to pray by praying dangerously. From His prayer in Gethsemane, Jesus went to suffer and die on Calvary. Hugh Latimer rose from his knees to march to the stake. Felix Manz's executors lifted him from his prayers to throw him, weighted and tied, into the river Grenfell prayed thinking on the text: "Seekest thou great things for thyself? Seek them not." And he ended up in Labrador. Those who have prayed like that have known a reality of faith that those who pray in quiet comfort can never know.

Finally, we learn to pray by praying in hope that cannot be defeated.

When the disciples asked Jesus to teach them to pray, He taught them to pray "Thy kingdom come." You know the story of the Emperor Julian and his friend who had been converted to Christianity. As they walked down the street they saw many people going to the pagan temples. They also passed a few Christian churches — deserted and boarded up. "Your Carpenter of Nazareth, is he still getting a few jobs?" asked the emperor. "Yes, He is very busy these days," said the Christian. "He is busy building a coffin for your empire." He was still praying, in spite of adversity, "Thy kingdom come." He was praying in hope that cannot be defeated. Christianity is real to those who have learned to pray like that!

Whence Have We Come?

Howard Rai

(This is Part III of an historical sketch of the early Iowa churches, birthplace of the General Conference one hundred years ago.)

THE NECESSITY for Christian fellowship became apparent, and the members of the congregation near Donnellson desired to celebrate the communion of our Lord Jesus Christ, in order to nurture the new life in God, to strengthen the faith, to deepen their love, and to fortify the hope of a blessed resurrection.

Early in the year of 1852, several had already desired to have the rite of baptism administered. Henry Ellenberger, their minister, granted their wish by conducting a class of instruction for four candidates, who through the rite of baptism on May 20, 1852, were received into the fellowship of the church of Jesus Christ. New settlers received included: John Krehbiel I, Peter Schowalter, John Lewenberg, Christian Krehbiel I, David Hirschler, Jacob Krehbiel II, Jacob Schnebele I, David Ruth, Mrs. John Krehbiel (widow), Jacob Krehbiel III, John Ruth, and John Kraemer.

After such an increase, the little district schoolhouse became too small for their group and it was necessary to look for a larger place to hold their services. So the winter came and they still had no other meeting place. After much thought, they finally came to the conclusion, in January 1853, to ask the St. Paul Evangelical Church for the rental of their church building, since that congregation had services only every other week.

They inquired of the deacons of that church who agreed to present the request at the congregational meeting to be held in the near future. This meeting was attended by a committee namely, Jacob Krehbiel I, Jacob Krehbiel II, and Jacob Eymann. They were granted permission to use the church building without a stipulated sum, the amount to be determined by the congregation. A few days later the congregation met, expressed their joy over the agreement with St. Paul's congregation and decided to offer them $25 annual rent; this proved to be mutually satisfactory.

Up to this time, Henry Ellenberger had sole charge of all church activities, but since there were several ministers among the settlers of the previous year, he requested their assistance and support in the work. To this they agreed, provided they had the consent of the congregation. As soon as this wish of the pastor was brought before them the congregation gave its consent, so that from March 1853 the work of the Lord was carried on jointly by four ministers. The names of the ministers and the order in which they preached were as follows: Henry Ellenberger, David Ruth, Jacob Schnebele, and Jacob Krehbiel II.

The membership increased considerably during this year by the addition of the following: Christian Hirscher, Christian Schowalter, Peter Strohm and family, John Leisy and family, Gerhardt Vogt and family, and Jacob Eger.

The time had now come for the realization of their plans for a school with the arrival of the teacher who had been called. The plans necessary for the execution of this project were set in motion. The congregation met on July 30, 1853, to organize a school system. After a discussion of opinions and principles, a school constitution was set up and adopted and with prayer put into action.

Up to this time the group ha been united only by an inner motiv and with a common aim. They ha no written charter, so it became necessary to do this for the further organization of the church and for th agreement of the individual members concerning the fundamenta principles of their faith. It was th desire of all to have this done.

A sketch for a constitution wa drawn up. A congregational meeting was held at which time it wa discussed, improved, completed, an adopted.

The Evangelical Mennonite congregation of West Point Township was invited to the next organizational meeting in order to form a closer relationship between the two groups. At this meeting, which was held on September 5, 1853, in St Paul's Evangelical Church, the above mentioned constitution was adopted after the opinions of both groups were exchanged and combined. It was signed separately by the members of each group during the next few days. At that time the following families joined the congregation: David Risser, John Pletscher, John Lehmann, Abraham Blum; also the following single members: Jacob Blum, John Blum, and Philipp Lehmann.

This tie also demanded other needs and requirements within the circle for the fellowship had to be nurtured and promoted. The inner feeling of the heart needs to be expressed in works of love.

Now the congregation voiced a desire to hold services more often (that is, every Sunday) which up to this time had been impossible since they had to depend on the use of another church for their services. The demand for a church of their own was keenly felt.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. **Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church.** Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

For this purpose a congregational meeting was held in December of 1853. However, no definite conclusion could be reached at this time. They could not agree on the building material—whether to use rock or wood. Therefore the motion was made to call a later meeting when estimates on the two types of material could be presented, so that the congregation could decide on the type of material to be used.

Before the close of this year the Jacob Dester and Abraham Schmitt families united with the congregation.

In accordance to the above motion another meeting was called on January 28, 1854, at which time it was decided to build a new church and schoolhouse under one roof, in such a way that the school would be the room below the church.

Soon the necessary rock for the lower story was procured and by midsummer the stone masons began working. As the work progressed, the committee came to the conclusion that it was not advisable to erect only the lower story, lay beams on it and cover it with a temporary roof, since expenses would be greatly increased, and during the ensuing winter the beams would be damaged by moisture. The committee presented these difficulties to the congregation. They agreed to erect the entire building and put on the roof that same year, which they accomplished with much labor and sacrifice.

(to be continued)

Here is a plea that you let someone who knows determine the value of something old.

Save that Manuscript!

John F. Schmidt

A RECOGNIZED responsibility of our historical libraries is the collection and preservation of manuscript materials, whether such materials can be termed official (produced in connection with recognized conference activities) or personal.

Manuscript materials are usually segregated in an area called the archives, where these documents are carefully preserved from various enemies of paper, systematically filed and indexed, and made available to those competent to use them.

The archivist or collector of manuscripts has many problems. Some of them relate themselves with indexing and description of manuscripts, while still others attend the use or possible publication of archival materials. The archivist follows professional practices in these areas and avails himself of the experience of many others doing similar work and facing similar problems.

Perhaps the basic difficulty facing the archivist is that of establishing a measure of public understanding and appreciation for his work. If this problem cannot be resolved, he may have no manuscripts upon which to lavish loving care and to which he may introduce scholars asking questions of the past. Every archivist, it seems, has had the disheartening experience of knowing that rare and most valuable correspondence, diaries, records, and documents accumulated by persons active in church and community, have, through ignorance or carelessness, been destroyed or lost.

Why does this happen? Why are not all such materials turned over to responsible institutions where they may be given proper care and used with discrimination and respect?

But, the collector and custodian of manuscripts is often told, these papers are not historical! Of course, we have been told that history is more than the story of thrones, wars, and revolutions. Yet it is sometimes difficult for us to grasp the thought that history is also the story of the little-known and commonplace factors of life—the hopes, visions, struggles, and disappointments of people; how did they work, in what measure did they succeed? Thus, the archivist naturally says: "Please, let me be the judge of whether or not an item is historical. Trust my judgment and do not give me occasion to mourn the loss of materials which I may later discover to have been very valuable."

Again the archivist is met by the objection: "But there are personal references in this diary; there is personal material in these letters."

On the face of the matter, this is always true. Living, vital personalities who have thrown themselves into a cause have had to deal with other personalities. In this sense, the letters of Paul are personal. But they are not any less valuable for the historian, the scholar, and the Christian.

Individuals and families concerned about the personal element in manuscript materials may have these assurances: manuscript materials are not accessible to the general public, nor is the general public interested. Those who do see these materials look upon them objectively and are able to evaluate them in proper perspective. Furthermore, the donor of such materials may specify certain restrictions as to the use of personal collections.

In summary, the archivist would like to urge upon all readers: do not destroy papers, letters, diaries, etc., that come into your possession or that seem to be in the way at house-cleaning time. Let the archivist or the person in charge of a historical library see them first. You may help save irreplaceable documents and make them available to those who will treat them with respect and appreciation.

Spiritual Outreach

A New Emphasis in Greece

OF THE EIGHT million people in Greece, 95 per cent are Greek Orthodox, three per cent Turkish Moslems, and about two per cent are Evangelicals, Catholics, Jews, and others.

In Greece there is union of state and church. The law provides for freedom of religion but not freedom to proselytize. If an individual comes to you for spiritual help and is converted to your faith, that is permitted. The Greek Church has recognized its need for help and has accepted church assistance outside of its own groups. One result of US church assistance is the Sunday school movement which is growing in the Orthodox Church.

The Greek Church is liturgical and to us seems quite cold. It does not seem to have a strong ethic, or at least its members do not develop strong ethical convictions. Jack, our interpreter, put it this way: "We need to remember that when we teach the Bible we need to teach all of it, but in Greece that is not possible because state and church have certain agreements which would make it necessary to skip certain chapters or portions of the Bible."

There are many leaders within the church who are aware of these problems and doing all they can to solve them. For example, there is the Zoe, or New Life, movement within the church. One publication reported the following: "The Zoe—brotherhood of theologians—works in various sectors of mission program (i.e., preaching, worship, administration of sacraments, etc.); it has 2,500 Sunday schools with 140,000 pupils; 900 Christian pupils' groups with 10,000 members; and 1,550 Bible study or discussion groups with 23,500 members."

When speaking of a spiritual outreach it is not the intention to divide the MCC witness in Greece into the spiritual or the secular, but rather to explore ways of making our total program a more effective witness for Christ. In response to our inquiry of how we might help the villagers grow spiritually and not only show them how to grow corn and raise pigs, Professor Ioanninides, head of the Department of Religious Affairs, emphasized, "The first objective and criterion is 'Do they love you?' "

Do they? We were in a home in Panayitsa, talking about cows and corn and Pax fellows. With considerable satisfaction, the family had just showed us their barn and animals and now seemed to want to talk only about the Paxmen. As they offered us Turkish coffee and jam, they continued praising our men. Jokingly we mentioned that we knew these fellows and they di have some faults. No sooner ha this been translated when bedlam broke loose and everybody spok at once, loud and long, getting quit excited. We wanted to know wha they were saying, and our interpreter tossed staccato English phrases at us, such as "No, no these are good boys. We know nothing bad about them. They are an example to all of us in the village They are real Christians. We would like to be like them. . . ."

We discovered that this family had a Bible and read it too. It wa not difficult to talk to them abou God and Christ and the Bible. When we left they gave us a basin o apples. As we were making ou way through the uneven, crooked little streets of Panayitsa to the next family, the words of Professor Ioanninides rang in our ears: "The first objective and criterion is 'Do they love you?' "

Did the Greek professor say tha because he knows that message and messenger stand and fall together Is that the reason why the Apostle Paul spent so much time when writing to the Galatians defending himself as a true apostle, because he too, knew that if they did not accep him they would not accept his message? We have cause for gratitude that the Greek villagers have fully accepted and love our Paxmen Though the boys have not preached in Greek churches nor taught in their Sunday schools, we know tha their lives have been a testimony and their works have spoken louder than many a sermon.

We are not content to leave it at that. We are looking for ways of giving a positive Christian witness by word as well as by deed We have been encouraged in doing that by Professor Ioanninides. He gave us permission to distribute Bibles (Greek Orthodox version) and to study with the Greeks in the new area project in Aridea. Our question, "But what if this leads to dissatisfaction with the Greek Orthodox Church?" He replied, "You would not teach against the church would you? To study the Bible together you may do."

The team in Ioannina, with which Paxman Paul Harnish (Lancaster, Pa.) serves, at one time had Sunday meetings to which many Greeks

Nov. 11-18 Associate Relief Director Robert Miller and European MCC Director Peter Dyck surveyed the MCC Pax projects in Greece. Dyck prepared an evaluation of the spiritual conditions of the Greeks and of the relevance of the Mennonites to the development of the Greek church. This report is taken from his evaluation.

came. People loved them, despite the disorderliness which often resulted at the sessions. We feel that Sunday evening meetings such as these and such as we had in Holland and Germany for many years after the war might be a way of presenting the Greek villagers with the spoken message.

The relationship between the team at Ioannina and the Orthodox Church is good, partly because there is an appointed liaison serving as a live contact between the team and the church. This liaison person, a theologian of the Greek Orthodox Church, was appointed by the bishop. Because of his good influence and confidence in the team, some Church of the Brethren Sunday school literature has been translated and is being used in the Greek Orthodox Sunday school.

We believe a new chapter is opening up for us in Greece. We are thankful for the able and consecrated leadership of Larry Eisenbeis, MCC program director in Greece. We believe the relocation plans have been carefully made, and this is a timely and most significant move. We believe that we are being led in opening the door to a greater spiritual ministry and feel confident about the future of the Greek program.

the reader says

Correction, please?

I found the Jan. 5 issue of *The Mennonite* of great interest in seeing the account it has to give concerning the Conference and its work. It was carefully prepared and graphically illustrated with picture and story. This will be very helpful in giving a picture of what the Conference is doing.

There is one historical matter which came to light which needs correcting. This concerns Newton and the Santa Fe Trail. It is true that Newton was in the path of the Chisholm Trail which ran from Texas to Abilene, Kan. It is also true that Newton was for a brief time the end point of the Santa Fe railway. But that Newton is at the point where the Chisholm Trail and the Santa Fe Trail intersect is in need of correction. For the Santa Fe Trail, unlike the Santa Fe railway, follows a path about twenty-five miles north of Newton. It runs from Council Grove in a southwesterly direction past Durham an on to the southwest. A member of my congregation, living about twenty-five miles due north of Newton, is keenly aware of the Santa Fe Trail since it went across what now is his farm. He says that even today, 130 years later, the land plows hard where the trail went.

—Esko Loewen
Hillsboro, Kan.

In response to Esko Loewen's letter on the Santa Fe Trail, I would like to say that in 1908 the United States Department published a trail map that plotted the routes of early explorers and the country's historic trails. Prepared from data provided by Frank Bond, this map indicated that the Santa Fe Trail passed through Newton. In tracing this route, however, the *Encyclopedia Americana* says, "Becknell followed the divide between the tributaries of the Kansas and the Arkansas rivers . . ." which could be used to support a more northerly route. We chose the evidence that supported the story we had to tell.

—Maynard Shelly
Newton, Kansas

Speaking of art . . .

Dear Editor:

We were greatly troubled by the comments of the reader on the art work in *The Mennonite* in the issue of Nov. 24. We would first like to commend the reader for taking sufficient interest in this so-called modern art to express his concern. However, we write to assure you that his viewpoint is not universal among your readers, and that we regard the art work in your publication as one of its most outstanding features.

Surely the objective of this religious art is not beauty per se, nor to serve as a means of self-expression for the artist, but rather to engender in the reader a mood more receptive to the accompanying written message or even, at times, to be sole occasion for a religious experience by the reader. That is to say, the reader is not intended to remain a passive spectator but aroused to reflect upon religious truth in his encounter with the artist's work. A spiritual insight of the artist is thus conveyed to the individual reader.

Just as we encourage, even expect our ministers to seek new and fresh ideas in their preparation of a sermon, say e.g., another one on the Good Samaritan parable, so we must encourage this creative and imaginative spirit in our artists and we must expect their presentations to be a reflection of this spirit.

Do we assume that modern attainments in the arts—painting, music, literature, architecture, etc. —are not of the same quality as they were in the past ages? Should we assume that God intended civilization to reach its highest point in the arts in the past ages? Are we of the belief that He is leading us forward no longer? We immediately see that such a belief would break the thread of human creativity and would actually deny the presence of Divine guidance in these times.

—Robert and Lois Jungas
Brookline, Mass.

Toward clarification

Dear Editor:

A reference to *Christian Living* in Heinz Janzen's "Black and White" (*The Mennonite*, Dec. 15, 1959) may be intended as partly in jest. If that is the case, I will play along with him.

But if he seriously means that *Christian Living* has emphasized "that Christian living is rural living," I would ask to be shown the evidence. It is true that staff members and many of the writers have had rural backgrounds and, as Jan Gleysteen implies in the letter quoted by Janzen, we have published a few pieces that point a finger at the big bad city. In addition, we have at various points noted the possible ill effects and the suspicion with which rural communities view their apparent being swallowed up by an expanding urban area.

Yet it has never been our editorial policy to equate Christian living and rural living, as Janzen's statement seems to imply.

—Daniel Hertzler
Editor, *Christian Living*

film reviews

OUR COMMISSION ON EDUCATION. 35 mm. filmstrip. Ten minutes. 33 1/3 rpm., recording. Black and White. Rental $2.50; sale price $8. Methodist Publishing House, 420 Plum Street, Cincinnati, and their other bookstores.

This filmstrip presents the task of a commission on education in a local church. In our group not all churches have a similar group. When a church has such a group it is usually called the Board of Christian Education.

The details of the function of a Board of Education would vary in the different churches. Some of the functions listed in this filmstrip are: the assigning of space for classes assist in improving the teaching of the church school, helping to plan and arrange for the installation of officers and teachers of the church school, helping in the program of co-ordination of the program of Christian education, helping groups to make use of the various materials that are available, helping to start a church library, helping to have teachers make use of the various training schools that are available in the local church and community.

This filmstrip is a new one. This filmstrip would help a new board of education in a local church to get a look at its total task.

Focus on Christian Concerns

moral crisis in the movies

Frank Epp

FOR the third time in this century a moral crisis has hit the motion picture industry. At least nationally, the current breakdown of internal self-regulation is recognized as being the third time. Conservative Christians have never differentiated between first, second, and third.

The new frankness in films consists of a brazen presentation of perverted forms of sex and brutish violence. The detailed descriptions, the frank terms, the once-taboo themes, the undress, and the professional temptress are regular fare for the estimated 145,800,000 persons that see Hollywood films every week.

The first time was in the first decade of this century, when the peep shows brought wholesale censorship efforts. Chicago led the way in 1909. In a few years, ten other cities followed suit.

The second time was in the third and fourth decades. In protest and in search of an antidote Protestants and Catholics conferred together. In the early thirties the Catholic Legion for Decency was born. At this time also a Catholic priest assisted in the writing of the Motion Picture Production Code.

For almost 25 years the movie makers at least made a formal attempt to live by this code. Now they are hardly even living with it.

Several major factors have contributed to the current moral irresponsibility on the part of producers, players, and distributors:

1) The competition of television made the movie industry desperate. The huge investments in property and personnel could not stand the risk of loss of audience. As one producer expressed it, "What matters is getting people to pay good money to see a show as long as they'll get by the police."

2) The success of sex and violence on the screen was apparent. This suggests that society is as much to blame as Hollywood itself. It isn't only that the supply of the movies has created the demand, but the demand has invited the supply. New Brunswick was about the only place where sexy scenes were flops at the box office. Steinbach was the only town which made the theater unprofitable altogether.

3) The breakdown of legal barriers encouraged Hollywood's trembling conscience. Two historic United States Supreme Court decisions as much as killed censorship. With respect to "Lady Chatterly's Lover," June 1959, the court ruled "expression by means of motion pictures is included within the free speech and free press guarantees of the First and Fourteenth Amendments."

Keeping step with the industry and precedents set in the United States, Canadian censors were also getting bolder. Only the Roman Catholic province of Quebec is offering what might be called resistance to today's licentious movie fare.

This article has presented the problem. The next article, to appear in two weeks, will suggest a Mennonite response.

Letter from Menno

Next Sunday, March 31, marks 399 years since Menno Simons died. This letter, written in 1556, is from **The Complete Writings of Menno Simons**, pp. 1046-1049, Herald Press.

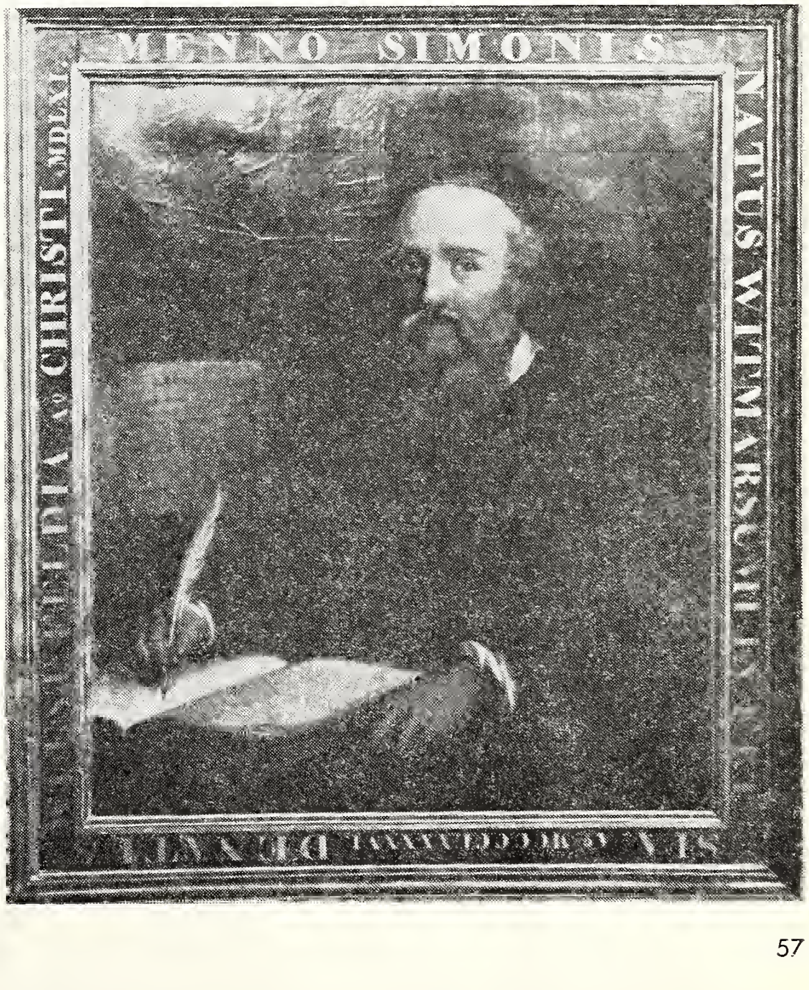
TO all the chosen children of God, dispersed here and there; to the sanctified in Christ Jesus, unknown to me in the flesh, my beloved brethren and companions in the faith, kingdom, and patience of Christ: Grace and peace.

Dearly beloved brethren and sisters in Christ Jesus, I . . . joy that your faith has been made active in love, that your hope is quickened and your unity among each other is Christianlike, that your peace is delightful, and that the church of the Lord is increased and extended daily in great power and glory through the grace of God.

For these things I thank His fatherly goodness with joyful heart, and I pray His grace, inasmuch as He has called you to the fellowship of His beloved Son, to the imperishable, eternal kingdom of His glory through His holy gospel, that He may now and henceforth preserve you with the great power of His divine arm in your faith, love, doctrine, truth, and life. . . . Faithful is He who has called you, and He will undoubtedy do it, just so you continue to be fervent in prayer and unwavering in purpose, never becoming sleepy nor slothful. . . .

Since then you are called to such a high and glorious grace as related, and we undoubtedly know with what weak evil flesh we are clothed . . . therefore I exhort you as my fellow soldiers in this evil flesh and tent of death that you may keep strict watch inwardly over yourselves, that you might trim, teach, purify, warn, and chastise your hearts to the Spirit and Word of God, curb your thoughts, and subdue and extinguish your impure evil desires, in the fear of the Lord, for blessed are the pure in heart.

Walk worthy of the Lord and the gospel to which you have come. Do whatever God has commanded without murmuring. Act so that none may truthfully complain of you. Be sincere children of God,



unblameable, and shine as beautiful lights and torches in the dark night.

Be ye holy; for I am holy, says the Lord. . . . You are become His chosen friend. . . . Therefore hear His voice willingly and whatever is pleasing to Him that do cheerfully.

Give yourselves wholly to the Lord that He may be your Lord; to chasten, govern and lead and direct you with His Holy Spirit and Word, and have His perfect work in you. For you are His, and by grace He has received you . . . and made you to be heirs of His eternal kingdom.

Little children, fear not, but be comforted in the Lord. For He is such a faithful King, to whom you have sworn and bowed your knees. Not the least of His promises will fail you. . . .

Christ says, Be of good cheer, I have overcome the world; and thus will they overcome who abide in Christ, even as we may see not only in the prophets and apostles, but also in many pious hearts at the present day in great power and clearness.

I have nothing further to say particularly. But take heed that you walk circumspectly, have oil in your lamps at all times, lest the Lord meet you in an unexpected time and find you unprepared, and then close the door on you or cast you into outer darkness.

With unfeigned, true brotherly love and out of a pure heart, love each other sincerely as those who are regenerated, not of corruptible but of incorruptible seed, out of the word of the living God, which will abide forever. For love is of God and of a divine nature and conducts itself acceptably before God and man, is long-suffering, compassionate, peaceable, and wrongs no one. In short, love is unblamable and brings forth Christian fruit; it is the spiritual girdle of Aaron and his sons. . . . Oh, how completely blessed is he who is girded with this bond, for he is born of God, he is in God, and God is in him. Yes, where this love is, there we find a true and sincere Christian. Therefore guard carefully this bond, for if you lose it you will lose Christ Jesus and eternal life.

Beware of false doctrine, of all discord, strife, and dissension, and without wavering adhere to the spirit of Christ, His word and example, if you would avoid being deceived. For every spirit that is not satisfied with the Spirit, word, and example of Christ, and does not conform itself thereto in weakness, is not of God, but is the spirit of Antichrist who would rob you of . . . the precious light of revealed truth.

Little children in Christ, be warned. Out of true brotherly love I write to you. The merciful, gracious God grant you to hear, read, and understand it with such hearts that it may bring much fruit among you, and that your fruit may abide unto life eternal. . . . The saving power and joy of the crimson blood of Christ be with you, and with all my brothers and sisters to eternity. Amen.

From the Parents of a Paxman

IT WAS with mixed feelings that we as parents saw our son prepare for overseas Pax service. We were happy to have him profess openly and publicly the course he wanted his life to take. We wondered when we saw him working up to the very last day in spite of vaccinations and shots of all kinds—to try to pay as much as possible toward his passage and support. We were concerned when he packed late into the night, finding a place for the myriad of necessities. We really got concerned when we noticed him losing weight and his appetite waning.

We prayed often, "Lord, give strength, give wisdom, lead on as You have in the past." And with the same breath we sang praises to Him who has led so marvelously, giving reassurance in many ways that this was truly His doing.

The trunk was loaded into our son's car. Then came the parting day. We sat down at the breakfast table. We read Psalm 91. We prayed. Our son prayed, "We have come to the parting of our ways. . . " Silently we ate a few bites for breakfast.

We got into his car. He took us to the station. It was time to bid farewell. We waved.

We got into his car and drove the twenty miles back home again. He had never been away more than a week at a time. Two years seemed like a long time.

Again I claimed my favorite promise: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (1 Tim. 1:12). Yes, soul and body would be kept if it was His omnipotent will. He is able.

The house was strangely large when we got back. We felt very old.

A stranger bought our son's car and drove away with it.

In a few days a letter came from Akron. "Hi, folks! I'm rested up and there's plenty to do here. Tomorrow orientation starts and I'll meet my buddies-to-be." Our hearts were lifted. Letters shuttled back and forth for a month. Then one day he wrote, "I'm leaving for overseas next week."

The next letter bore a foreign stamp.

After six weeks he wrote, "The Lord is wonderful to us and I think I'm right in the center of God's will."

Then sickness, fever, and a rest for three weeks. Three months later he was badly hurt in an accident. It took four weeks to heal. Several months ago there was an explosion and he was again laid off for three weeks. He wrote, "I get wonderful care . . . Truly, God is in it all, for healing of the body comes fast."

Back at home there was a fatal car crash which claimed the life of a favorite aunt. There was serious illness in the family.

In a few months his time of service will be over. Will he come back? Or has he found his life's work?

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

To and From a Pastor

RECREATION AND THE CHRISTIAN

DEAR Pastor,

The kids at our table got into a warm discussion at lunch yesterday. We were talking about what kinds of recreation we could take part in. I know what I was taught, but I don't know why, and so I couldn't persuade many of them. Actually, they had better arguments than I had. So I decided to ask you. Is dancing wrong? And what about movies, and playing cards, or pool? What's wrong with sports on Sunday, or roller skating?

I don't see why all those things are wrong for a Christian. I want to do what is right, but after hearing those kids I began to wonder about some of the rules in our church. Can you help me?

Joe

DEAR Joe,

You're raising the whole question of what Christian recreation is. It'll be hard for me to give a full answer right now. I'll try to give you some guides that you can use in deciding for yourself what is right to do. Later on, if you still have questions that bother you, just write again.

Guide 1: Keep in mind what recreation is. Webster says it is "refreshment of strengths and spirits after toil; diversion; play." So recreational activity should refresh you and make you a better person. If it doesn't it isn't recreation and isn't good for you.

You have to be careful, though, because some things that are fun are not recreation. Halloween destruction and use of narcotics would come under this. As a rule, if after a couple of days following any recreational activity you have pleasant associations and have no guilty or embarrassed feelings, that recreation was probably wholesome. This assumes that you have a well trained conscience and that you use it.

Guide 2: Most kinds of recreation are usually not good or bad in themselves. Take dancing: It might be all right for a husband and wife to dance, but it is not right for a foul-minded fellow to dance with a girl. Or take pool: Pool is a game that requires great skill and is challenging, but it is usually played in halls that are unwholesome, often having gambling accompany it.

Guide 3: Engaging in any normally good activity excessively makes it bad for you. Playing ball can be bad if you neglect your work or studies, or get too tired.

Guide 4: Your choice of companions can make recreation good or bad. If you ride around with fellows who are reckless drivers, for example, riding around can be bad.

Guide 5: The place of your recreation can make a good thing bad. Take playing cards. It's O.K. in your living room, but not in the back of a bar.

Guide 6: The time you choose for your recreation can make a difference. Ice skating or roller skating when you should be in church, or doing something else that is important, makes it bad for you.

I'm saving the most important point till last. If after running through this list you still are not sure about a particular type of recreation, ask your parents—or trusted friends—for help. If you value their judgment, stick to their advice even though you presently tend to think otherwise. They may be considering some things you have overlooked. Or write again, and I'll try to help you more.

Your Pastor

thy kingdom...
on earth
UNITED CHRISTIAN YOUTH MOVEMENT
YOUTH WEEK
1960

Prayer for Youth Week

Father, forgive us
For trying to build a world of brotherhood with the machinery of war,
For trying to establish fellowship by feeding racial rancor,
For trying to dispose of crime by disposing of the criminal,
For trying to put money first and still find purpose in life,
For trying to be Christians without following Christ.

We need Your help
In putting love where there is now hate,
In appreciating the true worth of individuals,
In building armaments of faith, and the power of love,
In translating our ideals into useful action,
In growing in Christian awareness and consistency.

our schools

RESEARCH PROJECT REPORT

Leland Harder, Mennonite Biblical Seminary instructor in church extension, has reported recent progress in research for a "Mennonite Mobility Study," sponsored by the executive committee of the General Conference Mennonite Church. Of the 286 General Conference churches, 224 have indicated their willingness to co-operate, and as of Jan. 11 nearly 100 congregations had sent in completed data sheets.

A major research project, the mobility study is to provide a wide range of information about General Conference members, in an effort to improve the work of the church in the United States and Canada. The information being gathered includes a listing of the present membership of each church and a tabulation of those who have moved away from the community since 1950. Also being collected are basic facts concerning each person, such as approximate age, occupation, education, and marital status.

Although the study is a part of Harder's doctoral research at Garrett Biblical Institute, Evanston, Ill., the scope of the work has been substantially enlarged to make it more significant for the Conference. He will continue to devote the major part of his time to this research during the remainder of the school year.

FJC PARTICIPATES IN SURVEY

John Ewert, president, has announced that Freeman Junior College will participate in a survey of higher education which will be conducted in S. D. this spring. The survey is directed by the Department of Health, Education, and Welfare.

MRS. KREHBIEL IS GUEST SPEAKER

The first guest chapel speaker for the new year was Mrs. Olin Krehbiel, wife of the pastor of the Salem-Zion Mennonite Church near Freeman.

SPOTLIGHT ON DRAMA

"It's Entertainment," a monodrama by Helen F. Evans, was presented Jan. 19 as one in the Bluffton College Music-Lecture Series.

Brightly costumed in styles of the periods, Helen Evans took her audience on an amusing and informative journey through theatrical history.

SEMINARY PERSONNEL SPEAK

Leland Harder spoke in the Goshen College Biblical Seminary chapel period Jan. 7 on "The Mennonite Witness to an Urban World." A student discussion followed the presentation.

Harry E. Martens recently gave addresses in the interest of the seminary at three central Illinois churches. On Sunday morning, Jan. 10, he spoke at Carlisle, in the evening at Meadows, and on the evening of Jan. 11 at Flanagan, where he attended the Central Illinois Ministers' Conference.

Erland Waltner is scheduled to speak at a Bible conference at Mountain Lake, Minn., on Jan. 24 to 26.

COLLEGE BOARD MEETS

Canadian Mennonite Bible College was fortunate to have Dr. John Unrau of Edmonton, Alta., as guest speaker on Jan. 10. His talk on "Student Stewardship" was followed by a lively discussion. Dr. Unrau is professor of Plant Science at the University of Alberta, and had come to attend the College Board meeting.

The Board was fully represented when it convened Monday, Jan. 11. J. J. Thiessen of Saskatoon, chairman of the College Board, spoke in chapel that morning. His timely message was based on Deut. 33:27: "The eternal God is your dwelling place. . . . "

Highlights of the board sessions were as follows: Henry Poettcker, president of the college, presented a tentative draft of a constitution for the college. It was adopted on a temporary basis. For the first time the alumni was represented on the board. Nick Dick, Saskatoon, alumni president, was the representative. Plans are under way to establish a permanent alumni office at the college. Also of note was the discussion of a fuller "Arts" course. In Henry Poettcker's words: "The board suggested looking into the possibilities of adjusting present courses so that they would be recognized by the university."

During the noon hour on Tuesday, Nick Dick addressed the students on alumni concerns, including their projects and the functions of *The Scroll*. The latter is a bi-monthly publication put out jointly by the alumni and the student body.

SEMINARY APPOINTS HABEGGER

Loris A. Habegger, currently of Wayland, Iowa, has been appointed as assistant in public relations of Mennonite Biblical Seminary, beginning July 1, 1960, according to an announcement made by President Erland Waltner. In this new assignment he will work closely with Harry Martens in the development program of this institution. Together they will carry some of the responsibilities formerly borne by Andrew R. Shelly who becomes the Executive Secretary of the General Conference Board of Missions by February 1, 1960.

Loris is the son of Mr. and Mrs. Arman Habegger of Berne, Ind. After about four years in Civilian Public Service camps he attended and graduated from Bethel College at North Newton, Kansas. From 1947 to 1954 he served as pastor of the Halstead Mennonite Church and also taught in the public high school of Halstead, Kansas, during some of that time.

Since 1954 he has been serving as pastor of the Wayland Mennonite Church at Wayland, Iowa, again teaching in the junior high school of that community since 1957. In addition to his pastoral and teaching responsibilities he has been active in Conference work, both in the Western and in the Central Districts especially in the area of peace and Christian service promotion and in youth retreat work.

MCC news

ANNUAL MEETING HELD JAN. 22-23

CHICAGO—On Jan. 22 and 23 the annual meeting of the Mennonite Central Committee took place at Chicago's Atlantic Hotel. The meeting heard reports from all MCC-related boards and committees—Peace Section, Mennonite Aid Section, Mennonite Mental Health Services, Material Aid Advisory Committee, Mennonite Disaster Service Co-ordinating Committee, Voluntary Service Advisory Committee, Ailsa Craig Boys Farm Board of Directors, Mennonite Indemnity, Inc., and the Menno Travel Service—and discussed 1960 plans and program projections.

Friday evening's session was an inspirational program in a Lutheran chapel adjoining the hotel. Willard Krabill, M.D., spoke on "The Challenge of Vietnam," Orie O. Miller on "The African Frontier," and John E. Lapp on "The 1-W Challenges the Church."

SURPLUS PORK AVAILABLE FOR RELIEF

CANADA—Just in time for the 1960 feeding program expansion in Hong Kong has come the release of Canadian surplus pork, free of charge, for overseas relief distribution. The announcement of the availability of a large, immediate quantity of canned pork luncheon meat was made Dec. 11 by Douglas S. Harkness, Canadian Minister of Agriculture.

According to John Hostetler, material aid administrator, MCC will receive thirteen carloads of the meat: Hong Kong will use eight carloads; Korea, Vietnam, Austria, Germany, and Haiti will each receive one carload. With the Canadian surplus available for Hong Kong, the larger MCC feeding program will not be curtailed.

Three Hong Kong feeding projects will operate this year without any cutting requirements at 1) the Kwong Wah Hospital where the Norman Wingerts have been feeding 200 of the 1000-a-day outpatients six days a week—plans to give 500 meals a day; 2) at Wong Tai Sin Estate, where nearly 100,000 refugees will eventually have been resettled from squatter huts and slum bed space into 50 of the seven story H-block houses; and 3) in refugee schools by giving hot meals to undernourished children.

Each carload of the meat, which is much like American "Spam," contains about 35,000 pounds of pork. The total value of the thirteen carloads of meat amounts to approximately $300,000. As soon as MCC has made final shipping arrangements for the various countries the meat will be released from the Canadian ports of Vancouver and Montreal.

Though the meat is being received free of charge, there are shipping costs. The Ontario Nonresistant Relief Organization and other Canadian relief organizations will contribute toward the $10,000 cost involved in sending the carloads. Local Mennonite volunteers will help stamp and transport the pork before it is shipped overseas.

How long this meat, which has been acquired by the Canadian Agriculture Stabilization Board in implementing the price support program for hogs, will be available is not yet known. The present supply is large but will not provide indefinite feeding supplies; thus, a small quantity may be stored for future use.

Since the surplus pork has been made available, Mennonite communities still to participate in the canning program are encouraged to can beef only, if possible, though pork is still acceptable. Communities in Kansas, Nebraska, Minnesota, Iowa, Illinois, and Missouri have completed their 1960 canning efforts, while those in Indiana, Ohio, Oklahoma, Maryland, and a few in Kansas have yet to make their contributions. Also, beef is particularly welcome because in many countries pork cannot be used. 350,000 pounds, or about ten carloads, were canned for MCC during the 1959 canning program.

Other relief agencies are also receiving the Canadian surplus meat. It is being made available to all Provincial Governments for distribution through local welfare organizations, for use in Indian and Eskimo boarding schools and to approved international welfare organizations for distribution abroad. Previously there had been donations of some 60 million pounds of skim milk powder, reports the Canadian Department of Agriculture.

HERSHEY DISCUSSES 1-W PROGRAM

WASHINGTON, D. C.—A meeting of General Lewis B. Hershey, Director of Selective Service, with William T. Snyder and Elmer Neufeld from the Mennonite Central Committee, Harold Row from the Brethren Service Committee, and J. Harold Sherk and Ellis Shenk from the National Service Board of Religious Objectors took place in Washington, D. C., Jan. 5. Also at the Washington meeting with General Hershey were Col. Daniel O. Omer, head of the Legal Division of Selective Service who had served as Acting Director last year, and Alfred J. Oddo, head of the Civilian Work program.

General Hershey discussed the 1-W program, with a special interest in the European Pax program because of his visit to Europe Pax projects, along with Europe MCC Director Peter Dyck, during the month of Sept. General Hershey's European survey included the children's home at Bad Duerkheim, the building project at Enkenbach, the Kaiserslautern center, the Frankfurt center, Karlsschule at Vienna, and the refugee center at Berlin.

As earlier reports from Europe had indicated, General Hershey was pleased with the Pax projects in which 1-W registrants are serving. He spoke with satisfaction of "our boys" working in the various relief projects. At the same time, he suggested that because of the tremendous rise in living conditions, Paxmen are no longer serving the desperate needs they did several years ago.

General Hershey also referred to contacts with European government officials holding positions similar to his own in Selective Service. He feels that actual development of a conscientious objector work program in Germany would be very significant. Whereas such a liberal provision would be expected in England, it would be revolutionary in Germany.

In the discussion with General Hershey, a question was raised about Selective Service experience with states which have compulsory civil defense laws. According to Selective Service information there are at least six states that have express authority to conscript for civil defense—Maine, Massachusetts, Minnesota, New Jersey, New York, and Oregon. Others have authority to conscript for civil defense through the militia power. To the present time, however, these states have not used this authority to conscript for civil defense purposes.

DOCTOR LICENSED FOR BEDOUINS

JORDAN—Dr. John Krahn and family (Abbotsford, B. C.) are expected to arrive in Jordan in mid-February to begin a term of medical service to the Bedouins in southeastern Jordan. Dr. Krahn, to be stationed at Hebron, is the first MCC doctor to receive a government license to practice in Jordan.

Krahn's experience includes practicing in Manitoba following his studies at the University of British Columbia Medical School and a year of studies at New York Biblical Seminary.

our churches

YOUNG PEOPLE'S RALLY

Calvary Church, Washington, Ill.: Ross Goodall held special meetings the second week of Sept. The elementary dept. enjoyed a wiener roast Sept. 25. On Communion Sun. 320 persons partook of Communion at the church and nine were served in their homes. The young people's fall rally was held Nov. 1 at the N. Danvers Church. Over twenty ladies attended the annual Women's Missionary Rally at the Normal Church Oct. 22. The speakers represented Congo, Japan, and S. America. R. L. Hartzler was with us Oct. 25 to present the needs of Menn. Hosp. in Bloomington. H. Clair Amstutz of Goshen, Ind., spoke to the men's brotherhood following their banquet Nov. 14. Mrs. Arthur Thiessen spoke at the quarterly meeting of the Women's missionary organization about their medical work in India. Janice Pool was married to Wm. Laux on Nov. 28. Eight of the Menn. ministers from this area, with their wives, met at our church Dec. 15 for their regular monthly meeting. They have been assembling at the various churches. A history of that particular church is given by the pastor, a noon meal is served by the church ladies, and this is followed by a business session.—Verna Belsly

SEVERAL MISSIONARIES SPEAK

St. John Church, Pandora, Ohio: To honor our blessed Savior, a number of our church groups went caroling in hospital, home for aged, and homes of the sick and shut-ins during the Christmas season. Two highlights of the past year were the Gen. Conf. at Bluffton and the Tri-County Evangelistic campaign. "So Send I You" was the theme for our missionary conf., Sept. 23-28. Speakers were: Miss Treva Geiger (Africa), Mary Ellen Gerber (Africa), Mr. and Mrs. John Dougherty (A.M.O.C. Buffalo), Kenneth Geiger (missionary tour pictures), Catherine Niswander (Philadelphia), and Martha Burkhalter (India). These challenged us in word and picture, in their personal testimonies, in accounts of souls saved, of native Christians' steadfastness, and growth under trials and even severe persecutions. Our annual Jr. SS Jug Breaking netted a missionary offering of over $100. This they chose to give to the Donavin Diller children (Lame Deer, Mont.) and the missionary Charles Warren children (India). (The Charles Warrens recently came home on furlough. Mrs. Warren is a daughter of one of our first missionaries to India, the Ezra Steiners.) Present church officers are busy making reports and the newly elected ones are getting their work lined up for the new year, trusting the Lord for His enabling and for "His grace to be exceeding abundant with faith and love."—Mrs. John Suderman

SS PRESENTS PAGEANT

Bethel Church, Fortuna, Mo.: The SS presented a pageant, "The Christmas Story" Dec. 24. Bethel Church conducted a service at the Kidwell Rest Home Dec. 27. Dec. 31 the Bluffton College girls' Gospel Team quartet presented a program.—Mrs. Alvin Elliott

NEW PARSONAGE NEARLY READY

Bethel Church, Inman, Kan.: Our Christmas activities began Dec. 20 with a CE-sponsored musical program by the men's choir. The Sunday school had their program Christmas Eve with over a hundred children taking part. John Thiessen brought the Christmas morning message. There was a second Christmas service Dec. 26 at which time Harold Regier and Peter Neufeld from Mennonite Biblical Seminary served. Our annual business meeting was held Dec. 29. On New Year's morning the congregation met for a prayer meeting and a report by Pastor P. T. Neufeld. He reported a membership of 344. Added during the year were nine by baptism and three by letter. We lost thirteen members, three by death, others by transfer of membership. There were eight weddings, four silver wedding anniversaries, and two golden wedding anniversaries during the year. Carpenters are finishing our parsonage in Inman which is to be occupied by Mr. and Mrs. P. A. Wedel beginning in Feb., the Lord willing. —J. H. Ediger

NEW OFFICERS ELECTED

Bethel Church, Pekin, Ill.: Dec. 6 the young people met at the home of Richard Roth. Election of officers was held: Kenneth Ahten, pres.; Raymond Ahten, vice pres.; Nancy Oswald, secretary-treasurer. A son, John Edward, was born to Mr. and Mrs. Harold Crawford on Dec. 11. A son, Daniel Benjamin, was born to Mr. and Mrs. Oliver King. A fine Christmas program was given by the SS Dec. 20. The offering was for home missions. Pastor S. T. Moyer conducted worship in the Tazewell County Nursing Home Dec. 27. The annual business meeting was held New Year's Day. The business meeting for the Sunday school was conducted the following Sunday. Officers were chosen and the report of the renovation plans were heard on New Year's Day. A message based on "Thou shalt remember all the way which the Lord thy God hath led thee these forty years" (Deut. 8:2) was given by Pastor Moyer Dec. 27, commemorating the fortieth anniversary of his ordination. The Dorcas Society met on Dec. 3 at the home of Mrs. Victor Sommer. Mrs. Richard Roth, Mrs. Don Oswald, and Mrs. Warren Miller led in a panel discussion, "Putting Christ in Christmas." A reading, "The Christmas Rose," was presented by Mrs. Ellen Johnson. The following officers were elected: Mr S. T. Moyer, pres.; Mrs. Mildre Brenneman, sec.; and Mrs. Vern Schertz, vice chairman. Pastor an Mrs. S. T. Moyer were absent on week before Thanksgiving whe they conducted a school of mission in the First Mennonite Church, M Lake, Minn. On the Sunday of thei absence, Dwight Bracken of th Mennonite Hospital, Bloomingto conducted worship and Wm. Dun administrator of the hospita brought the message.

FAREWELL FOR THE BOEHRS

Grace Church, Enid, Okla.: Oct. our church had a farewell for M and Mrs. P. J. Boehr. Rev. and Mr Boehr have taken the responsibilit of a church in Siloam Springs, Ar A daughter, Teresa Jo, was born t Mr. and Mrs. Matt Ging. Mr. an Mrs. Elmer Froese are the parent of a new daughter, Louise Mari Our CE gave an exchange progra at Meno, Okla., Oct. 18. Rev. an Mrs. Albert J. Unruh and Mrs. Car line Froese attended the Wester District Conference at North Ne ton, Kan., Oct. 24-28. The three Me nonite churches had a joint Thank giving service at the North Menn nite Brethren Church. Rev. Bloc brought the message. Our harve and mission festival service wa held Nov. 29. Our speaker was Ve non Sprunger. The young peopl presented a Christmas program o Dec. 13. We extended the hand fellowship to Mr. and Mrs. Jak Smith from Perry on Dec. 20. Ou installation service was also hel Dec. 20. The Christmas progra was held on Dec. 24.

YOUTH FILM SHOWN

Woodland Church, Warroad, Minn. Mrs. Frank Heppner was hoste for Dec. ladies aid. Toys wer brought for a children's home Nebraska. Holy Communion wa observed Nov. 22. Rev. A. F. Or mann made the opening on Thank giving morning. Henry Classen an daughters, Helen and Betty, broug us a musical program Thanksgivin evening. Rev. Ortmann showed th film, "Teen-age Rock" at the Wa road High School. Peter G. Penne of Winnipeg presented a chalk tal program in Warroad Dec. 20 an at the Middleboro chapel Dec. 1 The young people held their Chris mas party Dec. 18 at the Peter Heppner home. Our Christmas pr gram was held Christmas Eve.

PASTOR LICENSED

Pulaski Church, Pulaski, Iow 298 pounds of clothing were sent MCC headquarters by the Dorc Society. Among the many visitors our church were Mrs. Myron Kre biel's parents, brother James an sister Lois Noffinger, Sidney, Ohi Our young folks are preparing serve us with band numbers. R. Hartzler was with us Dec. 6 at whic time he officiated in licensing o pastor, Myron Krehbiel. He als served communion. —Mrs. Charl Bachman

our conference

continued from last page

MUTUAL AID CONFERENCE

The annual conference of the association of Mennonite Aid Societies is to be held March 3, 4 at the Atlantic Hotel in Chicago.

The conference theme for this coming year is "Love and Justice in Mennonite Mutual Aid." The principal speaker presenting the five devotional messages will be J. Lawrence Burkholder of Goshen College. This series is an attempt to help understand love and justice in the application of Mennonite mutual aid, not only from the viewpoint of the organization but also from the viewpoint of the members of the church.

Others speakers this year will include William Snyder, executive secretary of MCC, speaking on "Mutual Aid, Mennonites, and Others"; J. J. Peters of Altona, Man., speaking on "Credit Unions"; Ralph Hernely from Pa., speaking on "Church Welfare"; and Harold Schmidt of Baden, Ont., speaking on "Business Counseling."

Mennonite Indemnity Inc., will make its annual report to the conference, and election for the same will be held. J. Winfield Fretz will be the principal speaker.

Mennonite ministers and laymen are challenged to attend and take part in the discussion of the conference.

For additional information, contact Chairman H. L. Swartzendruber, 111 Marilyn Ave., Goshen, Ind.; Vice Chairman Samuel Wenger, Paradis, Pa.; or Secretary-Treasurer Howard Raid, Bluffton College, Buffton, Ohio.

MISSIONS FOLDER AVAILABLE

"More Fruits of Our Fields" is the most recent missions folder produced by the Board of Missions. A sequel to "Fruits of Our Fields" distributed several years ago, this folder is now being mailed to pastors. Additional copies may be had by writing to the board office at 722 Main, Newton, Kan.

CHRISTMAS EVE IN INDIA

The following incident was related to Helen Kornelsen, General Conference Mennonite missionary at Jagdeeshpur, M.P., India, by an Indian Christian.

It was Christmas Eve. I did not want to leave my wife and children on this "family night." Who would want to? But what else could I do? The mother of a Hindu family, a patient in Sewa Bhawan Hospital, had just died, and the father pleaded that someone take him and his little daughter, together with the corpse, back to their village. Their village was many miles from Jagdeeshpur, and I knew it would take all evening for the trip.

The love of Jesus Christ, and sympathy for the bereaved, made me willing to sacrifice Christmas Eve with my own loved ones to help this family.

Due to a very poor road, I could take them only to within six miles of their village. In the village where I left them, there wasn't a person who would help lift the corpse or grant a little space on a verandah to lay it for the night. All were too much concerned about defiling themselves by coming into contact with the dead.

"Listen, men," I said, "I am a Christian. For me this is the most important night of the year. Tomorrow night cannot be the same, nor any other night. This is the night that Jesus Christ was born. I have left my wife and little ones on this night to bring this bereaved family all the way from Jagdeeshpur. Why did I do it? Because of the love of Jesus Christ. His love in my heart compelled me to help these strangers, who are not even Christians. This man is your brother, one of your own kind. Can't you have at least a little pity on him?"

Sullen silence was the only response. Seeing no one would help, the father took the corpse by the head and shoulders; the nine-year-old child lifted the legs; and together the two carried their beloved burden to rest on the banks of the village tank.

It was Christmas Eve. I drove the long and lonesome road back to Jagdeeshpur, pondering in my heart the change that is wrought in men's lives when the love of Christ has come in. To those I left behind, Christmas Eve was meaningless. To me, though separated from my family, driving along a deserted road, and shivering in the cold, it was still Christmas Eve.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

REGISTERED NURSES WANTED

Community Hospital, Henderson, Neb., offers attractive positions to registered nurses. Fine Mennonite community, new hospital, fine churches. Contact Edward H. Epp, Henderson, Neb.

into the beyond

MRS. JOHN J. GRABER (Nee Hulda Graber) of Hutchinson, Kan., lifetime member of the First Mennonite Church of Pretty Prairie, Kan., was born Nov. 5, 1906, and died Dec. 11, 1959.

CLIFFORD DEAN KAUFMAN, son of Mr. and Mrs. Albert A. Kaufman of Burrton, Kan., and member of the First Mennonite Church of Pretty Prairie, Kan., was born Jan. 8, 1933, and passed away Dec. 22, 1959.

DR. B. J. STUCKY, resident of Hutchinson, Kan., and member of the First Mennonite Church of Pretty Prairie, was born Oct. 30, 1892, and died Jan. 1, 1960.

JOHN RAHN, member of the First Mennonite Church, Upland, Calif., was born Oct. 17, 1884, and passed away Nov. 14, 1959.

IRENE M. SCHOWALTER, member of the First Mennonite Church, Upland, Calif., was born Dec. 20, 1884, and passed away Dec. 12, 1959.

MRS. KAROLINE (WEYAND) UNRUH, of Goessel, Kan., member of the Lehigh Mennonite Church, was born July 27, 1873, and died December 28, 1959.

DANIEL SCHANTZ, of the Eicher Mennonite Church, Wayland, Iowa, was born July 6, 1866 and died Dec. 3, 1959.

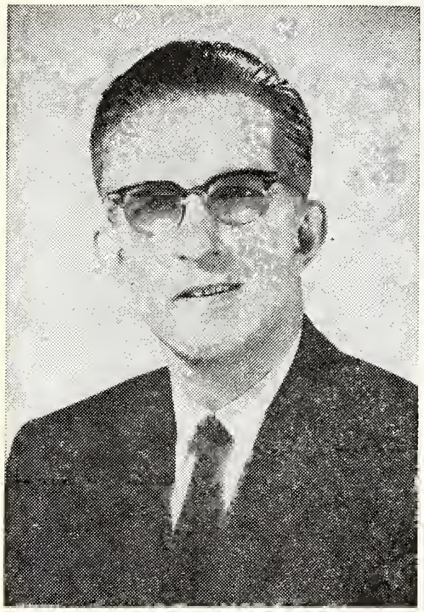
MRS. ENOS SUTER (Nee Winifred Mounsey), member of the Grace Mennonite Church, Pandora, Ohio, was born in Manitoba, Canada, June 9, 1907, and passed away Jan. 4, 1960.

MRS. H. J. ENNS, member of the Johannestal Church, Hillsboro, Kan., was born Dec. 1, 1875, and died Nov. 23, 1959.

our conference

SHELLY ASSUMES OFFICE OF MISSIONS EXECUTIVE

On February 1 Andrew Shelly begins his responsibilities as executive secretary of the Board of Missions.



Mr. Shelly comes to his new job with varied experiences. He received his education at the Bible Institute of Pennsylvania in Philadelphia, Bluffton College, and Hartford Theological Seminary in Hartford, Conn. During these years he served at various times as assistant pastor in the Philadelphia Gospel Mission, the Napier Church in Mann's Choice, Pa., and the Hereford Church in Bally, Pa.

Following his graduation from seminary, Mr. Shelly became pastor of the Stirling Avenue Mennonite Church in Kitchener, Ont., serving this church from 1942 to 1950.

In January of 1951, Andrew Shelly joined the staff of Mennonite Biblical Seminary on a full-time basis, filling the capacities of field representative, faculty member, and later that of director of public relations. Shelly's work with the seminary terminated in January of this year.

Within the context of the General Conference, Andrew Shelly has served on the Board of Missions (1950-1959) and its committees on church unity and the ministry. He has become well known as a speaker for retreats, study conferences, and in local churches.

An important experience for Andrew and Viola (Lehman) Shelly was a five-month tour to the General Conference mission fields in Asia, Africa, and Europe, taken during the fall and winter of 1954-1955. Mr. Shelly made this visit as a representative of the Board of Missions.

The Shellys, with their children, David and Linda, are now living at 324 East First in Newton—their first home that hasn't been an apartment.

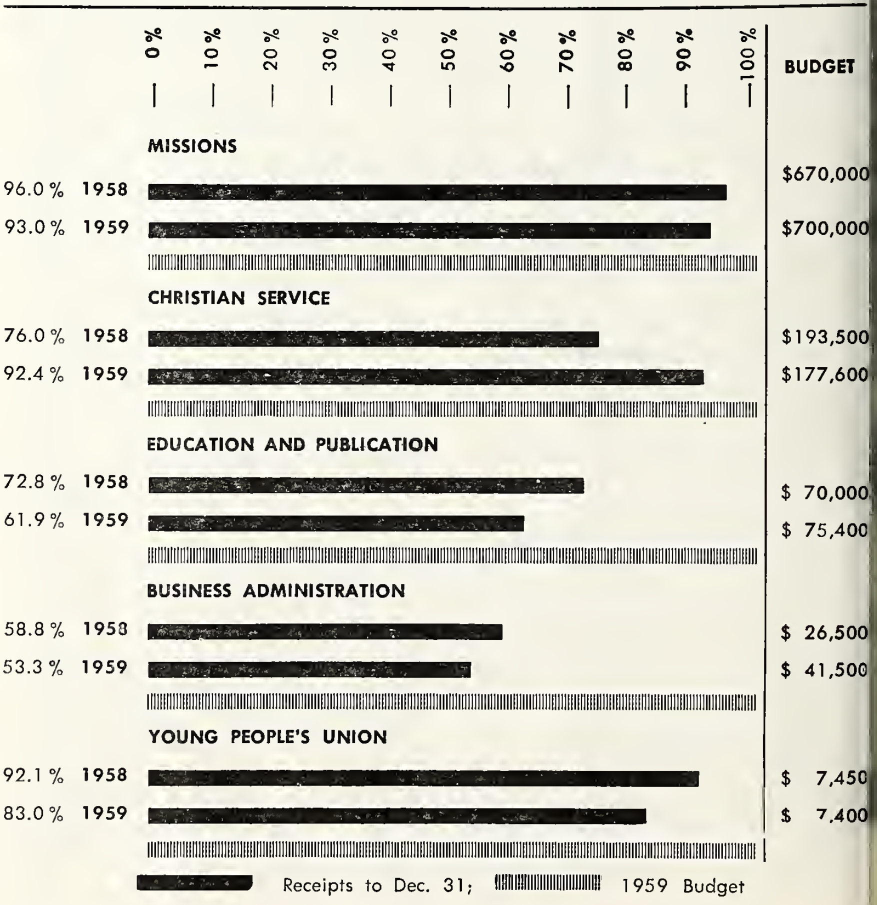
One of Mr. Shelly's first tasks as missions executive will be the visit to Mexico in February.

CORRECTION IN MINUTES

The attention of Conference officers has been called to an error in the printed minutes of the Conference sessions in Bluffton. On page ten regarding Resolution 19 on the statement on "The Christian and Race Relations" the printed conference minutes state that "a unanimous vote of acceptance by standing was given this motion." It had been the impression of Conference officers that this was correct. Recent correspondence, however, reports that there were some negative votes cast on this issue. The Conference officers hereby acknowledge this correction. In the interest of accuracy the word "unanimous" with reference to the above is therefore to be deleted from the conference minutes.

conference stewardship

December 31, 1958, as compared to December 31, 1959

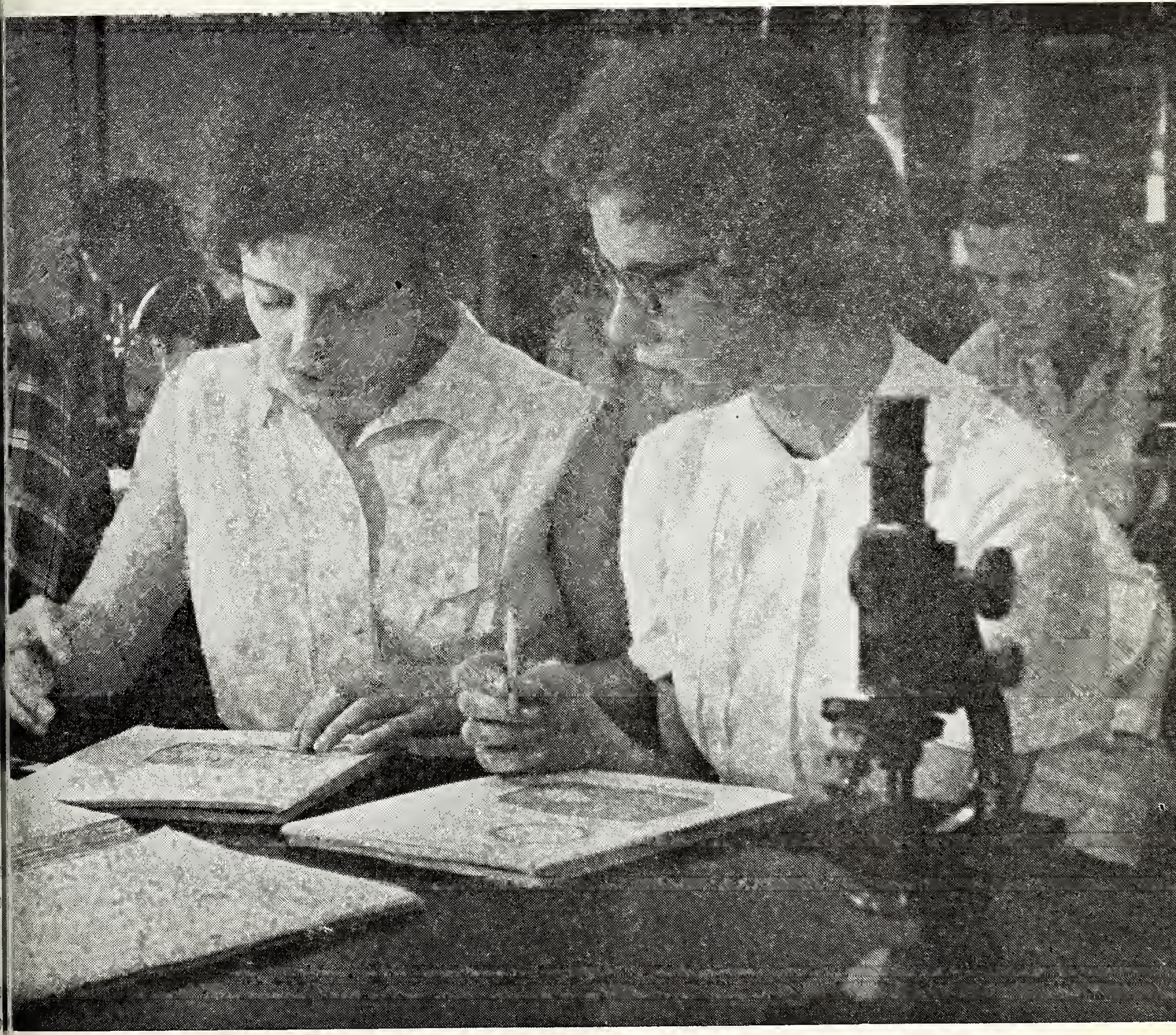


FEBRUARY 2, 1960

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



YOUTH WEEK — JANUARY 31 TO FEBRUARY 7

in this issue

ARTICLES
IT'S YOUR TURN, PARENTS
By Melvin R. Corter.......... 67
WHENCE HAVE WE COME?
By Howard D. Raid.......... 69
RELIEF SERVICE OR SURPLUS?.......... 70
EDUCATION IN INDIA
By Helen Kornelsen.......... 71

DEPARTMENTS
EDITORIALS.......... 66
FILM REVIEW.......... 72
THE READER SAYS.......... 72

MENNONITE YOUTH
International Incidents.......... 73
Direction Unlimited.......... 74
God Has No Grandchildren.......... 75
OUR SCHOOLS.......... 76
MCC NEWS.......... 76
OUR CHURCHES.......... 77
OUR CONFERENCE.......... 80

PHOTO CREDITS
Cover, Delmar Rempel (taken in a Bethel College science lab). Page 67, Hays from Monkmeyer. Page 70, Leon V. Kofod. Page 73, E. C. Moore.

THIS WEEK'S CONTRIBUTORS

Melvin R. Carter is assistant pastor at the First Baptist Church in Dallas, Texas. Howard Raid is professor of business and economics at Bluffton College. Helen Kornelsen, formerly from Watrous, Saskatchewan, is a missionary in India.

of things to come

Jan. 31-Feb. 7—Youth Week
Feb. 14—Race Relations Sunday
Feb. 21—Universal Day of Prayer for Students
Feb. 21-28—Brotherhood Week
March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
March 13—Conference Sunday
March 13-17—Bethel College Bible Lectures
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.
April 2-5—Alberta Conf., Calgary
April 3—Passion Sunday
April 10—Palm Sunday
April 10-16—Holy Week
April 15—Good Friday
April 17—Easter Sunday
April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 5

editorials

ISOLATION IS IMPOSSIBLE The days of blissful isolatio from the problems and troubles of the world in general are ove Willy-nilly, we are all tied up in the bundle of life and can n longer live in sheltered seclusion. We may have tried to convinc ourselves that, as citizens of the kingdom of God, we need hav nothing to do with the things of "the world." We tried to wa ourselves away from the sins and sufferings, and live beyon and above all that.

So we thought and so we tried to live. But now the walls ar down, we are thrust into the stream of life and can no longe stay aloof from the problems of the world. Though we may tr ostrich-like, to hide our heads in the sands of self-righteousnes we are still mightily exposed to actual life and conditions.

Since all that happens to man is of deep concern to God, ho could we hope to be excused from such concerns if we are faithf servants of God? Are other races exploited and mistreated This must lie heavily on our conscience. Is there corruption an dishonesty in high places? This is of concern to us. Are the yout delinquent and criminally inclined? This is our problem. Is ther abject poverty and need in certain corners of the world? W must do something about it. Is there a building up of milita might? We must somehow stand stoutly for the true cause o peace.

Christianity was never meant to transport a select few int an isolated fellowship, disregarding other fellow-beings. Wha is God's concern must be ours also.

HE HAD A FRIEND John Mark for some reason left th company of the two great missionaries, Paul and Barnabas, an returned to Jerusalem before the first missionary journey wa completed. When the question came up later of giving him second chance to accompany them, Paul was not in favor o risking the gospel in the hands of one who had failed them before. Barnabas pleaded for the young man, but Paul was adamant

Barnabas stood by the young man even if it meant separatio from Paul. Years later Paul spoke kindly of Mark, saying he wa profitable to him for the ministry and desired to have him wit him in his prison days. Barnabas' confidence was justified.

Mark had a friend who stood by him and believed in him Though he failed at one point, generous-hearted Barnabas stil saw in Mark something fine and noble. It could easily be tha we would not have the Gospel according to Mark if he had no been befriended in a crucial time in his life.

It is so easy to condemn young people for their mistakes. A better remedy than harsh criticism and denunciation is a lov and confidence that will not give them up. Barnabas was a great-hearted soul who believed in people even when they made mistakes. May his tribe increase!

IT'S YOUR TURN, PARENTS

Melvin R. Carter

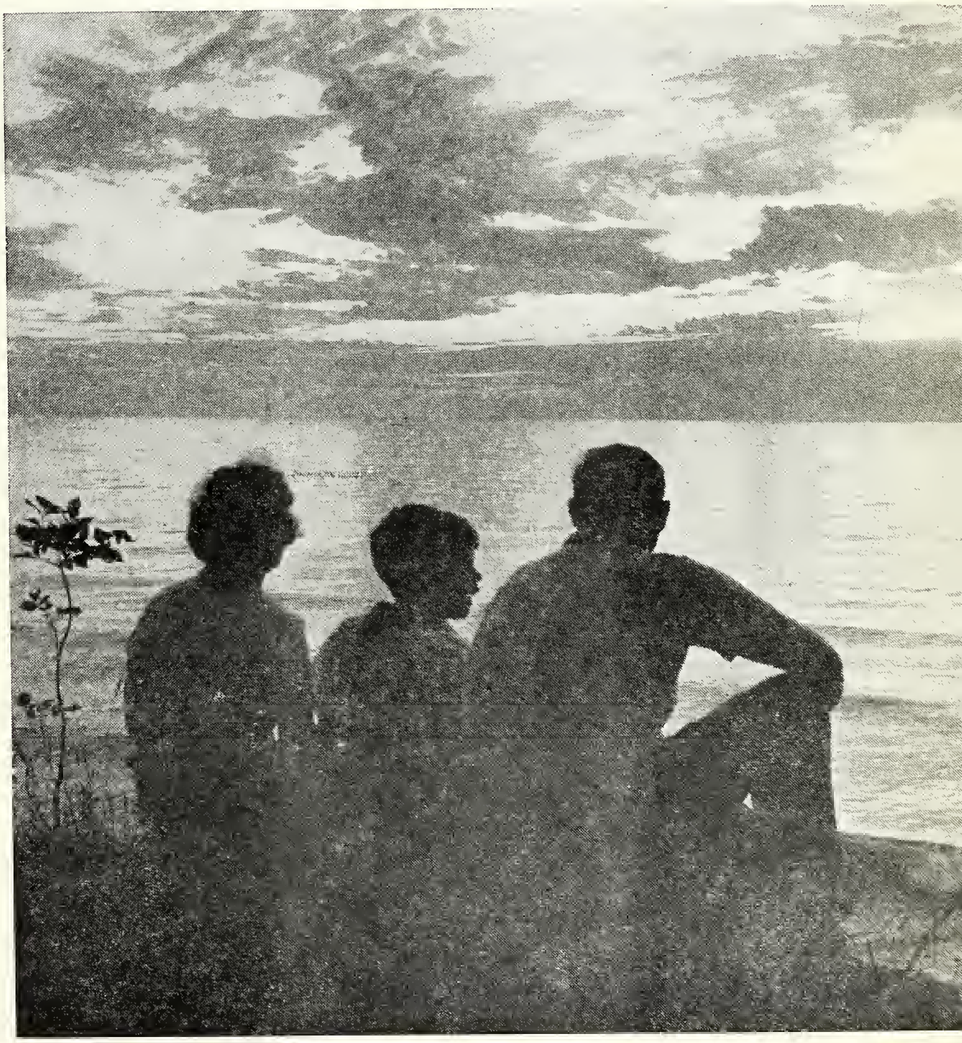
SINCE World War II turned our family society up-side-down, we have been treated to repeated doses of newspaper, magazine, and radio editorials about this "new" problem called juvenile delinquency.

However, despite the fanfare and popularity of the subject there has been a great lack of discernment concerning the reasons and remedies of this social cancer. The war has been blamed, inadequate school facilities have been scored, improper psychological adjustment or treatment of the youngsters has been a favorite discussion topic.

Social service agencies, schools, churches, fraternal organizations, the state and federal governments, and an innumerable host of other interested groups have tried to help the situation with little success.

Why do we say that it is your turn, parents? Because we feel that the ones who have done much discussing about the subject without lending their shoulder to the wheel of action have been the parents. Too often we have heard the cry of the parents, "I can't do a thing with him." Sad indeed is this commentary on the leadership and responsibility of the parent when, as it has been aptly put, "with one word from the parents, the child does as he pleases." Too long have the parents expected churches, clubs, police, schools, and other agencies to take over the influence in the child's life which should have come from the home and the parents.

It is your turn parents to take over the responsibility which is rightfully yours. It is your turn to hear and respond to the command of God: "Train up a child in the way he should go and when he is old he will not depart from it."



This program of training will demand time from your social calendar. It will cut into your leadership in the community. It will also demand that you center your recreation more in the home.

But after all, that should be a minor sacrifice to make, for haven't you been the one who said, "I would give anything if our boy would choose a nicer group of companions, if he would go to the church activities more often, if he didn't stay out so late at night, if he didn't look upon me as an 'old fogey'?" In order for this dream to become a reality you are going to have to share the responsibility which is your rightful duty.

This training program involves three areas of emphasis: education, example, and discipline.

As for education, we find that it is usually considered the imparting of knowledge and experience from one generation to another. From our point of view, we feel that Christian education is the proper approach to these problems. This further insistence would indicate that the education should be centered in God's word and integrated with the Christian message. The basic education which will answer our delinquency problems will consist in the parent passing on the personal experience he has of Christ to his child. We learn all things in this manner, don't we? Of course we may learn by experience but it certainly is the hard way, and in some cases the way of sadness.

When motherhood is given up for a career, homemaking neglected for social work, the prayers at mother's knee replaced by the pat of a baby sitter, the harvest that shall be reaped is juvenile delinquency pressed down full and running over.

How sad it is when we hear parents say in sophisticated ignorance, "I do not believe I should influence my child insofar as religion is concerned, he should be allowed to make his own decisions after he has lived long enough to be able to judge." These words may be high sounding but they spell destruction for your child, for unwittingly you have already made the decision for him. You have left God out of his education, he will continue to leave God out of his life.

How incongruous it appears when we insist, even enforce by law, that our children shall go to secular school for five days of the week at least in order to be trained for a transitory occupation, but when it comes to the things that will last for eternity and which control real happiness in this life we smugly say we do not wish to influence them.

Could it be that our parents do not have the equipment of spiritual knowledge and conviction nor the personal experience with Christ which is necessary for this training program?

THE NEXT element in training is that of example. Children are born imitators. They learn everything that way, we all do. "Like father, like son," "a chip off the old block," "monkey see, monkey do," all emphasize the fact that our actions speak louder than our words.

How sad it is to hear from the lips of a child or a young person that he has never heard the blessing said at the mealtime nor participated in a time of family worship in his home. Our example to our children is of paramount importance because what we are now we can expect to see our children be fifteen years or so from now.

Have your children seen you studying your Bible and praying faithfully? Have your children witnessed your faithful attendance at meetings of the church, at the prayer meeting? The privilege of sharing with your children the plan of God's salvation is yours and should not be left to a pastor or church worker. This is a part of the rich joy which is yours as a parent to bring your own children to Jesus Christ. What relationship does the child witness between you and your marriage partner? It is very definitely tr that domestic relationships are barometer to juvenile adjustmen

THE LAST element in trainin up a child in the way he shoul go is that of discipline. This wor has been made to sound strange i this day of "progressive" educatio when the child is to be allowed t "express himself" without fear o frustration. Discipline has both positive and negative side. God word declares: "Whom the fathe loveth, he chasteneth."

Discipline does not imply a lon and complicated set of rules an orders. There may be very fe rules, but these need to be meanin ful.

Children are not born bad in th general sense of the term. The don't grow bad over night becaus the parents are either too weak o too doting to enforce any discipline J. Edgar Hoover has commented "Weak and careless parents shoul realize that when their children g astray it hasn't been the fault o the children. A spoiled boy grow into a spoiled man. His doting par ents can't protect him from the har knocks that are part of life's dis cipline. He goes to pieces because h has been raised under glass."

If discipline in the home is no firm, there will be no respect of an other discipline. Why should other agencies be forced to discipline you child? The reflection is upon you and your home training.

It is your turn, parents, to edu cate your children along sound spir itual lines, to be the best Christian example to them, and to discipline them with firmness and love as the need arises. It is your turn to be a pal to these lives God has given you, to play with them, to work with them, to pray with them, and to worship with them. This is your God-given responsibility as a parent. Will you accept it and, God helping you, discharge it victoriously?

Courtesy of Youth Commission
National Sunday School Association

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Concluding article in a series of four historical sketches

Whence Have We Come?

Howard Raid

THE WEST POINT and Zion congregations held a conference in 1859. They agreed to call a general conference of all Mennonites on Pentecost to meet at West Point, Lee County, Iowa, to discuss the welfare of the entire denomination.

Their hopes were not set too high, but it was believed that if the work were once begun with prayer and sincerity and continued in love and forbearance, a great blessing would rest upon it.

This general invitation was published in the *Volksblatt* and letters were written to those who were known to those two congregations. When the time came, two ministers from Pennsylvania, J. H. Oberholzer and Enos Loux, and Joseph Schroeder from Polk County, Iowa, attended. This wonderful meeting was held on May 28, 29, 1860. The conference proper was preceded by several worship services, which prepared the hearts and minds of the people and brought them into an attitude pleasing to God for the conference itself.

In their deliberations the supreme purpose was the uniting of all Mennonites and this became the central point in all of their discussions. The difficult question arose as to how this could be done under existing conditions. They agreed that forbearance should be exercised in nonessential matters so that there should not be hindrances to their unity, since they were seldom of such a nature that man's salvation was dependent upon them. These differences were omitted from their discussions and left to each one to judge for himself and to decide how he could best give an account before God.

They would consider one another as brethren engaged in the great conflict between the powers of light and darkness, for only through united efforts could they hope for victory. The question now arose as to what action to take in this great conflict. The answer was found in home and foreign missions, and in this branch of Christian service it was essential that they work together.

Since this meeting was held at one of the outlying points and it could not be expected that many would be able to attend because of distance, the transactions were considered only as suggestions and preliminaries to a future and more centrally located conference where final action might be taken.

It was resolved to hold a general conference at Wadsworth, Medina County, Ohio, on May 20, 1861, which was to be properly announced.

For the western brethren these were days of refreshing, days spent in the presence of God, which would long remain with them as a blessed memory.

THE BUILDING program of the West Point church made very little progress until Pentecost in 1860, when the general conference of the Mennonites in the United States and Canada was held in West Point. Several ministers from Pennsylvania who attended the conference promised to aid them in their building program.

Jacob Krehbiel II, minister of the Zion church at Franklin, was chosen as delegate for both the Zion church and the West Point church to the conference in Wadsworth in 1861. When he returned he brought the following gifts: the generous sum of $120.05 through J. H. Oberholzer from his congregations in Pennsylvania, $23.00 from two offerings taken at the conference in Ohio, $11.75 through Jacob Risser from the congregation at Ashland, Ohio. Earlier they had received a sum of money from the Krehbiel congregation at Clarence Center, New York, the exact amount of which is unknown at this writing (believed to be about $40.00). So through the leading of God they were now able to erect a new church building, which was dedicated on July 26, 1863.

AS WE STAND at the vantage point of some 110 years and look at the beginning of these early churches, we see the utter dependency which they had upon God. We note that these people felt that they had left behind much of the civilization of their day and, as they stated, "pioneered the wilderness" of the then western United States. However, in this physically lonely place they too rejoiced when they found God with them. They desired to build a house of worship, a fellowship of believers, in order that they and their children might worship God.

The migrants of today from our Mennonite churches find themselves also in an entirely new physical surrounding. Most of them go to the big cities and here they too know loneliness. Their problem is basically the same as that of the early migrant—that of being able to find God in a new setting. When they have found God then they, too, will want to organize a visible church of Christ.

As we observe the deep spiritual background of the early settlers, we realize anew the importance of developing this in the lives of the present generation. With this deep spiritual insight they, too, will be able to find the eternal truths that rest in God. We must be concerned about our own children, but the compulsion of the gospel also rests upon us.

The question may well be asked, will we maintain and promote the distinctive Mennonite Christian belief that has been ours?

May we as a Conference be motivated as strongly as the early Mennonite settlers were to establish and build a church. To this end may we mobilize all of the resources of our Conference, the spiritual resources of the churches, the learning, techniques and skills of our people, the understanding and spiritual insight that we have so that our organizational and financial activity might be directed toward the one goal of leading these our children to find fullness of life within the church. This is our responsibility.

RELIEF

service or surplus?

FARM surplus commodities are a paradox. To have them is good and not to have them is also good. To have a stockpile of surplus foods shows quite obviously that their owner has stimulated producers to make the maximum out of every possibility, that producers are efficient, and it seems to indicate that those in and among the surplus are not suffering as have-nots.

Yet, to have surplus is unfortunate. It has been a constant source of embarrassment for the United States government. Though a national surplus may imply having, there are always many in a nation's economy who cannot have or participate in the overabundance. Expenses involved in putting up with farm surpluses are no small item. Pricing an item which extravagantly produces, at the same time an oversupply of it exists, provides problems all the way up and down the economy scale.

And then a real dilemma: while a certain surplus multiplies in one country, in many others—large or small, overpopulated or sparsely populated—a sub-minimum of that commodity is hardly to be found.

The US government confronted with surpluses such as corn, wheat, and milk has responsibly and quite effectually handled the farm surplus problem. With milk, for example, since 1954 the government has sponsored a special program which allowed for foreign and domestic donation. In the form of dry skim milk powder, this commodity became an important item in the food supply sent overseas by more than a dozen voluntary relief agencies, including the Mennonite Central Committee.

Surplus milk, when used for feeding overseas needy, became a "unanimous virtue." Relief agencies become dependent on it for feeding thousands. In a nine-month period, for instance, Church World Service used approximately forty million pounds to feed over seven million persons in twenty-two countries. Then the government surplus, on one level at least, became a great thing. The milk surplus program meant the easy and inexpensive feeding of countless hungry.

But on Oct. 13, 1959, the supply available for distribution was almost discontinued. Production was finally brought into balance with demand. As of early October, uncommitted stocks of nonfat dry milk in the inventory amounted to approximately 2,278,000 pounds, compared to over 122,000,000 pounds a year ago.

The low level of Commodity Credit Corporation stocks of nonfat dry milk necessitated sudden and, to many agencies, drastic cuts in relief milk feeding programs. MCC, too, was affected by the imposed limitation. Its request for 514,000 pounds of milk for Korea to facilitate feeding 19,000 people until next June was cut to 256,000 pounds. Fortunately, the amount requested for the Vietnam program to feed 200 families plus 72,000 persons in institutions has been received. However, by April 1960 the milk presently allowed for relief distribution will be completely halted.

Does the cut order mean that a critical change will be necessitated in the various programs? Changes will of course be required, agree relief officials. Instead of relying on low-priced milk, MCC will now have to depend on contributions fro churches and private individuals purchase its distribution supply. fact, in 1960 MCC needs a larg supply than has been received fro the Commodity Credit Corporati thus far. Extensive feeding pr grams in Hong Kong and Calcut will be added to the list of feedir projects already conducted in Vie nam and Korea.

Now that the Commodity Cred Corporation has temporarily halte milk-for-distribution supplies, th dozen or more voluntary relief age cies must re-evaluate their pr grams.

Need is still need. Or, since wha once was excess, oversupply, farm surplus is no longer in th stockpiles, is desperate need n really such that it requires the "ir mediate" assistance of those wh have and those who can proje their materials to ease the trag intensity of at least part of suffe ing humanity?

Are people to suffer now that part of the agricultural econom is on sounder ground? Perhaps, sa some relief distribution personne Americans have been anxious t feed overseas hungry only to ri America of what it didn't wan Maybe Americans, with insensitiv concern, have fed, have been "happ to help those who want," only b cause the service involved wa cheap. With exceedingly low-pric milk, who could go wrong, say th "humanitarian optimists." Sharin was not sharing for real carin sake, in that case, but was givin because the abundant stuff-on-han provided cheap care.

Now that powdered milk coul possibly cost a dollar for some fiv or six pounds instead of a dolla for over 300 pounds will American continue to give substantial aid? I those concerned have shared b cause of vital, magnanimous Chris tian convictions, nonsurplus pow dered milk will be kept availabl in spite of the recent surplus de velopment.

ed by the course relief agencie

More than two million people i twenty-two countries will be affect choose to pursue and the suppor that Americans give to it.

Lowell Teichroew fo
MCC Information Servic

Helen Kornelsen reports on

Education in India

MY EYES swept over the group of delegates gathered in Korba for the annual church conference—ninety of them! There were the pastors and evangelists of our twelve churches, the staff and students of our Union Bible School in Janjgir, and the six graduates and students of Union Biblical Seminary, Yeotmal. There were the teachers of Jansen Memorial Higher Secondary School in Jagdeeshpur, of Funk Memorial School in Janjgir, and of our fourteen mission-wide Christian primary schools.

There were the compounders and nurses of Sewa Bhawan Hospital in Jagdeeshpur, of Christian Hospital in Champa, and of Bethesda Leprosarium in Champa. There were among the delegates farmers, weavers, mothers, Sunday school teachers, youth leaders, women's society representatives, and college students home on vacation. What a thrilling sight it was to see much a host of Christian workers gathered for the purpose of building the church of Jesus Christ in India.

These conference and church leaders, these men and women of God, are the fruit and blessing of sixty years of Christian educational enterprise in our General Conference Mennonite mission in India. Redeemed by the blood of Jesus Christ and transformed by the power of God into lives of usefulness, these men and women bear lasting witness to the blessing of God upon your earnest prayers and your generous giving.

Your faithful support throughout the years has made possible the maintenance of our fourteen mission primary schools and the training of our forty-two Christian teachers molding the lives of some 1300 boys and girls. Bible instruction is a vital part of the child's daily program.

Your gifts have enabled us to add to our primary schools small boardings where children from distant villages can be given a "Christian home away from home" during the ten months of school. Christian house parents look after the physical as well as spiritual welfare of each child in the boarding.

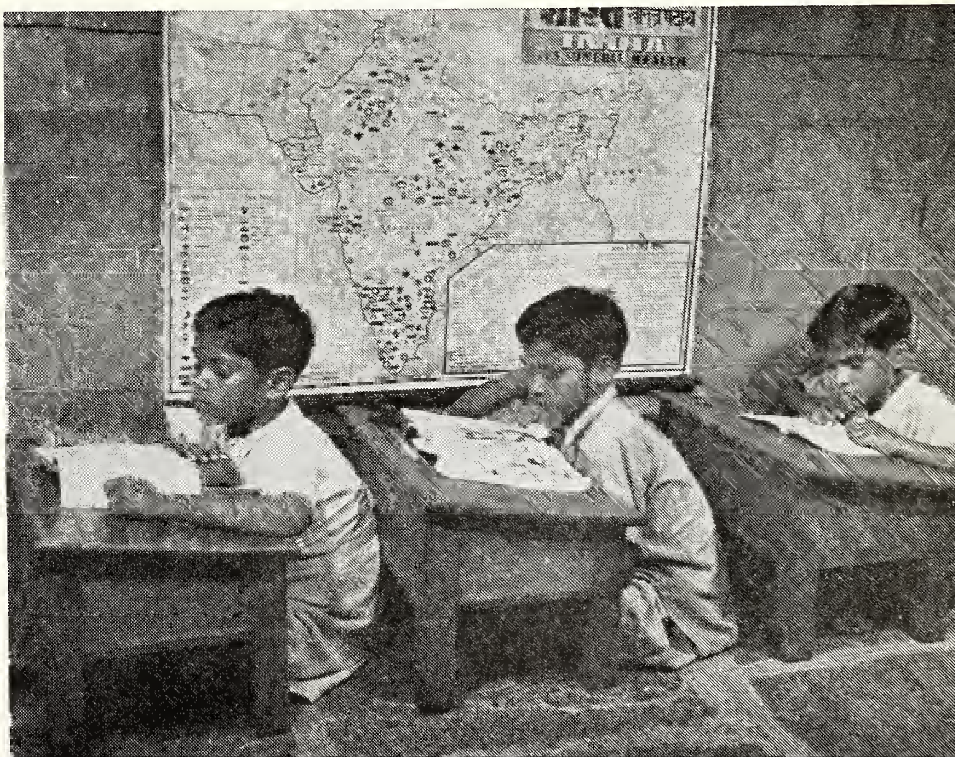
Thanks to your continued interest, Funk Memorial School has for more than fifty years opened its doors to girls and has given to these girls, in addition to their prescribed government curriculum of studies, training in homemaking. Many of the wives of our pastors, evangelists, and teachers are those who have attended Funk Memorial School. Their Christian homes and their training have been an inspiration to many. Our lady teachers, our junior church workers, Sunday school teachers, and women's society leaders are among the alumni of Funk Memorial School.

In recent years, however, parents have felt it was to their advantage to keep their daughters at home and send them to local government schools. Consequently, the enrollment has dropped alarmingly. To carry on a school on a high academic standard with a very slim enrollment hardly warrants the great expense involved. Funk Memorial School, therefore, hangs in the balance at present. Unless we are guaranteed a larger enrollment for the 1960-1961 school year, we shall be compelled to close Funk Memorial School in June of 1960.

The first full year of Jansen Memorial School as a higher secondary school has been completed, and a second one is well under way. Of the total enrollment of 248 students, 196 come from Christian homes, and all but a few come from Phuljhar area. Jansen Memorial School has over a period of years maintained an excellent academic record, last year's matriculation results being 97 per cent. As a higher secondary school, Jansen Memorial School specialized in the science and arts, but it continues to offer the various practical crafts, such as agriculture, dairying, carpentry, weaving, printing, and sewing.

It is a privilege and a unique opportunity that Jansen Memorial School is still able to offer to its students a well-planned course of Bible instruction and from time to time a concentrated series of spiritual meetings. The students have responded by accepting Jesus Christ as their Savior and have dedicated themselves to a life of holy living and victory. Please continue to pray for these young people.

Jansen Memorial School graduates now fill numerous and varied positions of importance. The youthful conference chairman is a graduate of JMS. He serves as manager of the ten Phuljhar primary schools and has just finished translating one of the Herald Press Summer Bible School books. The conference vice chairman is a graduate of Jansen Memorial School and present lecturer there. The conference sec-



retary likewise once sat on the floor as a pupil of JMS. Now he is principal of the school.

Other graduates are filling pastorates and various teaching positions including the Union Bible School in Janjgir, operating Christian reading rooms, serving in hospitals, dispensaries, and other areas. A number of these graduates are studying in colleges. Two are at present in medical college, others in teacher training colleges, in science, commerce, and arts colleges.

The Union Bible School, Janjgir, continues to serve those of our young people who because of lack of educational opportunities are not eligible for Union Biblical Seminary, Yeotmal. This year, however, a special class could be opened for students who are attending college in Janjgir. During the winter months, students are given opportunity for practical work in that they go out in teams to various villages for preaching and teaching the word of God.

Thus, step by step, from the primary school through middle and high school, and beyond, our present church and conference leaders have been led into the knowledge and grace of our Lord Jesus Christ, and have been prepared and trained to make their lives and talents count for Him who has redeemed them. The Sunday school, junior church, Christian endeavor, youth retreat, women's society, vacation Bible school, Christian home week, annual Bible course, lay leadership training and refresher courses, and various other agencies have worked hand in hand with our educational institutions to mold and produc our present church and conferenc leaders. To God be the glory for th church of Jesus Christ in India!

To our faithful supporters i prayer and in giving we extend hearty thank you and God bles you. If you could have been i Korba for the conference and coul have seen the ninety delegates assembled in the name of our Lor and Master, Jesus Christ, you woul have been greatly encouraged. Yo would have been challenged anew You would have been assured of th truth of the apostle's words: "Therefore, my beloved brethren, be y stedfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that you labour is not in vain in the Lord' (1 Cor. 15:58).

the reader says

Dear Sir:

I am always appreciative of the issues of *The Mennonite* that pass across my desk, and I was particularly grateful for the report of the Atlanta Conference, July 22-24, jointly sponsored by the Southern Christian Leadership Conference and the Fellowship of Reconciliation (Dec. 1 issue).

My reason in writing is to say that although I evidently was misunderstood by some present at the meeting, when a judgment was made that "his emphasis on spiritual power, however, seemed to be more grounded in Gandhi than in Jesus Christ," I do want to acknowledge the influence upon my life made by the examples in nonviolence furnished by this Indian saint.

I tried at that time to make it extremely clear, that for me, and certainly as well for most of the people present, our reliance was on our faith in Jesus Christ. Tactics and strategy are second place, and grow best out of a heart dedicated to the principles of our Lord.

It does seem to me worthwhile, however, to recommend to all a careful study of the campaigns of Gandhi, since I do believe that they can teach us much in this field of nonviolence. And may I also urge that Mennonite leaders take an increasing interest in the problems of the South, for you have a tremendous contribution to make in helping these Negro leaders to understand the true meaning of nonviolence.

—Glenn E. Smiley
Fellowship of Reconciliation
National Field Secretary

Dear Editor:

Daniel Hertzler's protest to the remark about *Christian Living* in the article, "Black and White," was well taken. It was based on a superficial and brief (though real) impression. Further examination reveals a constructive attitude to city life in its pages. My apologies to him and to his periodical.

In fact, *Christian Living* deserves a boost among General Conference Mennonites. It is a constructive family magazine which should find a place in every Mennonite home. Every minister and member should beg, borrow, or buy a copy of the January 1960 issue and read "Can the Church Today Be Reformed?"

Heinz Janzen
Washington, Ill.

film reviews

GUIDING A NEW TEACHER 35mm. filmstrip. Ten minutes. 7 rpm., recording. Black and White Rental $2.50; sale price $8. Methodis Publishing House, 420 Plum Street Cincinnati, and at their other book stores.

This filmstrip presents the stor of Carolyn Wise, a new teacher, a she plans for her intermediate clas and begins her work.

It portrays the many ways tha this new teacher received help a she discovered herself as a teacher Some of the ways in which thi teacher learns how to become a goo teacher are: visiting another class use of materials, getting help fro other persons such as a public school teacher and the minster, using correspondence course, attending the workers' conferences in her ow church, attending a summer training school.

This filmstrip would help to make a workers' conference meaningfu as the members of the group seek for ways through which they ca become more effective teachers.

The filmstrip is not new but it is well done and fulfills its purpose The materials referred to in the filmstrip are Methodist materials but this should not hinder its effectiveness.

International Incidents

Happenings which can and do become worldwide in scope are occurring every day right in your high school— right on your campus!

MONTHS AGO, a United States Coast Guard cutter picked up an injured Russian seaman from a Soviet tug in the Bering Sea. After examination by an American navy doctor, the unconscious man was flown on a mercy mission to Anchorage, Alaska, where he was given treatment. Newspaper, television, and radio reports made much of this incident—it was a humane act of good will between two countries involved in a cold war.

We live on the verge of incidents which quickly can swell to dimensions many times their original size.

Many times minor incidents reveal the major problem — we as Christians don't live what we profess.

For instance, last year a busload of students traveling to an international student retreat stopped at a restaurant. One student — a boy from Jamaica whose skin happened to look very much like that of an American Negro—was not welcomed by the management. He was not only refused service, but police were called on the scene to make certain there was no disorder. The students left without ordering, but it is difficult for people from other countries to reconcile such incidents with our professed regard for human personality.

However, on the other hand, a Moslem student from Pakistan was very impressed with the concern expressed for him by the students at the school he chose. As he prepared to return home, he requested a list of missionaries in Pakistan; he wanted to extend to them kindnesses that he had received here. Who knows but that one day he will be in a position to help the missions program in his country?

A Moslem student, enrolled in a Kentucky college last year, was invited to North Carolina for the annual student retreat. The young people took him on tours, talked with him about his home, and accepted him in their fellowship. He saw something different in their friendliness—it was motivated by their love for Christ. The Moslem acknowledged a newly experienced faith in Jesus Christ and became an active member of a Christian church.

But this story does not end even there. The new Christian wrote to a friend in Jordan who was coming to his campus to study. He told the friend about the people he had met here and about his experience in becoming a Christian. On board the ship bound for the United States, the friend met and became acquainted with a foreign missions secretary who shared with him the claims of the Christian faith. Having enrolled in college, the friend continued to seek and make inquiry about the Christian faith until he, too, became a believer. A chain reaction of Christian love and concern brought him to Christ.

So long as students from abroad continue to come to the shores of the United States for study, we face situations with prospects for misunderstandings. We face potential experiences exposing our indifference, complacency, provincialism, and selfishness.

Likewise, we face potential relationships demonstrating Christian love, regard for others' cultures, personalities, and rights. All these are potent forces which can convince the student by the dynamic of the Christian life!

The Baptist Student
By permission

In Christ there is
No east or west
No north or south,
But one great
fellowship . . .

thy kingdom...
on earth

DIRECTION UNLIMITED

EVERYONE wants to be a success.

But do you have a plan for success? In what direction are you heading?

God gives all Christians a basis for living: "In him we live, and move, and have our being" (Acts 17:28). God is interested in you. He is actually the center—the hub of all that you do.

Since God truly wants you to make the most of your life, then certainly He must have a plan for you. If God created you, surely He is far better able to order your life than you are. Trust Him for guidance, and you will be much more successful than you ever could be if you relied upon yourself. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:5, 6).

"But," you say, "I'm not going to be a preacher or a missionary."

Perhaps not. But God isn't speaking only to ministers and missionaries. He is speaking to you. In the Bible we find that God is so interested in people that He gives them personal commands.

Look at Peter—a mere fisherman. But before God was through with him, Peter was a "fisher of men." The Lord Jesus came to Peter personally and drew him away from his leaky boat and smelly fish. What an amazing transformation—from a common fisherman to a great apostle!

And God has not changed. He is just as interested in you as He was in Peter.

No one has to accept a second best for his life. Success? There's only one real way to attain it. And that is to be in the will of God!

What Are My Abilities?

As I counsel with young men and women, I find that many people are square pegs in round holes. They are not happy in their life's work because they are not doing the thing for which they are best suited. Their work is not a joy—it's drudgery.

Take aptitude tests . . . Consult your school advisor . . . Take inventory of any special talents you may have . . . See where your interests lie . . . Take a vocational guidance course . . . See vocational films . . . Read literature on various occupations . . . Talk with people in various professions . . . Check your school grades . . . Explore the field —take part-time jobs . . . Consider your health . . . Pray for guidance from God.

Here's a thrilling fact: among the millions of human beings in the world, no two are alike. Each is unique. Just as God has a design in every snowflake, every leaf, so He has a plan for you! If you take every advantage of the suggestions above, and earnestly commit your life to Christ, He will, in His time, reveal His perfect plan for you.

Conflict With Parents?

A young man once asked, "Wha shall I do? My parents want me to be an engineer but I want to be a missionary."

He had a real problem. But i was not an uncommon one. Many young people encounter similar conflicts.

"But this isn't fair," you say "I've got my own life to live!"

You're right. But don't brush of your parents too quickly. Talk with them about it. A calm discussion o any problem is always helpful. Rest assured that if you trust God, He will work it out in His own time.

But whatever the conflict, find out if the reasons are God-centered or self-centered. Your first allegiance is to God. Make up your mind on that basis. He will take care of the rest.

What about Money?

Seldom is there much relationship between the eternal value of a job and the price tag placed upon it. Great men of God are not highly paid in money.

"Does this mean that I should always take a job with a low salary?"

No, not necessarily. If you are in God's will, you'll want the job that is best for you.

This may help you: If you were offered three jobs, you might ask yourself, "If all three positions were in the same location, if they all paid the same salary and if they all offered equal prestige, which one would I take?" This simple test has helped many Christians know God's will for them.

Challenges of the Century

The best job for you is the one to which God calls you. And of course you can witness for Him wherever you are.

But there are some professions today that are especially significant because there are so few Christians in them, and because the opportunities to influence many people are great.

Here are several fields of service which seem to me to be especially significant. Perhaps God would have you enter one of them.

Social Service

Unregenerate workers in the field of social service are making impor-

Dr. Clyde M. Narramore, author of this article, is consulting psychologist for the schools of Los Angeles county.

tant decisions and influencing multitudes of people — and without spiritual wisdom!

This great field of social welfare which should be of special concern to evangelical Christians has been sorely neglected by them.

The field is wide open; the need is so great and heartbreaking that it should stir the heart of any believer who truly loves the Lord. It calls for hard work and constant application. It has its disappointments and difficulties—but it is one of the kinds of work to which our Lord called His people.

If you are interested in finding a place where you can train for this field, get in touch with your church or denominational office or state welfare department. You may also write The Evangelical Welfare Agency, 108 North Dearborn, Chicago 2, Illinois.

Education

If you want to influence America, you should go where the people are, and where they are young. This means public and private schools. The teachings of the classroom soon become the beliefs of the average citizen. If the teachers and school administrators of our nations are godly men and women, their beliefs and attitudes will quickly become a part of the young lives whom they influence.

The field of education offers a variety of professional careers. Here is a partial list: kindergarten teacher, elementary teacher, secondary teacher, college instructor, counselor, speech therapist, psychologist, school nurse, business manager, registrar, and supervisor.

There is a national shortage of educators. During the next two decades there will be a great demand to meet the increased population.

A career in education continues for a lifetime. Positions of importance become increasingly available with years of service and experience. You will become more valuable at fifty than you were at thirty.

Psychology

Requirements for a school psychologist: most states require an undergraduate major in education, (preferably elementary because that is where most of the openings are), and a strong minor in psychology. One must also have a master's degree in educational psychology. Teaching experience is required in most states. In addition, there are certain courses which each state department of education specifies.

A school psychologist is in a strategic position. He works closely with pupils, teachers, and parents. Perhaps God would have you enter this great profession.

Government Service

"The penalty good men pay for indifference to public affairs is to be ruled by evil men" (Plato).

Why should evangelical Christians hold influential positions in government?

America was founded by Christians on Christian principles. There is no better way to keep America strong than to have Christians in key governmental positions. Our government should be administered by Christians who will take their moral and ethical standards into government and help shape US policies in accordance with a Christian philosophy of life.

The Ministry

There is no greater calling than the gospel ministry. If you feel that God may possibly be speaking to your heart about the ministry, talk the matter over with your pastor or some other Christian worker.

God calls well adjusted, qualified men—not misfits—as ministers of the gospel. If you are considering entering the ministry, pray earnestly and think seriously about your qualifications and talents.

Remember that a minister needs ability in administration, in public speaking, in counseling and in "rightly dividing the word." He should be a friendly, optimistic person, not easily discouraged or overcome by disappointment. And above all, a minister must have real depth of spirituality and a true consecration to the Lord. A minister's life is not his own. It belongs to God and the people he serves.

A Missionary for Christ

My mother used to tell me, "The best things cost the most." Now I know what she meant. Service for God on a mission field may be difficult but it also pays off in abundant joy.

Is God calling you to the mission field? If so, answer the call. You will never have peace and joy until you obey!

Courtesy of Youth Commission
National Sunday School Association

GOD HAS NO GRANDCHILDREN

Sounds strange, doesn't it, even to imply that such a thing would be a possibility. And yet countless people seem to feel that God does have grandchildren.

Still vague? Let me be specific.

When a man or woman accepts Christ as personal Savior, he comes into the family of God. He is known then as one of God's children. God is spoken of as Father.

This is right and normal for the Christian. But a problem arises when individuals feel they are God's children because their parents are, because they have a good heritage, because their family is known as a Christian family.

Such belief is heresy. It would suggest, in effect, that God has grandchildren. He doesn't.

No one becomes part of God's family through another. There must be a personal faith, a personal experience of sins forgiven, a personal relationship with the Father.

When this takes place, the individual steps into direct fellowship with God. He becomes specifically and very personally a member of God's family. He is one of God's children.

But there is no such thing as being a grandchild of God.

Urie A. Bender in
Youth Christian Companion
By permission

CORRECTION

The date of Menno Simons' death is January 31, 1561, not March 31 as stated in last week's youth section.

NEXT WEEK . . .

. . . will mark the beginning of four stories of historic Mennonite churches. Turn your clocks back to 1770 for the first one. The place: Germantown, Pa.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

CHILDREN'S HOUR HELD AT CMBC

Students of Canadian Mennonite Bible College perform some kind of deputational work in addition to the regular college activities. "Children's Hour" is one of several types of such services. This means teaching school children (ages five to fourteen years), Bible lessons, singing, and some form of crafts. Children's Hour is currently being conducted at four Greater Winnipeg Mennonite churches: Bethel Mennonite Church, St. Vital Church, Sargent Avenue Church and Bergthaler Church.

The sessions start with a chapel gathering where the song leader uses about fifteen minutes to sing with the boys and girls. The superintendent then leads in Scripture reading and prayer, followed perhaps by a brief object lesson. After this, the children are divided into classes where the Bible Lesson and crafts work receive approximately equal portions of time. The Bible lesson consists of a Sunday school type story, a practical lesson from the Bible, and a memory verse. The way of salvation is clearly pointed out. In the crafts period the pupils have been working on plaque-type wall mottos, stuffed animals made of foam rubber, embroidery, sewing cards, and other hobby-type work that interests them.

Approximately 190 children are in attendance at the Children's Hours held at the four churches.

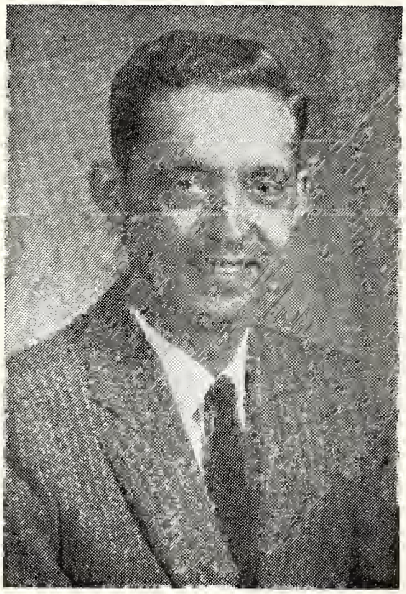
CORNERSTONE LAID FOR NEW MUSIC HALL

Mosiman Hall will be the name of the new music hall now under construction at Bluffton College. The building is named after S. K. Mosiman, president of Bluffton College from 1910 to 1935, and president emeritus until his death in 1940.

Very early Dr. Mosiman had dreams of a music hall as a part of the Bluffton College campus. In 1922 several hundred people were turned away from a presentation of *The Messiah* by the College Choral Society in the Old Gymnasium. Following the performance, Dr. Mosiman proposed the building of a music hall with a large auditorium. Other more pressing demands prevented the college from engaging in a major drive to obtain the necessary funds and the proposal was not carried out. Nevertheless, plans for such a building have remained in the long range program for the college.

The cornerstone laying of the Mosiman Hall took place Jan. 24. The main speaker of the afternoon was Marvin J. Dirks of Mennonite Biblical Seminary. Other participants in the service were Wilmer Shelly, Russell Lantz, Gordon Neuenschwander, and the college a cappella choir.

SLOTTER RECEIVES DEGREE



The University of Michigan conferred the Ph.D. degree on Arden Slotter of Bluffton College, Jan. 16, 1960, for his work in the field of inorganic chemistry. Awarding of the doctorate marks the successful completion of four years' study on the Michigan University campus and another one and a half years of study and writing while teaching chemistry at Bluffton College.

CHOIR BEGINS CONCERT SEASON

Opening its 1960 concert season, the sixty-voice Bluffton College a cappella choir presented a concert in the First Mennonite Church of Bluffton on Jan. 24, under the direction of Earl Lehman.

Songs of early church music, great classics, spirituals, and contemporary music are included in the choir's repertoire this season.

Tours are being scheduled for the Midwestern states of Missouri, Kansas, Nebraska, South Dakota, Minnesota, Iowa, Illinois, and Indiana. week-end tour of Mennonite churches in Ontario is also being planned

Soloists for the choir are Dori Leichty, Berne, Ind., soprano; Nanc Yoder, Topeka, Ind., alto; and Jame Glenn, Peebles, Ohio, tenor. Elizabeth Clemens of Sellersville, Pa., i the accompanist.

MCC news

PEACE WORKER TO MAKE VISI

INDIA—To strengthen Christia conviction and initiative on peac matters, Paul Peachey, peace worker now headquartered in Tokyo, wil itinerate in India during Februar and March.

Under joint arrangement with th Indian Mennonite churches, MC Peace Section, and constituent mission boards, Peachey plans to visi the Brethren in Christ in Bihar General Conference Mennonites i Madhya Pradesh, the (Old) Mennonite Church in Madhya Pradesh an Bihar, and the Mennonite Brethre in Andhra Pradesh (Hyderabad). H will also lecture at the Union Biblical Seminary at Yeotmal on th theological basis for the peace testimony.

Peachey's visit to India wa planned at the invitation of the Indian churches to enable them to consider together problems relating t war, revolution, nationalism, hatred and violence. The trip will enabl contact with other peace and related movements as well as conversations with Christians holding differing views.

J. D. Graber, general secretar for the Mennonite Board of Mission and Charities (Elkhart, Ind.) an former missionary to India, is currently in India; he is helping coordinate plans for Peachey's itinerary which will probably take hi to Calcutta, Delhi, Bombay, an Madras in addition to the Mennonite communities.

DOCTOR TO TRANSFER TO PRAE

THAILAND—Because of an emergency situation, in January MC will give medical service in Thailand. James Steiner, M.D. (Akron Ohio), on an alternate assignment will help in a hospital at Prae, located in north-central Thailand. Th Prae hospital operates with suppor from the Church of Christ in Thailand and the United Presbyteria

Church. Present inadequacies of the hospital leave it in danger of having its program cut. Dr. Steiner, who was sent to the Far East to participate in the MCC program in Indonesia, was unable to serve in Timor because of visa difficulty.

With a population of 22,000,000, in 1958 there were 3,128 doctors and 4,387 nurses working in Thailand. Seventy-five per cent of the doctors and 57 per cent of the hospital beds are located in Bangkok. There is one doctor for every 600 persons in Bangkok and only one doctor for approximately 25,000 to 30,000 persons in the provinces.

our churches

FILM SHOWN

Butterfield Church, Butterfield, Minn.: Thanksgiving Day services were held with Pastor Peter Tschetter bringing the message from Deut. The following Sun. morning, Missionary Sam Fast conveyed greetings from Ponemah, Minn. In the evening the young people met at the Carl Pankratz home. Our annual congregational meeting took place on the last Mon. evening of Nov. A film, "The Street," was shown the eve of Dec. 2. Members of the Mary-Martha Society entertained their husbands at a Christmas dinner party on Dec. 9. Special guests were Leo and Barbara Pankratz, missionaries to Mexico. Peter G. Penner, evangelist and chalk-talk artist, of Winnipegosis, Man., presented an inspiring message on Dec. 13. The Watonwan Co. Men's Fellowship met Dec. 14. The adult SS classes combined Dec. 20. John Tschetter of Windom is instructor. Our jr. SS and choir presented the annual Christmas program on Christmas Eve. We are grateful for our public address system which was recently installed to serve the sanctuary, nursery, and kitchen. Hearing aids have also been introduced. Prayers are solicited for the recovery of Mrs. Erma Linscheid and Mrs. Herbert Linscheid, who have both undergone major surgery recently.—Willis Linscheid

SLIDES OF VS WORK SHOWN

First Church, Halstead, Kan.: Sept. 6 Ruth Ewy showed slides of her work in summer V.S. Carol Dyck and Mary Ann Heidebrecht told of the Gen. Conf. YPU. Sept. 1-12 the annual CROP drive was held in Harvey Co. Our church contributed $666.50. Sept. 20 Charles Suderman gave an illustrated lecture on the agricultural experiment work which he did in Haiti under MCC. Several of our women attended the annual All-Mennonite Women's Meeting in Hesston, Kan., Oct. 4. Walter Hohmann is conducting our church choir this year. Oct. 18, Open House for all church members was held at the parsonage from 2 to 7 p.m. Willard Schrag of Fredonia, Kan., who was attending the Western Dist. Conf., was our guest speaker Oct. 25. The annual Harvest-Mission Festival was held Nov. 1. Andrew Shelly was the speaker. In the eve he spoke about the seminary. The collection for the day was $571.17. The new pipe organ was dedicated Nov. 8, at which time Mrs. Esko Loewen gave the concert. Our church business meeting was held Nov. 12. An illustrated lecture on Russia was given recently by Dr. J. E. Hartzler; the next day he was guest speaker at our morning service. Thanksgiving Day union services of the Halstead churches were held at the Mennonite church. Dec. 6 the family night program was given by the Tabor Church. Dec. 20 the choir presented the Christmas cantata, "The Coming of the King," under the direction of Walter Hohmann. Loris Habegger, a former pastor, preached on Christmas morning. Holy Communion was observed Dec. 27.

HOLD INSTALLATION SERVICES

Bethel Church, Hydro, Okla.: Our Christmas program was given Christmas Eve. The offering amounted to $125.00, which was sent to MCC for needy children overseas. The Young Mission Workers made, repaired, and painted, toys to be given to needy children in the community for Christmas. Chester Slaggel, a layman of Pleasant View Church, Hydro, brought a wonderful message Dec. 27. On Jan. 10 Larry Hart of Corn, who is a student at South Western State College in Weatherford, filled the pulpit and brought a challenging message. Henry Hege, Geary, was in charge of installation services held for Herman Buller, newly elected deacon, on Dec. 27. Ricky Don was born to Mr. and Mrs. Jim Henderson on Dec. 3.—Wilfred Ewy

STUDENT BRINGS MESSAGE

Brudertal Church, Hillsboro, Kan.: Peter Neufeld, senior student at the Mennonite Biblical Seminary, Elkhart, Ind., brought the morning message on Dec. 27. Week of Prayer meetings were held the evenings of Jan. 3, 4, and 5. On Jan. 3 John Thiessen led our thinking on missions; Jan. 4 Fred Unruh spoke on the work of the Board of Christian Service; and on Jan. 5 Maynard Shelly presented a report on the work of the Board of Education and Publication. Each meeting was interspersed by seasons of audible and quiet prayers. The film, "The Call of the Cheyenne," was shown on Sylvester eve. After this program the youth of the church met at the home of Pastor and Mrs. Walter P. Neufeld. The Men's Brotherhood made a tour of the Kauffman Museum at Bethel College on Jan. 11. The ladies were guests of their husbands at this event.—Mrs. H. R. Nickel

TEACHER TRAINING FILM SHOWN

Grace Church, Dallas, Ore.: A teachers' training film was shown and discussed on four consecutive Wed. nights. On Dec. 16 "Christmas Around the World" was the theme, discussed by Mrs. Don Richert and Junior Hi group. Hans von der Wal told how they celebrate Christmas in Holland. Mrs. Don Turner of Quito, Ecuador, was the guest speaker on the evening of Nov. 29. Mrs. Turner, and her husband, are the directors of the Radio School of the Air at HCJB, Quito. They have marvelous opportunities of sending the gospel into Spain and other countries where the Word can not be preached with liberty. Larry Graber, who recently returned from two years of Pax service in the Belgian Congo, showed pictures and related some of his unusual experiences. He plans to enter pre-med school soon. Alberta Beaman, daughter of Mr. and Mrs. Jonas Uppendahl, and Vernon Roy Friesen, son of Mr. and Mrs. Pete Friesen were married Dec. 26. Colleen Meacham and Clinton Reimer, son of Mr. and Mrs. Rudolf Reimer, were married Dec. 27, in the Tigard Community Methodist Church, with Pastor Burkholder officiating.—Mrs. E. A. Flaming

SPECIAL ADVENT MESSAGES

Summerfield Church, Summerfield, Ill.: Our pastor preached a special Advent series of messages on the four Sundays before Christmas. Jack Purves of Bluffton, Ohio, was a special guest at the youth fellowship meeting on Sun. evening, Dec. 6. A girls' choir has been organized which meets weekly for practice. Mrs. Ernest Neufeld is the director of these choirs. The annual congregational meeting was held Dec. 20. The sermon subject for Christmas Day was "Emmanuel Is Here." The SS Christmas program was very good, emphasizing the real meaning of Christmas. Marvin Zehr of Elkhart, Ind., the president of our General Conference YPU was with us Dec. 27 and conducted the morning service. A number of our people responded to the invitation from the First Baptist Church in Trenton, Ill., to attend the Watchnight services with them. The Bluffton College Gospel Team girls' quartet gave a very good program in our church on New Year's evening. The first service in the new year was dedicated to the shut-ins of our congregation. Special prayers were offered in their behalf. The new church council members were installed in this service. The Gospel Team program and the Sunday morning service on this Sunday were recorded so they could be brought to those who because of illness could not attend the services.

MISSIONARY CONFERENCE HELD

Gospel Church, Mountain Lake, Minn.: The year 1959 ended and 1960 began with the young people of the three General Conference churches gathering for a watchnight service, following the annual banquet which also was in our church. "In Orbit with Christ" was the theme of the banquet and Vernon Duerksen of Omaha, Neb., was the speaker. The afternoon of Nov. 1 a "Gemeinschafts Fest" was held. The fourth annual missionary conference was held with Missionaries Anna Quiring, Mr. and Mrs. P. J. Nickel, A. A. Dyck, and Austin Sorenson taking part in the services which were held each evening, Nov. 8-15. The film, "Makoto," was shown besides pictures of various fields presented by the missionaries. The men's chorus of our church gave a special program at the Faith Lutheran church in Madelia on Dec. 6. Missionary Anna Quiring, Arlene Gerdes, Mrs. Fernando Fast, and Mrs. P. J. Nickel were speakers at the King's Co-Workers Christmas meeting. Peter G. Penner, chalk artist of Winnipegosis, Man., presented a special program the evening of Dec. 14. Services were held Christmas Day and that evening a program was presented by our Sunday school with the theme of "Christmas Pathways." Dec. 27 Communion was held with Evangelist J. J. Esau giving the message. —Mrs. Waldo Stoesz

ORGAN VESPERS GIVEN

First Church, Upland, Calif.: On the first Sunday in Advent Ronald Greeson, our organist and choirmaster, gave an organ vespers program. Recently the Menno-Knights SS class met in the home of Dr. and Mrs. D. D. Eitzen to hear Dr. Tom Trotter of the Southern California School of Theology speak on "What Is Religious Art?" On Dec. 5 the Menno-Knights had a party in The Netherlands tradition in the home of Mr. and Mrs. Douwe Nauta, members of our church who came here from Holland three years ago. The Friendship class had a potluck supper Dec. 8 at which time they dedicated their Christmas gift of money for the Mennonite Biblical Seminary in Uruguay. For the Sun. morning worship service Dec. 13, the music department presented a choral Christmas service given by the Chancel and Carol Choirs. The Chancel Choir sang the Bach cantata "For Us a Son Is Born." Dec. 20 the vesper SS Christmas program was given by the children. In the absence of Pastor Paul Goering, Jack Melhorn, Professor of Sociology at La Verne College, was guest speaker Jan. 3. John Belcher, noted North American big game hunter, will provide the program at the January meeting of the Men's Fellowship.

PASTOR HURT IN ACCIDENT

East Swamp Church, Quakertown, Pa.: We are grateful to neighboring pastors substituting since Pastor John Sprunger's automobile accident Dec. 12. Thus far pastors David Auckland, Arthur Rosenberger, Robert Landis, David Hillegas, and David Derstine have ministered to us. Pastor Sprunger is improving in Allentown Hospital from internal injuries and a broken leg. "Let patience have her perfect work" (James 1:4). Claude Mumbauer was transferred to Veterans Administration Hospital, East Orange, New Jersey. Burton Awckland Jr., was home from Fort Sam Houston, Tex., for Christmas. Students on vacation were John Wesley George from Kings College; Marlene, James, and Robert Gerhart and Arlene and Dorothy Dietz from Grace Bible Inst. Mr. and Mrs. Horace Thoburn and Arthur Thoburn united with our fellowship by baptism. The intermediate CE held its anniversary program Jan. 17. It is anticipated that Pastor Sprunger will bring the message by means of tape recording. Walter Landis was elected trustee at our business meeting replacing Russell Weikel, who served us well.

GROUNDBREAKING SERVICES HELD

Arvada Church, Arvada, Colo.: Our annual Christmas program was held Dec. 20, with the children and choir taking part. A daughter, Miranda Joy, was born to Mr. and Mrs. George Smith, Dec. 13. On Jan. 10 groundbreaking services were held on the church site in Arvada with Waldo Kaufman, pastor of the Zion Church at Elbing, Kan., participating. Mr. Kaufman also presented the morning message.—Mrs. Henry Wedel

WORK IN INDIA SHARED

Inman Church, Inman, Kan.: Mrs. Arthur Thiessen was the guest speaker at the women's fellowship in Oct., sharing with us their work in India. A stewardship film, "Split Level Family," dealing with the standards in everyday living, was sponsored by the CE. Recently the youth fellowship took charge of a Sun. evening service at which the film, "The Choice," was shown. The problems of social drinking were then discussed by panel members and the meeting was opened for participation by the audience. The mission society spent an hour of fellowship together with those in the Home for the Aged at Inman one afternoon.

MEN SPONSOR RADIO PROGRAM

Friedensfeld Church, Turpin, Okla.: The first Sun. in the new year we welcomed Paul Toews and Mrs. Vernon Plett into our church membership. The second Sun. in Jan. we had a short "service of installation" for all officers elected at our annual church meeting on New Year's Day. Our men's fellowship had their quarterly meeting Jan. 11. They, together with some other groups, are sponsoring a half-hour Mennonite program over Perryton, Texas, radio station from 4:30 to 5 o'clock.—Mrs. Chester Windsor

HARTZLER HOLDS MEETINGS

First Church of Christian, Moundridge, Kan.: A week of meetings followed our Harvest-Thanksgivin Day with Dr. J. E. Hartzler speak ing and showing slides taken durin his recent trip to Russia. Pastor Mi ler conducted a week's meeting i the Salem-Zion Church in S. D. an spoke at the annual Harvest-Missio Festival of the Bethesda Church o Thanksgiving Day. The senior an junior choirs, under the direction o Harvey Harms, gave their Chris mas program the eve of Dec. 2 The jr. choir gave a Christmas program at the Memorial Home for th Aged on Dec. 16. The elementar SS Christmas relief project this yea was a cap and scarf tree. Fifty cap and 18 scarfs were hung on the tre by students and teachers. The annual elementary SS Christmas program, entitled "And It Came t Pass," was presented Dec. 24. Mrs Linscheid spoke recently about he year's experiences in Voluntar Service in Newfoundland to the adult study group. For their Christmas program, the adult study grou sponsored a program on "Christma in Other Lands" for the combine groups. Mrs. Alpha Latro spoke o Christmas in Germany, and Mrs Robert Goering spoke on Christma customs in Mexico. Recent gues speakers during our Sun. worshi were Floyd Bartel of the Topek Church and Andrew Shelly of Newton. We were privileged to hav Paul Goering of our church who i now serving a church in Upland Calif., deliver a message on the firs Sun. of the new year. — Mrs. El Stucky

C.E.'s EXCHANGE PROGRAMS

Bethel Lustre Church, Frazer Mont.: Harvest-Mission Festiva was observed Oct. 11, with missionary Gerald Stucky, Colombia, S. A. and Frank Harder, Grace Bible Institute, as speakers. Rev. Harde conducted meetings throughout th week. Oct. 18 Fernando Fast, missionary from the Congo, gave a message. Mr. and Mrs. Jacob Dirks Black Creek, Vancouver Is., B. C. attended the ordination of their so as elder Oct. 12, in our church. E. A Albrecht, Bloomfield, Mont., officiated with the local pastors assisting in the service Nov. 1 the Bethe Wolf Point CE presented a program in the service. Nov. 1 the Bethe return program there on Dec. 6. Ou youth fellowship sponsored the film "Teen Age Rock" at Bethel Academy Nov. 8. Voclav Vojta, directo of the Institute on Missions, Inc. brought the message on Nov. 15 Our annual business meeting wa held Nov. 27. Our SS presented it Christmas program Christmas Eve after which the young people wen caroling. Christmas Day morning a voluntary program was given wit Pastor Dirks giving the Christma message. Communion was observe Dec. 27. Watch night services o New Year's Eve started with Bibl study, followed by a fellowshi lunch and prayer meeting. — Mrs Clarence Baerg

our conference

continued from last page

who, to date, have based their economy primarily on oats.

"Also included in this year's work were twenty varieties of beans and several varieties of corn and of sorghums. Of the sorghums, some varieties show promise of better feed crops for the local livestock.

"People of the area have shown a great deal of interest in the experiments. There have been many visitors to the plots, many questions concerning seeds and fertilizers, and many soil samples brought in for testing. As some of our crop varieties are planted in fields here and there throughout the valley, with them go our hopes and prayers for more bountiful years to come."

TRIBAL WARFARE IN CONGO

Missionaries and Congoese Christians in the Belgian Congo, Africa, are facing serious trials. Reports say that the Congoese are frustrating their prospects of independence by reverting to their pagan tribal rivalries. The whole Kasai Province where several of the Congo Inland Mission stations are located has been placed under martial law in order to control tribal conflicts between the Baluba and Lulua tribes. Apparently this is the only thing that is keeping them from open warfare.

A news release from the office of the Congo Inland Mission in Elkhart, Ind., reports the following: "Intertribal conflicts persist in the Kasai Province and earlier this month broke out into serious proportions in the CIM district of Tshikapa, Charlesville, and Mutena. The missionaries had been able to persuade the Balubas and Luluas to live together in their villages but now are assisting the tribes in moving peacefully to separate villages. This necessitates shifting of dozens of teachers and village pastors and overseers, causing disruption and frustration of the entire area in which approximately 10,000 CIM church members live."

A delegation consisting of Vernon J. Sprunger, assistant executive secretary of the Congo Inland Mission, formerly a missionary to Congo, and one member of each of the boards represented on the Congo Inland Mission Board left January 29 to visit the Congo and, at the request of missionaries and local Congoese leaders, to help with the process of mission and national church integration. The four Mennonite bodies which make up the Congo Inland Mission will be represented by Lotus E. Troyer of Meadows, Ill., Reuben Short, Archbold, Ohio, Orlando Wiebe, Omaha, Neb., and R. L. Hartzler, Bloomington, Ill. Congregations are asked to pray for their representatives on this delegation and for the people of Congo.

MENNONITES ATTEND SEMINAR

Loris Habegger of Wayland, Iowa, and Harley J. Stucky of North Newton, Kansas, represented the General Conference at a seminar held in Oskaloosa, Iowa, in December. Topic for discussion was "American Abundance in a Hungry World."

"We are here to explore a situation where we pay 3 million dollars a day for surplus grain storage while millions starve," stated the chairman of the Friends-sponsored seminar. "We believe that through co-operation and proper planning we could feed the hungry, clothe the naked, and help reduce the world's tensions."

On hand to discuss the problems created by surplus foods caused by agricultural overproduction in relation to the needs of the world were specialists in the field. Carl Malone of the Iowa State University Extension Services traced the historical development of Western agriculture and pointed out that the problem of the United States is to get the undernourished part of the world to adopt the Western process of food production. "We can and must teach other people the process," he said.

Howard Davis from the U.S. Department of Agriculture said that the government will not distribute food, but will donate it to voluntary agencies who in turn distribute it to the people and must label each package as a gift from the people of America. Last year, food was distributed in about ninety countries to more than 60 million people, the commodities valued at 210 million dollars. He mentioned the problems involved in donating surplus foods, including that of fear that American surpluses are dumped and thus detrimental to local markets. Other problems have to do with the amount of food that voluntary agencies can handle, the particular needs of particular people, and the callousness to human misery by many.

Loren Soth, editor of the *Des Moines Register and Tribune,* declared that because the advance of underdeveloped countries depends primarily on agriculture, agriculture is more important as a key in the cold war than aircraft, missiles, and nuclear warheads. Our leadership in educating countries to help themselves is more important than our supply of surplus stocks.

Concluding remarks by E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, summarized the group feeling as, "We have in our hands the greatest agricultural productivity ever placed in the hands of a people, and we are somehow humbled by the fact that we don't seem to be able to bring food and hunger together." He proposed that Americans invest 2 billions a year abroad in an economist capital development program. Donating food to millions has been an aid to their distress, but it is not a permanent solution. It is distressing to the receiver and degrading to the giver because it means that "we must decide who shall or shall not live among the millions of needy, and somehow we feel that the issues of life and death must rest with God."

The need is not to give away surpluses but to give away ourselves. "This world is not going to be redeemed by handing out a few crumbs of things we don't need or want. It will have to touch us in body and soul and pocketbook. It means using energy, vision, and authority to develop a total policy private and public. . . . We who live in the center of a rich agricultural productive area must ever remember that the riches of food products are but dust and ashes in our hands unless we use them for God's children."

into the beyond

Ella B. Bieler, member of the Hereford Mennonite Church, Bally, Pennsylvania, was born Dec. 23, 1870, and died December 26, 1959.

our conference

Work in Mexico to be Evaluated

Left: Nurses working in the Cuauhtemoc hospital are Esther Unruh, Tina Fehr, and Rita Baergen. Right: Mr. and Mrs. Willard Stucky look over a wheat fertilizer experiment plot near Cuauhtemoc.

Two board members and two executive secretaries of the General Conference Mennonite Church are planning a trip to Mexico the second week in February. Representing the Board of Missions will be George Groening, Winnipeg, Man., and Andrew Shelly of the Central Office in Newton, Kan. For the Board of Christian Service it will be Albert Gaeddert, Mountain Lake, Minn., and Leo Driedger of the Central Office. This trip is being made to give board and staff members an opportunity to orient themselves in the work in Mexico and to evaluate the projects engaged in jointly by the two boards.

Work supported by the Board of Missions includes pastorship and teaching. In direct church work are Mr. and Mrs. Menno I. Bergen of Aberdeen, Sask., Mr. and Mrs. John Friesen, Marquette, Man., and Mr. and Mrs. Daniel Peters, Gretna, Man. Teachers are Helen Ens, Winkler, Man., and Rita Klassen, Plum Coulee, Man. Tina Fehr of Altona, Man., a nurse, serves in the hospital at Cuauhtemoc, Chih., which is a Board of Christian Service undertaking, but because she is a long-term worker, she is supported by the Board of Missions.

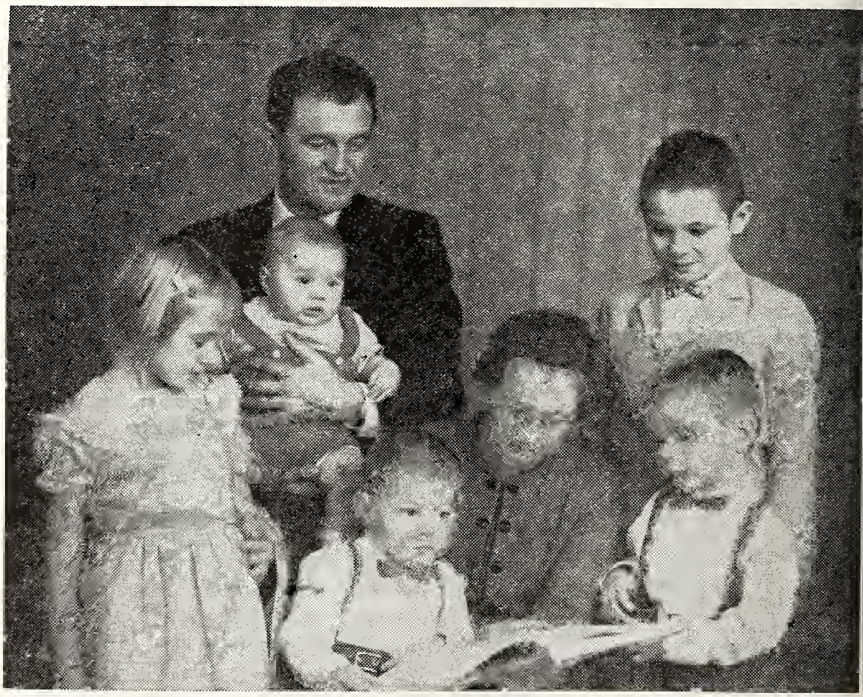
Other nurses serving in the community hospital are Esther Unruh, Galva, Kan., and Rita Baergen, Tofield, Alta. There is a need for additional nursing personnel, and the Board of Christian Service would welcome applications. Administrator of the hospital is Erwin Schrag of Marion, S. D. Other members of the hospital staff are Mexican.

An important part of the Mexico projects is the agricultural work at Cuauhtemoc. In charge of this phase of the work is Willard Stucky of McPherson, Kan., who reports as follows:

"Agricultural experimentation in Cuauhtemoc will be going into its fifth crop season. The first years were quite discouraging because of continued drought conditions. With the 1958-59 seasons, however, wheat production under dry land farming, a dream which was born along with the program, is beginning to seem like a possibility. In the past season, a variety of wheat which was developed in Mexico produced, with a medium fertilizer application, 44 bushels to the acre, more than doubling the same seeding without fertilizer. If such production proves possible over a period of several years, it will prove to be a great boon to the farmers of the area

continued on page 79

FRANK DYCKS RETURN TO PARAGUAY



Frank and Anne Dyck and children of Winnipeg, Man., plan to return to Paraguay February 9 for their second term of service under the Board of Missions. Mr. Dyck will again teach school in the Neuland Colony. While on furlough, he attended Mennonite Biblical Seminary in Elkhart, Ind.

ASSOCIATED MENNONITE BIB
ELKHART
LIBRARY

FEBRUARY 9, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

"Give ye them to eat"

MCC Annual Meeting Report

in this issue

ARTICLES
MCC ANNUAL MEETING REPORT
By Willard E. Roth 83
THE CHURCH'S FUTURE
By Willard Kaufman 85
THE DAY THE CHURCH PRAYED 85
CHINA 86

DEPARTMENTS
EDITORIALS 82
THE READER SAYS 87
FILM REVIEWS 87
FOCUS ON CHRISTIAN CONCERNS 88
MENNONITE YOUTH
The Story of a Church 89
"Beautiful Christians" 90
Youth News 91
OUR SCHOOLS 92
MCC NEWS 93
OUR CHURCHES 94
OUR CONFERENCE 96

PHOTO CREDITS
Cover and page 83, United Nations. Pages 89 and 90, Eastern District Historical Committee.

THIS WEEK'S CONTRIBUTORS
Willard E. Roth is director of Information Service of MCC. Willard Kaufman is a medical doctor practicing in Moundridge, Kan. Frank H. Epp is editor of **The Canadian Mennonite.** Ray Hacker is president of the Eastern District Young People's Union. John D. Unruh, Jr., is serving a VS term as administrative assistant secretary for Peace Section in MCC.

of things to come

Feb. 8-13—Faith and Life radio speaker, KJRG, Newton, Kan.: C. J. Dyck
Feb. 14—Race Relations Sunday
Feb. 15-20—Faith and Life radio speaker, Leo Miller
Feb. 21—Universal Day of Prayer for Students
Feb. 21-28—Brotherhood Week
March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
March 13—Conference Sunday
March 13-17—Bethel College Bible Lectures
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 6

editorials

Guest writer: Paul Erb, editor of *Gospel Herald.*

LOST IN THE SHUFFLE An increasing number of Americans each year move from one neighborhood to another, often from one state to another. What this does to church affiliation and participation is hard to know. One effect, no doubt, is the discrepancy between numbers in any census which report church affiliation and the much smaller number who are active in some local church. People move to the West Coast and keep a sentimental but ineffective attachment with some congregation back East.

The Mennonite Church is increasingly concerned with this problem. It once was taken for granted in our tightly-knit communities that new homes being established by the members would be somewhere near the home church. And when people established themselves on a farm they usually stayed there.

But things have changed. Our young people often find their mates in college, or 1-W, or in some other community, and because of an increasingly diversified vocational pattern, they may settle down in neither of the church communities from which they come. The larger number of business and professional people are often moved around by opportunity and need.

Convinced and loyal Mennonites will be influenced in their choice of a place to work and live by the availability of a Mennonite church, where they may worship, fellowship, and serve. New churches are constantly being established in areas where there were none before.

Probably the greatest loss in this moving process occurs among those who do not take the initiative to relocate themselves in a new Mennonite church. Some do not know whether they are located permanently and, until they know, they just leave their membership "back home." And some lack the nerve to go where they are unacquainted, and to form new connections.

Here we can help. A pastor can do much to help locate his migrating members in another church. We should be past the day when a pastor took satisfaction in a membership list scattered over many states. He should know how important it is for Christians to participate in a church program near at hand, and should urge his faraway members to ask for church letters (certificates, at least) and to place them in a nearby Mennonite church. And he will write to the pastors of these churches, telling them about members who are moving to their vicinity, giving addresses, and urging pastoral guidance and care.

And if communities, for civic and business interests, can use Welcome Wagon techniques, how much more should a church brotherhood extend a glad welcome to those who are feeling around for possible new attachments. Whether they should or not, people just do choose the friendly church.

Our denominational survival may depend upon our being able to adapt our church life to changing conditions.

MCC Annual Meeting Report

Willard E. Roth

KEY ACTIONS by Mennonite Central Committee during their annual meeting in Chicago Jan. 22-23, attended by 22 representatives, included: electing Robert S. Kreider, Bluffton, Ohio, vice-chairman; appointing Robert W. Miller director of foreign relief and services; increasing committee membership from 24 to 34; approving Akron, Pa., as permanent headquarters with plans for facility improvement; recognizing with appreciation the services of Henry A. Fast and J. N. Byler who are retiring from active MCC responsibility, Brother Fast as vice-chairman and Brother Byler as relief director.

Messages presented at the Friday evening inspirational service were "The Challenge of Vietnam" by Willard Krabill, M.D., "The Africa Frontier" by O. O. Miller, and "The 1-W Challenges the Church" by John E. Lapp.

The expanded membership plan calls for one representative from each supporting inter-Mennonite organization as well as members from Mennonite and affiliated conferences at the ratio of one member for up to 5,000 constituents and another representative for each additional or fraction of 20,000.

Based on current membership figures, the quota for representation to the committee will now be: Mennonite Church, 4; Lancaster Conference, 2; Conservative Conference, 2; General Conference, 4; Mennonite Brethren, 3; Old Order Amish, 2; Brethren in Christ, 2; Church of God in Christ, Mennonite, 2; and one from each of the Evangelical Mennonite Brethren, Beachy Amish Mennonite Church, Evangelical Mennonite Church, Krimmer Mennonite Brethren, Canadian Mennonite Relief Committee, Mennonite Central Relief Committee of Western Canada, Board of Colonization, Conference of Historic Peace Churches, and Nonresistant Relief Committee. There is also provision for four representatives at large.

Unless there is objection from one of the constituent bodies, this expanded plan will become operative as an MCC bylaw after three months.

Also recommended by the Membership Study Committee, and approved at the annual meeting, was

a statement concerning the function of the MCC in relation to its executive committee: it is the task of MCC to establish policy and procedure, including budget and expansions, whereas the executive committee formulates program and implements administration.

Foreign Relief and Services

The gradual shift from Europe to the Middle East, the Far East, and Africa will continue. This will be a year in which long term objectives for Africa will need to be evaluated in consultation with the constituent mission boards. The needs of refugees will be in priority, centering particularly in Jordan, Calcutta, Hong Kong, and North Africa. To relate even more effectively to the Christian churches on the field will be attempted. The cash budgeted for foreign service program totals over $650,000 of which about $600,000 is expected in contributions.

Europe and North Africa Under the direction of Peter J. Dyck, the European administrative area will be enlarged to include North Africa. A representative will be sent to Algeria early in 1960 to establish a relief program for refugees. An even closer relationship with the Mennonite churches in Europe will be sought. The East-West program will include a spring visit to the Soviet Union (if visas are granted) by H. A. Fast, Peter J. Dyck, David B. Wiens, and Gerhard Lohrenz.

Pax will continue to maintain between forty and fifty men in Europe with the possibility of a few transfers to North Africa. The spiritual ministry in Greece will be strengthened by providing more effective connection with the Greek Orthodox Church in the Aridea Valley. Austria will be an important country of activity since it is the closest country to the Iron Curtain areas that are not now open.

Middle East Work will center in Jordan at Hebron, Jerusalem, and Jericho. A new program of medical assistance will be developed out of Hebron to the Bedouin shepherd people. At Hebron, the orphanage will add facilities for vocational training. Material aid should increase because there seems to be little possibility of lessening need among the over one million Palestinian refugees.

Far East 1960 should witness a further shift to Asia with focal points in Korea, Hong Kong, Vietnam, and Calcutta. In co-operation with Church World Service, a small Pax project will be opened in Pakistan. A new mobile clinic will be established by Vietnamese national Christians at Nhatrang; MCC will provide several staff members. A medical doctor will be provided for the Christian church at Prae, Thailand. Hong Kong represents the most rapidly growing relief area in which MCC is operating and the staff will be strengthened. Relief to the refugees on the outskirts of Calcutta will be further developed. The Barjora agricultural project will receive one or two Paxmen; this is a significant project with a constituent mission program. It is hoped to place a medical doctor on the island of Timor in Indonesia.

South America Principal effort in South America centers in Paraguay where the long term rehabilitation needs of Mennonite immigrants are the primary concern. The countries of British Honduras and Bolivia are being added to the South American program since Mennonite immigrants are there carving out new homes and need assistance from the North American brotherhood. The cornerstones of our program in Paraguay will be 1) the agricultural experimentation under the direction of Robert Unruh and in co-operation with the Chaco colonies, 2) the development of the roadway from Asuncion to the colonies with the continued use of Pax men in its construction, 3) the leprosy program at KM. 81, 4) the improvement of the Asuncion headquarters facility for better service to the Paraguay Mennonites, 5) co-operation with MEDA in aiding Volendam Colony meet its acute economic problem, and 6) assisting in the use of long term credit for colony developmental purposes.

Peace Section

Under a budgeted program c over $40,000, Peace Section effo will stress the international witnes as well as giving additional atte tion to the problems of race. Cu rently Paul Peachey is on a tw month visit to India visiting Menn nite and Brethren in Christ missio fields to share in a peace ministr Orie Miller will be visiting Africa t lay groundwork for a possible lon er-term peace ministry for whic Henry Hostetter is under assig ment.

On the domestic scene, Peace Se tion will continue taking respons bility for relationship to Selectiv Service in registering projects an clearing problems for individu men.

Voluntary Service

The Voluntary Service progra envisions developing a medical c agricultural program in Mexico an the development of one or two pro ects in western Canada and nort western United States. The progra in Haiti should increase. Togethe with Peace Section, VS will endea or to establish a unit in an area c inter-racial tension in the souther United States. Approved budg spending for MCC VS excee $166,000 of which $12,000 is expecte from constituency contributions.

Mental Health Services

The year 1960 marks the begi ning of the second decade of me tal hospital operations by MCC. Th fourth hospital is developing. Pro pects are for growth in physic plants, professional care, and i Christian emphasis.

Mennonite Mental Health Service Chairman H. Clair Amstutz indica ed that all boards feel keenly thes needs: the application of the Chri tian resources of faith, hope an love to the needs of the emotionall disturbed; the need for Christia counsel on the part of the workin staff; the need to interpret to th church the significance of the d namic interpretation of the Chri tian experience; and the need to b close to the church constituency s as to be sensitive to its thinking.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published ever Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Churc Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, A of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publicatio Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONIT Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

THE CHURCH'S FUTURE

Willard Kaufman

Let us consider the future of our church. Let us paraphrase it as, "Where are we going now?"

Thomas also asked that question of Jesus once. Jesus had foretold strange things about the future. He said He was going away and the disciples must follow. Thomas said, "We do not know where you are going. How can we follow you? Where are we going?"

Jesus' answer applies just as well to us today as it did to Thomas: "I am the way, the truth, and the life. No man can come to the Father except through me."

The next years will bring more people into this world than ever before. Whether this will result in a larger and better church will depend on whether we, as members of the body of Christ, will be willing and able to promote the teachings of Jesus Christ in a way to keep our own young people within the church. It will depend on whether we will be able to convey the life-giving message to neighbors who are not active Christians.

The future is sure to intensify the struggle between right or wrong. The future is sure to greatly emphasize the self-sufficient role of modern man as he journeys through space and as he performs an increasing number of unbelievable things. Modern man is more than ever inclined to say, "I am the master of my fate, I am the captain of my soul."

But Jesus says, "If any man will come after me, he must deny himself, take up his cross, and follow me. For he who tries to save his life shall lose it, but he who loses his life for my sake shall find it." What a contrast between these two roles of man!

The future of the church depends on whether or not we, the present church members, with the help of Almighty God, can hold to and teach others these unpopular but unfailing truths. It depends on whether we can rouse out of the indifference (which is the greatest detriment to the church today) and zealously live for Christ. It depends on whether we will want to teach our children and all those who come to our community that there is an alternative to the declining morality, the frustrations, and a sense of futility. It depends on whether we will want to give of our time and money to build educational buildings, to support the work of our church in order to prove that we have something worthwhile to present to modern society. It is as true now as ever that "where your treasure is, there your heart will be also." If we believe in the Christian way, let's support it above all else. These things all determine our future.

This, then, is the challenge of the future. Paraphrasing Paul, we do not consider that we have achieved it yet, but laying aside all that is behind, and straining toward our goal, we press onward toward the high calling to which God through Christ Jesus calls us (Phil. 3:13, 14).

This message was given by Dr. Kaufman at the West Zion Church, Moundridge, Kan., at their "Loyalty Day Meeting" held in preparation for the church building fund campaign.

The Day the Whole Church Prayed

A HUSH SPREAD over the congregation as the announcement was made that Senora Rosa's husband had forbidden her to be baptized or ever to attend the evangelical services again. It was the second day of the annual retreat of the Colombian Mennonite Churches, and the attendance was excellent. The previous day the attendance had been more than expected, with almost two hundred and fifty present at the evening meeting.

A large group had just gathered for the morning Bible study, and the announcement came as a shock to them. Just the day before Rosa had been present and had participated in the Bible contest, representing the Anolaima church. In the months since she had become a Christian, she had shown a great interest in memorizing the Word of God. She had also completed the pre-baptism class. The day on which she was to publicly give her testimony and be baptized was only two days away!

That afternoon one study period was spontaneously canceled and the time was devoted to prayer. One after another, for one hour, intercessory prayers were offered to God in Rosa's behalf. "I have faith deep within me," said one woman, "that Rosa will be baptized on Friday. I know that God will work it out."

Early the next morning Rosa was back at the retreat meetings. We were thrilled as she told of the way in which God had answered her prayers:

At first she had protested when her husband refused to let her return, but when she saw it was useless, she decided, "May God's will be done." That night she awoke with a start, hearing a noise in the small store in their house. She listened a moment and then called her husband. He wanted to go out immediately, but she said to him, "Let's pray first." Suddenly the noise stopped, and they went out together. They found that the door had been forced, but that the thieves had fled without entering. As they returned to their room, her husband asked, "Do you still want to return to the meetings?"

So it was that Rosa was baptized. And no one was very surprised, because it was for this that the church had prayed in faith, and God had answered. **Colombian News** *first of two glimpses into the past*

CHINA

THE death of Henry J. Brown, pioneer missionary to China, again brought to mind the church of China. Although missionary work had to be discontinued when Communism took over the country, we believe that Chinese Christians are carrying on the work of the church. It is important, then, that Christians everywhere pray for those of like faith in China.

China's first contact with Christianity was in 635 A.D. when the Nestorians, believed to be from Persia, entered China and propagated their faith for 200 years. Christianity died out, however, as its faith and practice were made to accommodate heathen religions. Many years later, in 1582, Jesuit missionaries of the Roman Catholic Church began their mission in China.

The first Protestant missionaries were sent to China in 1807 by the London Missionary Society. Two missionaries from America took up work in China in 1830. By 1900 there were 85,000 Chinese Christians.

The General Conference Mennonite Mission in China was started by Mr. and Mrs. H. J. Brown. They went to the field in 1909 and worked independently until the Conference assumed responsibility for the mission in 1914. The Browns gave forty years of service in China, returning to the United States in 1949. Mr. Brown died September 18, 1959.

Working without the support of a missions board the first years, the Browns were called upon to use their skills in the capacity of doctor, nurse, teacher, pharmacist, and various other professions besides doing the work of evangelism for which they originally entered service.

They soon started a boys' school and established a dispensary. In a few years, forty boys were enrolled in the school, and up to 140 persons a day received medicines from the dispensary, until the Browns discovered that a small fee made it plain that medicines were only for the sick.

After the Board of Missions took charge, additional missionaries were sent to the field. P. J. Boehr, assisted by Talitha Neufeld, took charge of the boys' school. E. G. Kaufman joined the mission in 1918 and extended the educational program to include a high school. Meantime, a girls' school had also been established, and a church building had been constructed and dedicated. A. M. Lohrentz took over the medical work in 1921. With more time for direct evangelism, Mr. and Mrs. Brown could devote more time to frequenting public meetings where they distributed tracts, conducted song services, and witnessed in word.

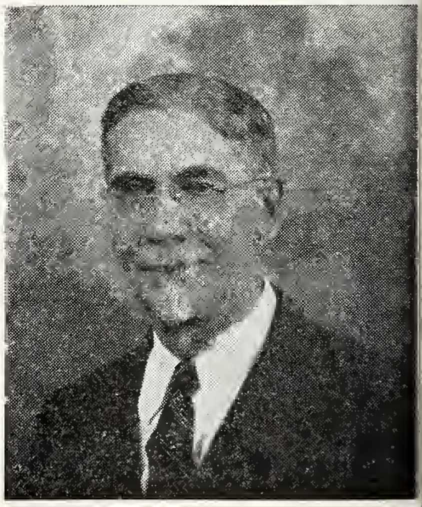
By 1926 there were seven organized congregations with a total membership of 604, and 226 candidates for baptism. The mission owned five church buildings, had twenty-seven regular preaching places, thirty-one Sunday schools with 2500 pupils, and forty-one evangelistic workers. Sixty schools with 1767 pupils were operated by the mission.

Among the more difficult experiences for missionaries in China before the last war were the Yellow River flood which involved missionaries in extensive relief work, the revolution, and the Sino-Japanese War. In January 1928 Southern troops invaded K'Ai Chow and took possession of the mission buildings except the girls' school, a mission bungalow, and part of the hospital. Missionaries vacated, but they were able to return that summer.

After the Japanese attack on Pearl Harbor in 1941, the missionaries who had chosen to stay in China were interned. On being released, they returned to the United States. The Browns as well as a number of the other missionaries returned to China for several years later, but, because of Communism, had to leave after a relatively short period of service. No missionaries remained after 1951. (A following article will elaborate on the General Conference mission in China the period after 1945.)

The following General Conference missionaries served in China: Mr. and Mrs. H. J. Brown, beginning in 1909; Mr. and Mrs. P. J. Boehr, 1915; Talitha Neufeld, 1915; Aganetha Fast, 1918; Christine Habegger, 1918; Metta Lehman, 1918; Dr. and Mrs. E. G. Kaufman, 1918; Mr. and Mrs. Samuel J. Goering, 1919; Mr. and Mrs. W. C. Voth, 1919; Mrs. P. J. Boehr, 1921; Elisabeth D. Goertz, 1921; Dr. and Mrs. A. M. Lohrentz, 1921; Dr. and Mrs. S. F. Pannabecker, 1923; Marie J. Regier, 1926; Dr. and Mrs. C. L. Pannabecker, 1926; Mr. and Mrs. August Ewert, 1929; Wilhelmina Kuyf, 1936; Mr. and Mrs. Albert L. Jantzen, 1938; Etta Davis, 1938; Mr. and Mrs. Marvin J. Dirks, 1939; Mr. and Mrs. Lester Wuthrich, 1940.

Conference News Service



H. J. Brown pioneer missionary to China.

the reader says

"Thanks"

Our church paper, *The Mennonite,* gives us readers a chance to express ourselves. Our official Conference periodical means to exercise a two-way communication, from writers to readers, but also from readers to writers and to editorial staff.

This two-way communication helps us readers also to clarify our thinking, and we know how foggy our thinking can become!

With this I wish to lift up as a special item of thanks the "Prayer of Appreciation" by Laurine Quiring Epp in the January 12, 1960 issue of *The Mennonite.*

That sometimes *The Mennonite* is not easy reading should not bother us. We want to become mature in our thinking, and occasional material which is not easy to grasp is really helpful.

John Thiessen
North Newton, Kan.

A Layman Speaks to Ministers

In the world where the lust of the flesh, the lust of the eye, and the pride of life are so entrenched, a servant of God must put on the whole armor of God.

The schoolteacher is looking for the perfect school where the pupils are bright and disciplined and the wages are good, and the facilities are excellent. The farmer is looking for the perfect farm where he has adequate rainfall and good drainage. The laborer is looking for the "perfect job"—easy work and big pay.

The minister is also tempted to look for the perfect church — a church where every member leads an exemplary Christian life, where there are no disciplinary problems, where he has unanimous support in every endeavor, where the church building is beautiful, and the parsonage lovely, where the salary is generous and the fringe benefits all-inclusive.

The perfect school, the perfect farm, the perfect job, are few and far between, if indeed they exist at all. The perfect church will hardly be found in this sin-cursed world where revenge, hate, envy, and jealousy put on their Sunday clothes and disguise themselves.

Jesus predicted that the world that hated, despised, ignored, arrested, condemned, and crucified Him, would not set His ministers on a pedestal. He said that they would have to taste the same cup that He drank. Had Jesus waited until the world would welcome Him "unanimously" would He be here now? Would He come this year?

The minister must be able to recognize the voice of God above the din and confusion of the other voices that are clamoring to be heard, and having discerned the voice of God, he must say with Peter, "We ought to obey God rather than man."

Amos J. Kleinsasser
Dolton, S. Dak.

film reviews

The theme for foreign missions for 1959-60 is Africa. This theme will be followed in our mission societies in the various churches. This will also be a good opportunity to use materials on Africa in the over-all church program.

The film review committee at Bluffton previewed the four new films on Africa that have been produced by the Broadcasting and Film Commission of the National Council of Churches at the request of the participating churches to help make this theme meaningful during 1959-60.

These films will serve different purposes. All of them are well done.

New Faces of Africa, a 29-minute film available in both black and white and in color. This film presents Africa as it is on the threshold of freedom. Representative Africans interpret their convictions in their own words and actions. A pastor, a village chief, political leaders, and a physician show how Africa is changing and how this independence needs to be undergirded by a vital faith. This film is well done. It is informational in its approach but does have inspirational overtones. It gives a good picture of present-day Africa. It would be helpful to use this film in connection with a discussion. The rental for the black and white film is $8 and the rental for the film in color is $12. I think that the color adds enough to the film to be worth the difference in cost.

Challenge of Africa is a 28-minute film which is available in black and white only. N'nanta is a village boy of Christian parents. He goes to the city to seek employment and an opportunity to further his education. He enjoys his work as a clerk in a commercial office. However, he becomes associated with two young men who are interested in freedom. N'nanta does not realize the difference between the approach of this Communistic group and the message of the church. Finally he does realize the difference and separates himself from the group after he is fired from his job. N'nanta finds guidance from his native pastor and finds a renewed faith in Christ. This film is useful in showing that the task of missions is not an easy task. It is also helpful in showing that in the struggle for freedom in Africa there are mixed motives at work. The rental for this film is $8.

And to Darkness is the title of the third film, a 28-minute film available in black and white only with a rental of $5. This film shows how a pagan priest controls an African village and keeps the people bound with superstitious fears. The chief's son is interested in the message of a Christian teacher. The priest threatens the boy. The boy's brother becomes seriously ill. The Christian teacher and the boy take the sick boy to the mission hospital. Here the boy finds out more about the Christian gospel and is transformed and his brother healed. This film is possibly more of the traditional mission film. The story is convincingly done and would appeal to audiences from junior high on up. Actually this film would be meaningful for a family service.

The final film is *Kezli of Zorzor.* The film is a picture of mission work in Liberia. Kezli is brought by his father to a mission hospital and through a delicate operation is healed. Later the mission doctor meets Kezli in a village and asks his father if Kezli could attend a mission school. Permission is given. Kezli makes decisions that are decisions which all young people make—the decision in relation to Christian commitment, the decision in relation to his vocation, and the decision in relation to marriage. Kezli becomes a Christian, and he and the girl whom he loves decide to dedicate their lives in service to meet the needs of their own people through the Christian ministry. The film is realistically done in that these decisions are not made easily.

This film is done in color. It runs for 30 minutes and the rental is $10. This film would be a very good film to show for a family night service. It also would have real value for youth groups from junior high on up. The film would communicate in the area of missions but also would communicate in the areas of decisions which all young people face.

This film was produced for the Lutherans. Consequently, the ministers wear robes. Whenever worship settings are shown the altar is given a prominent place. This should, however, not affect the value of the film.

All of these films can be rented from any of Religious Film Libraries. The address of the Chicago Religious Film Library is 220 W. Monroe, Chicago 6, Ill.

Paul Shelly
Bluffton, Ohio

Focus on Christian Concerns

Frank H. Epp

PERHAPS this last of two articles should have waited until we had Wm. Gering's thesis on "Mennonite Attitudes Toward the Theatre" at hand. Generally, there has been a difference between private and public opinion and also between theory and practice.

At opposite ends of the scale we have two extreme attitudes. The one fosters legalism; the other encourages license. We must move away from both of them to higher ground.

One of the first responses of the Mennonite mind to the current movie fare is the suggestion of legal control and censorship. But this, in the first place, is not effective. The box office thrives on censorship threats. No film could wish for a better review than the cry "Censor!" In the second place, checking the evil in the world with the law is not in the highest order of Christian influence and discipline.

In our opinion, a responsible Christian response to the current moral threat from the films must include:

An honest recognition of the power of the film, both for good and for evil. We must not keep our eyes closed to the facts. On what grounds can we place the cinema on the periphery when the weekly total of spectators equals one-tenth of the world's population?

We should not minimize the missionary value of a "Martin Luther" showing in the theatres of Roman Catholic Latin America or, for that matter, in a hedonistic Anglo America. But neither should we side with Clark when he insists that inferior moral films don't have an inferior moral influence. Yet, by our very indifference, we do just that.

Wherever we may place ourselves on the scale of attitudes, blind denunciation, blind acceptance, and blind indifference will no longer do.

A witness in low and high places. The low places include the television button and the theatre box office. A diminishing demand for certain fare is better than all the censorship in the world. It should not be profitable for the world to dump its filth at our door. There will be less supply if there will be less demand. This calls for greater emphasis on inner Christian discipline and discrimination, and the development of mature Christian taste.

The high places include the industry with its personnel. As we send letters and delegations to Washington and Ottawa, we can send them to Hollywood and Broadway, symbolically speaking. Let us visualize a Jeremiah and a John the Baptist in our culture and then follow in their footsteps.

A bigger effort to use the tools for God. Our Conference has a growing audio-visual service. We have a committee that reviews films for church use. Our own William Zehr has given us some good pioneer productions. For all this we are grateful.

But audio-visually we are only infants. Development in this area requires large resources of talent and money. Box cameras will not do. Nor will coin collections finance an adequate effort.

That is why we will have to cooperate not only in the publishing of encyclopedias but also in the production of films. And this co-operation will have to extend beyond the borders of the Mennonite brotherhood.

We are grateful for the clean entertainment of our college drama departments. But our church should have an even bigger assignment for them: to spearhead our mission to the man on the street and in the living room, where pulpit and classroom do not reach.

Or were drama and film made only for entertainment and not for education and evangelism?

These comments suggest a Mennonite response to the problem as stated in the Jan. 26, 1960 issue of **The Mennonite.**

The Story of a Church

Ray Hacker

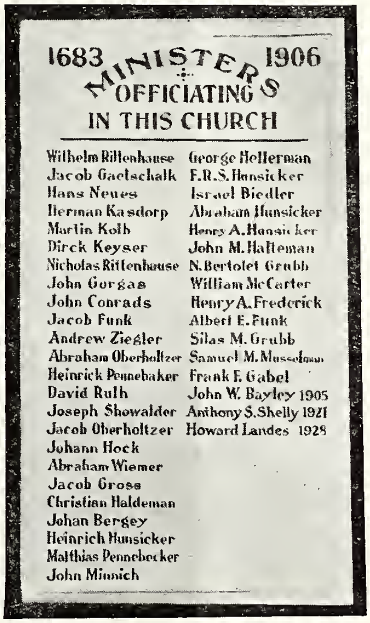
ALONG Germantown Avenue in North Philadelphia, Pa., stands the small but sturdy Germantown Mennonite Meetinghouse which was erected in 1770.

This meetinghouse, constructed out of dark gray stone at a cost of $541.12, marks the place of the first permanent Mennonite settlement on this side of the Atlantic. The church and its eighteenth century cemetery occupy part of one of the original plots of ground surveyed for and assigned by lot to the families that formed the settlement in October, 1683.

For one hundred and eighty-nine years the present building has continued to be the church home of a Mennonite body which dates its organization from the early years of the settlement. The few Mennonites who arrived in Germantown in 1683 at first met with the Quakers in common worship, but as new immigrants came and as they represented different denominations the religious groups began to separate for worship.

By 1690, the Mennonites, although they were without a minister, met in a private house for religious instruction consisting of reading by one of their number from a book of sermons. William Rittenhouse, who arrived in 1688, was in 1690 elected as their first minister. After meeting for nearly twenty years in private homes, the congregation in 1708 erected a log meetinghouse on the site occupied by the present structure on Germantown Avenue. This, then, is the oldest Mennonite congregation, not only of Pennsylvania but of America.

The membership of the congregation was at no time large (present membership is about thirty.) After the first few decades the current of migration began to set toward the country districts. Especially was this true of the immigrating Mennonites, who were mostly farmers, in distinction from the first group who were weavers and artisans in other lines. This is why the country congregations grew while in Germantown the membership dwindled. The old Germantown congregation declined gradually during the latter part of the eighteenth century and the first half of the nineteenth century, so that by 1839 the congregation was "facing dissolution."



1683 MINISTERS 1906
OFFICIATING
IN THIS CHURCH

Wilhelm Rittenhause
Jacob Gaetschalk
Hans Neues
Herman Kasdorp
Martin Kolb
Dirck Keyser
Nicholas Rittenhause
John Gorgas
John Conrads
Jacob Funk
Andrew Ziegler
Abraham Oberholtzer
Heinrick Pennebaker
David Ruth
Joseph Showalder
Jacob Oberholtzer
Johann Hock
Abraham Wiemer
Jacob Gross
Christian Haldeman
Johan Bergey
Heinrich Hunsicker
Matthias Pennebecker
John Minnich
George Hellerman
F.R.S. Hunsicker
Israel Biedler
Abraham Hunsicker
Henry A. Hunsicker
John M. Halteman
N. Bertolet Grubb
William McCarter
Henry A. Frederick
Albert E. Funk
Silas M. Grubb
Samuel M. Musselman
Frank F. Gabel
John W. Bayley 1905
Anthony S. Shelly 1921
Howard Landes 1928

During the period of 1847 when the Franconia Conference had a split, the few Germantown Mennonites probably sympathized with John Oberholtzer. And in 1851 they sided with the Hunsicker group which Oberholtzer's conference suspended for being too liberal. The Hunsicker faction did what little preaching was done here for the next decade.

On July 18, 1863 the congregation was reorganized with thirteen members and in 1876 the congregation united with the Eastern District Conference. In 1884 they became members of the General Conference Mennonite Church. While it is thus not one of the congregations of longest standing in the Eastern District or General Conference, yet these conferences take pride in having in their membership the pioneer Mennonite congregation of America.

NATURALLY many firsts in Mennonite history may be claimed by the Germantown congregation. Among others it can claim the first Mennonite Communion and baptismal services in America which were conducted in 1708 by Bishop Jacob Gottschalk. Also the first Mennonite conference session in America was held at Germantown in 1725. At this session the Dortrecht Confession of 1632 was adopted as the official confession of the American Mennonites.

The Germantown Mennonites were, along with the Quakers, concerned enough about the evils of slavery to issue in 1688 the "First Public Protest Against Slavery in America." Of interest is the fact that the table on which the protest was written is presently being used as the altar table at the Germantown Church.

Throughout the years Germantown has had about forty-four ministers, many of whom were well-known leaders in the Mennonite Church. In recent years the congregation has continued to conduct weekly services even though they have been without the services of their own pastor. Fortunately this situation was recently relieved when

Verle Holsteen, a student at Eastern Baptist Theological Seminary in Philadelphia, was installed as pastor on May 17, 1959.

In 1916 an addition was built to the meetinghouse and in 1952 the interior of the meetinghouse was largely restored to its colonial simplicity. To preserve and promote it as a Mennonite "shrine" the incorporate ownership of the meetinghouse and grounds was several years ago transferred into the hands of a joint board composed of representatives of the congregation, the Eastern District Conference, and the General Conference Mennonite Church.

Altar table of the Germantown Church, on which the first public protest against slavery in America was written.

"BEAUTIFUL CHRISTIANS"

John D. Unruh, Jr. comments on the book, "The Ugly American"

I HAVE RECENTLY completed reading one of America's best selling books, *The Ugly American,* by Lederer and Burdick. The book's discussion of foreign service is very interesting, but then, maybe I'm prejudiced—having a history major in college.

The Ugly American is a fictional work based on fact. What struck me most as I read the book were the analogies which could be drawn between an effective political, economic, medical, and social ambassadorship overseas and an effective Christian life.

For those of you who have not had the time, opportunity, or desire to isolate yourself with *The Ugly American* for an evening, I would first like to offer a very sketchy resume.

SARKHAN IS A FICTIONAL country somewhere in Southeastern Asia where United States diplomacy is being hard pressed to counteract Communism. In this country and in surrounding Asiatic countries the authors pinpoint fictional characters, all having real life counterparts in our foreign service.

Some of these men are concerned and dedicated individuals who give little thought to their own comforts but live and work directly with the native people.

The book contrasts these relatively few good ambassadors with the multitudes of mediocre Americans in positions of prestige and importance abroad. Most men cannot even speak the language of the nations to which they are US representatives.

The vast majority of these Americans are seldom concerned with really helping these nations at all. They regard foreign service as a "political plum," a prestige position or an adventuresome opportunity. Is it any wonder, then, that American prestige abroad is rapidly disintegrating?

Most "career diplomats" do not talk with peasants, common laborers, or concerned young students. They wine and dine with the last remnants of the aristocracy, who in most instances are already in disrepute in their own countries as a result of surging patriotism and nationalism.

The Ugly American presents some good examples of how badly an individual can miss the mark in life. He may have power, position, and prestige and yet accomplish nothing

The book also presents some wonderful examples of what one seemingly "insignificant" and "unimportant" individual is able to accomplish if he really is willing to serve men. (*The Ugly American* is actually named after the hero of the book, the "ugly" engineer who did his part, without fanfare, in building peace.)

But we need not look across the waters to find examples of a shallow sense of responsibility and poor ambassadorship. A careful, prayerful consideration of our own lives might find many of us operating consciously or subconsciously under "eight commandments" such as the following. Obeying these, we will accomplish as much (or as little) for Christ as the "beautiful ambassadors" accomplished for America in Lederer and Burdick's book.

1. Recognize your own importance and significance. After all, you're better than your fellow man. You are solid "upper middle class."

2. In everything that you do, be careful not to lower your own position. You must always raise your own standard of living so that you will be more important in your community. Don't give too much to the

work of the church. Save the money for a new house, car, or television set.

3. The missionaries are out in the world saving souls. Be proud that your church has a missionary on the field. Beyond this, however, you have little further responsibility to your fellow man.

4. Never associate with the common, neglected people, the victims of prejudice, or the sinners. They are unimportant. The religious, political, and economic leaders are the people to mingle with. They are the steppingstones to success.

5. Give to charity. It looks good. Never attempt to associate yourself with the physical needs of your fellow man. Example: Don't help your neighbor paint his house; if he managed his time and money as well as you do, he'd be able to do it himself.

6. Above all, be sure not to be interested in anyone's personal problems because that's the quickest way to lose a friend. Joke and laugh with your roommate, your best friend, your neighbor. Don't ever stick your nose into his spiritual life or business affairs.

7. One of the wonderful things about life in the society in which we are now living is that it's there, just for the living. No effort on your part needed. You needn't prepare yourself in any way. Don't study the Bible. Such study would expose you to things you should be doing, and prick your conscience. Keep it in a conspicuous position, though, it's always good for public relations.

8. Keep your name on the church rolls, yet don't take a too active interest and don't personally participate in church activity. You might give some people the idea that you're actually dedicated to the position of loving your fellow man—why, he might be a sharecropper or a drunk!

If we find ourselves religiously following this code of ethics maybe we should ask ourselves whether some re-evaluation is not necessary. Someone has said that in order to grow in your own individual life you must face a challenge or meet a crisis situation. How far from the life of discipleship to which Christ calls us is such an easy, glamorous life with no requirements or challenges!

YOUTH NEWS

Camp Site Purchased

The word for British Columbia young people during the last several months has been "camp." They have purchased a 30-acre plot of land about twelve miles northeast of Mission City, B. C. A drive for funds last fall yielded approximately $5,480.00. A donation which really gave this fund a boost was that of 5,000 feet of lumber.

Building on the new camp site is to be started as soon as a sufficient amount of land has been cleared. This summer, however, B. C. campers will probably be roughing it in tents.

At the twelfth annual business meeting of the B.C. Mennonite youth (held Jan. 16, 1960) a budget of $6,600 was adopted, the greater part of which will be used in the building of the camp.

President John Neufeld was chairman of the business meeting. Other officers are Menno Epp, vice president; Shirley Hildebrand, secretary; Rita Balzer, treasurer.

On the evening of Jan. 16, a youth rally was held at which Henry Penner and Harvey Taves were the speakers. Musical numbers were given by the West Abbotsford Church choir and by the Bethel Bible Institute.

—Eleanor Loewen

Gulfport News

A major portion of the Young People's Union "outreach" money (budgeted at $1000) will again be channeled to Gulfport, Miss., in 1960.

In his January report, Orlo Kaufman reported that their work through Christian education in the public schools is reaching between 1,000 and 1,100 children.

Here are some more excerpts from his report:

"At Christmastime the members of the adult Bible class went caroling. For many of them it was the first time. Some of the elderly folks for whom we sang were deeply touched.

"The work at the center, when contrasted with its early operation, makes one rejoice. There is a marked contrast in the behavior of the children. We feel that many of them have been saved from lives of delinquency and crime. This is not enough. Our burden now is to lead them to a vital interest in Christ. To bring them to know Christ will probably be more difficult than the help we have given them this far.

"During the quarter the man in charge of the local highway patrol, three other officers, and one person dressed in civilian clothes questioned me regarding the camp program. It now appears that the investigation was part of a larger investigation into "communist" activities. The men stated that the report would be sent to some state office and that they would report back. There has been no report.

"The financial report shows a net balance of $1,745.93. This balance was possible because of gifts received. The gifts this last quarter amounted to $1,538.95. These included one gift of $1,000.00."

Three Area Emphasis Begun

The Jan. 17, 1960 meeting of the West Abbotsford, B. C., young people was planned by the new Faith and Life Committee, under the leadership of Helmut Peters. The meeting included election of committee members and messages by Youth Leader Menno Epp and Jake Tilitzky. The Fellowship Committee (with Walter Wiebe as newly elected chairman) is planning the next meeting—an evening of sports in the Mennonite Educational Institute gym. Newly elected Service Committee chairman is Jack Nickel.

Kansas Youth Plan Rally

The youth fellowships of four churches in and around Moundridge, Kan., (Eden, Hopefield, First of Christian, and West Zion) are planning a special community rally for March 19, 20, 1960.

Special speaker for the rally will be Frank Epp, now studying in Minneapolis, Minn. The theme: "Youth —Weakness or Strength?"

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

VISITING SPEAKERS AT CMBC

The week of Jan. 25, 1960 brought several challenging speakers to the Canadian Mennonite Bible College. G. I. Peters of Sardis, B.C., a former student of CMBC, presently traveling for the mission board of the Canadian Conference in the interests of a church building fund, spoke in chapel.

Mr. Lloyd, representing the Mission to Lepers, gave us an insight into the gospel work as well as the medical work being carried on among the leper colonies in Korea, where he has been laboring for some years.

We were also privileged to have Larry Kehler visit us. He is a 1958 graduate of CMBC, presently doing mission work among the Indians at Matheson Island. He gave us a challenging report of the work being carried on and of the tremendous task still awaiting completion.

Our Saturday night prayer meeting was combined with a farewell gathering for Mr. and Mrs. Jake Giesbrecht, missionaries to India. Mr. Giesbrecht attended CMBC before Christmas. After an extensive itinerary they plan to return to India where they will be in charge of a mission station.

MATH CONTEST AT BETHEL

Bethel College will host the fifth annual mathematics contest of the Kansas Conference, Feb. 13. Contestants will come from ten Kansas church-related colleges belonging to the Kansas College Athletic Conference. This math contest examination, constructed and graded by the mathematics department of the University of Kansas, will consist of two two-hour written tests.

Any regularly enrolled undergraduate student in any of the conference schools is eligible to compete. Competition will be by individuals and by teams with individual prizes of twenty-five dollars and ten dollars for first and second place respectively and a ten dollar prize to the math. dept. of the school with the highest team score. Last year Bethel College swept the board by winning all three of these prizes.

ONE-ACT PLAYS PREPARED

Three one-act plays will be presented by the Bluffton College dramatics department on Feb. 23, 1960 in Ramseyer Chapel. The program will include American, Chinese, and Russian plays.

The first play, an American mystery entitled "Sorry, Wrong Number" was written by Lucille Fletcher. Ronald Yoder of Bluffton, Ohio, will be the student director.

"A Battle of Wits" by Williams is a Chinese comedy. It will be done without props but with elaborate costuming. Frances Mauger, senior from Bechtelsville, Pa., is the director.

The evening will conclude with a Russian play, "The Brute," by Anton Chekhov. Gary Yoder, senior from Middlebury, Ind., will be the student director.

Mrs. John Purves is the faculty advisor for these productions.

STATION WAGON PRESENTED

A new Chevrolet station wagon was delivered to Bethel College recently by Basil Holstine, owner of the Holstine Chevrolet Company in Newton, Kan. Mr. Holstine has made a similar presentation annually for a number of years. The car, on a loan basis to the college, is replaced with a new one each year. Music and athletic organizations, as well as the public relations department, are benefited greatly by this generous contribution.

BLUFFTON FACULTY ACTIVITIES

William Keeney, associate professor of Bible at Bluffton College, presented a series of lectures at the Grace Mennonite Church in Pandora, Ohio, which began Jan. 21, 1960, and continued for seven consecutive Thursday evenings. Dr. Keeney's topic for the series was "Mennonite Teachings and Practices."

Robert Kreider, dean of Bluffton College, was elected vice chairman of the Mennonite Central Committee at the annual meeting on Jan. 23, 1960.

The Bluffton College Faculty Club sponsored a formal reception for students on Feb. 3, 1960. Faculty members planning the event were Harry Yoder, Ada Lapp, Carl Smucker, Paul Shelly, Don Steer, Arden Slotter, Mariellen Shellenberger, Jack Purves, Mrs. Lloyd Ramseyer, Mrs. Delbert Gratz, and Mrs. Darvin Luginbuhl.

CHORALE SCHEDULES CONCERTS

The Bethel College Chorale under the direction of David H. Suderman is becoming increasingly active as details of spring concerts in schools and churches can be arranged.

Jan. 24, a concert of sacred music was given in the Elbing Mennonite Church. On Jan. 31, the chorale appeared in the Halstead Mennonite Church. The Lorraine Avenue Mennonite Church in Wichita scheduled an appearance of this group Feb. 7.

Members of the chorale are: Shirley Unrau, Goessel, Kan.; Donna Albrecht, Pretty Prairie; Judy Fairchild, John D. Zerger, Kingman; Ruth Ewy, Halstead; Carolyn Friesen, Ruth Eitzen, Mt. Lake, Minn.; Lois Peters, Durham; Donna Froese, Inman; Gerald Leinbach, Petoskey, Mich.; Loren Weinbrenner, Lehigh; Charles Flowers, Gulfport, Miss.; Leon Janzen, Goessel; Arlo Kasper, Hutchinson; Marvin Thieszen, Henderson, Neb.; Harvey Harms, Vallejo, Calif. Dorothy Harms, Whitewater, is the accompanist and Harvey Harms assistant director.

CONCORDIA CHOIR PERFORMS

The Concordia Choir of Moorhead, Minn., presented a concert at Bethel College, Feb. 4.

Director of the choir is Professor Paul J. Christiansen, head of the department of music at Concordia College, and son of F. Melius Christiansen of St. Olaf Choir fame.

A majority of the 65-voice group are of Scandinavian heritage and during the summer of 1958 toured Europe, winning wide acclaim in Norway, Holland, Germany, and Austria, with special concerts at the Brussels World's Fair and the Vienna Music Festival.

SEMINARY FACULTY ACTIVITIES

President Erland Waltner was the speaker at two Illinois churches on Sunday, Jan. 31—at the morning service of the Calvary Church, Washington, and in the evening at the Normal Church, Bloomington.

Business Manager Harry E. Martens recently spoke in seven Pennsylvania and Illinois churches in the interest of the seminary. The speaking engagements included services at the following places: Sunday, Jan. 17, at Fairfield and Roaring Spring, Pa.; Sunday, Jan. 24, at Zion Church, Souderton, and Bethel

Church, Lancaster, Pa.; Sunday, Jan. 31, at Tiskilwa and Danvers, Ill.; Monday, Feb. 1, at Congerville, Ill.

William Klassen, instructor in New Testament, was recently the speaker in Sunday services of four Iowa churches. Included were the congregations at Donnellson and Pulaski on Jan. 24 and the Wayland and Eicher churches on Jan. 31. On Jan. 18 he was at Bluffton College for a meeting of the Central District Historical Committee, of which he is secretary.

John Howard Yoder, lecturer in systematic theology, attended a board meeting of Mennonite Broadcasts, Inc., at Harrisonburg, Va., on Jan. 30. He spoke at a vesper service at the Oak Grove Church, Smithville, Ohio, on Jan. 31.

Cornelius J. Dyck, instructor in historical theology, was recently elected chairman of the Social Action Committee of the Elkhart County Council of Churches.

Leland Harder, instructor in church extension, recently attended a two-day meeting in Chicago of the new City Church Committee of the General Conference Board of Missions. He was elected chairman of the committee.

At the request of the Eighth Street Church, Goshen, Ind., Bertha Harder, instructor in Christian education, is currently making a study and evaluation of the congregation's church school. She was recently appointed as a member of the Editorial Committee of the General Conference Board of Education and Publication.

SEMESTER ENROLLMENT UP

Twelve new students — including three full-time and nine part-time— have enrolled for second semester classes at Mennonite Biblical Seminary, beginning Feb. 1. This brings the total enrollment to 55, of which 41 are full-time students.

Three of the new students are missionaries home on furlough from General Conference missions overseas. They are Peter Derksen from Japan, Henry Dueck from Paraguay, and Hugh Sprunger from Formosa. The nine new part-time students include six wives of students, two local ministers, and one Elkhart resident.

STUDENT EXCHANGE

Elizabeth Bradshaw and Willie Mae Gardner, Negro students from Spelman College, Atlanta, Ga., arrived on the Bethel College campus recently to continue their studies through a cultural interchange arranged by faculty committees of both colleges.

The interchange involves the exchange of two for two students for the balance of the school year. Bethel students, Martha Thiessen and Anna Marie Peterson, arrived in Atlanta last Sunday evening as related by the two Spelman students who had met them on arrival.

Spelman is a Negro women's college with Baptist affiliation.

Miss Bradshaw, a psychology major studying in her sophomore year, is the daughter of Mr. and Mrs. A. B. Bradshaw of Memphis, Tenn. Miss Gardner is a junior, majoring in English, the daughter of Mr. and Mrs. W. W. Gardner of Florence, South Carolina.

The experience of attending a school in a predominantly white school in a northern community, getting an appreciation of the sociological atmosphere of such a community, and bringing these back to home school and community are the purposes listed in the interchange. Bethel students at Spelman will be two of five white girls from northern colleges attending a Negro college in a southern community. This cultural and sociological experiment has generated a good deal of interest and enthusiasm among students and faculty at Bethel College.

MCC news

SICKNESS STRIKES IN KOREA

Three workers in Taegu, Korea, are ill with paratyphoid: Robert Gerber (Leesburg, Ind.), Harry Harms (Sardis, B. C.) and Mrs. Jacob M. Klassen (Steinbach, Man.). In a report received in Akron, Jan. 26, Mr. Klassen said, "We are praying that the Great Physician will give a speedy recovery, and also protect the rest of the unit, particularly the children."

WORLD MENTAL HEALTH YEAR

World Mental Health Year was inaugurated on Jan. 15, in New York City during a joint meeting of the Academy of Religion and Mental Health and the World Federation for Mental Health. Representing Mennonite Mental Health Services at this meeting were Chairman H. Clair Amstutz, M.D., and Co-ordinator Delmar Stahly.

MILLER TO VISIT AFRICA

To lay groundwork for an exploratory peace ministry in Africa, MCC Associate Secretary O. O. Miller will visit Mennonite and Brethren in Christ churches during February. Brother Miller, also on assignment for the Eastern Mennonite Board of Missions and Charities (Salunga, Pa.), expects to stop with Paxmen at Tournata, Liberia, before returning home March 1.

RELIEF DIRECTOR RETIRES

Joseph N. Byler, having served nineteen years in the Mennonite Central Committee, has retired after fifteen years as relief director. During most of these years much of Byler's attention was drawn to emergency material aid distribution in war torn countries in Europe, the Near East, and the Far East. Succeeding Byler as Relief Director is Robert W. Miller.

The role of the MCC relief director received a definite framework during Byler's relief directorship beginning in 1945. In tracing his period as director, he indicates the refining process his office has passed through: not only was the relief office responsible for direct program administration, during the early years of his position, says Byler, but its duties included among other things, recruiting workers and making travel arrangements. During his administration, the shift from European program emphasis to the Far East was begun. Twenty-seven countries are objects of MCC concern today.

"My primary concern," states Byler, "has been to put a spiritual emphasis on material aid and with this to keep MCC flexible—to go to a country to help, then withdraw when the proper time has come." In countries such as Formosa, Ethiopia, Japan, and Puerto Rico, one or several Mennonite constituent groups have established mission programs with the termination of MCC programming.

Robert W. Miller assumes the relief directorship with three years of experience as MCC director in Indonesia; he has also served as associate Director and Director of Pax for the last three years.

SPIRITUAL VALUES DISCUSSED AT MENTAL HEALTH MEETING

At the request of Mennonite Mental Health Services, Chairman H. Clair Amstutz, M.D., and Co-ordinator Delmar Stahly participated in the first annual meeting of the Academy of Religion and Mental Health in New York City on Jan. 14-15.

"Discussion groups dealt on a profound level with the subject of moral and spiritual values in psychotherapy and revealed definite trends in thinking during the last ten years," Stahly reported.

"To become involved in moral problems associated with the health of his patient was not the concern of the psychotherapist a few years ago," he observed. "This view, however, is now considered quite impracticable and it is understood that the total person of the therapist becomes involved in the relationship with the patient. Leading psychiatrists dealt unashamedly with moral and spiritual factors within their own lives and related them to their patients."

"This shift," the MMHS Co-ordinator said, "is encouraging to us in our explorations for meaningful relationships between constituency pastors and professional men, both in dealing with problems of individuals within the constituency as well as of those served by our MMHS hospitals."

NEW BOARD FOR 1-W PROGRAM

Appointment of a new 1-W Coordinating Board and a full-time 1-W Co-ordinator will be made within the next six weeks. This development in the 1-W program was accepted by the MCC members at the 1960 Annual Meeting.

The general framework of the new 1-W organization is defined by the 1-W Review Committee's recommendation: 1) that a 1-W Co-ordinating Board be structured and given responsibility for serving all 1-Ws from the Mennonite and Brethren in Christ constituency, 2) that the 1-W Co-ordinating Board be responsible to its constituent groups for co-ordinating the 1-W program and for working with the representatives and/or offices of the various groups.

The board will be composed of one member from each constituent group, with additional members for every 100 1-W men above 100 or fraction of that number. One member will be appointed by the MCC Executive Committee. Its Executive Secretary will serve as an ex officio member representing the Peace Section.

A full-time co-ordinator will implement the Board's policy and procedure. While remaining an independent Board, the new body will report annually to the Mennonite Central Committee and will continue present liaisonship with 1-W and VS agencies, MCC, Peace Section, and the National Service Board for Religious Objectors for representation of 1-W interest.

Among the duties of the board, which is to be independently but flexibly and closely allied to Mennonite constituency interest, are 1) to see that every 1-W man has a solid spiritual base while in service and that he maintain a close contact with the home congregation, 2) to provide assistance in handling personal problems and work adjustment, 3) to suggest and provide helpful educational and recreational opportunities, and 4) to supervise the growth of the 1-W in his responsibility to Christ and the church and to parallel this interest with a consciousness of the church's interest in the 1-W man.

The Board will possibly hold its first meeting in the later part of February. It is hoped that the organization to be inaugurated soon will provide a firm base for an effective 1-W experience.

our churches

SUPPLY PASTOR SERVES

Spring Valley Church, Newport, Wash.: Our Christmas morning message was brought by Ray Fitzhugh, a college student of Spokane, Wash. He has been asked to serve us until a full time pastor can be found. Our annual business meeting was held New Year's Day. The first mission society meeting of the year was held Jan. 5, at which time good used clothing was fixed for relief. During January we remembered and wrote to the Jack Hendersons, our missionaries in Peru.—Mrs. J. W. Riffel

1-W EXPERIENCES SHARED

New Hopedale Church, Meno, Okla.: The Oklahoma Bible Academy gave the cantata, "Love Transcending," as their annual Christmas program in our church on Dec. 18. On Christmas Day Mr. and Mrs. Tobias P. Deckert had open house in honor of their wedding anniversary and Mr. Deckert's 86th birthday. We joined with the Bible Academy and neighboring churches for the watchnight service Dec. 31. Richard Boehr, instructor at the academy, joined our church recently. Jan. 17 the film, "Makato," was shown in our church. Jan. 3 Robert Decker showed pictures and told of his 1-W experiences in Denver, Colo. James Allan was born Dec. 20 to Mr. and Mrs. Bob Richert. Michael Kim was born Jan. 4 to Mr. and Mrs. Merlyn Ratzlaff. Anna Quiring, who was taking part in a missionary conference at the Bible Academy, spoke in our morning worship service Jan. 24. — Mrs. Emil Thomas

EVANGELISTIC MEETINGS HELD

Alexanderwohl Church, Goessel, Kan.: Sept. 27 the Goessel community 1-W orientation program met in the Goessel High School. Communion was observed Oct. 4. The eve of Oct. 5 Pastor P. A. Wedel and board members held communion services in the Goessel Bethesda Home. Evangelistic meetings were held in our church Nov. 22-26 with Elmer Friesen of Pretty Prairie and Henry Goossen of McPherson as speakers. A farewell service for the P. A. Wedels was held Jan. 31. The offerings at our harvest festival on Nov. 26 were $6,545.23. Dec. 20 our 75-voice choir gave the annual Christmas program, conducted by David H. Suderman and accompanied by Mrs. Orville Unruh. Pastor Wedel read appropriate scripture passages. On Christmas Eve the SS gave their program. On Christmas Day our pastor brought the Christmas message and the 26th (second holiday) Herb Ediger, missionary on furlough, brought the message. The annual church brotherhood meeting was held Jan. 1.

PACIFISM DISCUSSED

TORONTO UNITED CHURCH, TORONTO, ONT.: Nov. 22 the peace committee arranged a challenging evening; they invited Rev. Gumms, University Lutheran pastor, to discuss with us their church's view of pacifism. Family night was held Dec. 6. It was a musical program followed by a fellowship meal. A Christmas party for the underprivileged children was sponsored by our young people on Dec. 12. A gift was presented to each of the children. We rejoice in two significant additions to our church sanctuary: the lighting fixtures and the pulpit Bible. The SS Christmas program was held on the eve of Dec. 24. The annual church meeting was held Jan. 24.—Mary Fransen

CHRISTMAS OFFERING FOR RELIEF

WATERS CHURCH, COPPER CLIFF, ONT.: On Halloween night, about 15 children of our church went from home to home asking for articles like soap, thread, pins, pencils, which were sent to MCC to be given to needy families overseas. We appreciated having Bill Dick of Toronto in our midst for services Dec. 3-6. Communion was observed the closing Sunday evening. A Christmas offering, for meat for relief, was given to MCC by children and adults of the SS. The Christmas program was given by the SS on Dec. 20. After the program the young people went caroling and later were served lunch at the home of Mr. and Mrs. Wes. Alkenbrach. A fellowship gathering was held at the home of Mr. and Mrs. Henry Thiessen, Dec. 27, in honor of Isaac and Sarah Klassen and family, who are leaving the district for Thompson in northern Manitoba, where Mr. Klassen has been given a position in a new mining development. — Mrs. Thomas Martin

NEW MINISTER INSTALLED

EDEN CHURCH, INOLA, OKLA.: On July 1, 1959, Rev. and Mrs. Abe Krause arrived to take over the duties in our church. Installation services were held July 22. The Krauses come to us from Elkhart, Ind., where Pastor Krause graduated from Mennonite Biblical Seminary. Since their arrival Pastor Krause was privileged to officiate at the marriage of Harry Pankratz and Miss Fay Pakrul, Sept. 19, at Goltry, Okla. On Oct. 7 the community was saddened by the death of Brother John Froese. Miss Verna Janz was with us. She is now working as a missionary in Morocco, North Africa. On Nov. 22 we celebrated a Thanksgiving Festival with devotion, song, and a fellowship meal. Guest speaker was Herbert Dalke from the Clinton Mission, Clinton, Oklahoma. He served us the following week with morning Bible study and evening services. The Eden Youth Fellowship enjoyed a Christmas banquet on Dec. 26. On New Year's Eve they assembled in the church basement to hold a midnight watch. The New Year was ushered in with an impressive candlelight service led by Pastor and Mrs. Krause. Newly elected officers for the fellowship are: Mr. and Mrs. Harry Pankratz, sponsors; Janice Funk, pres.; Garry Baergen, vice pres.; Mary Helen Unrau, sec.; Dean Kroeker, song leader.—Mrs. Waldo Funk

SS, CHURCH OFFICERS INSTALLED

HEREFORD CHURCH, BALLY, PA.: At the annual congregational meeting, Walter Lutz, was re-elected Treasurer, Stanley Bauman was re-elected Deacon, Trustee elected was Linwood Romig, Member to the Board of Christian Education was Mrs. J. William Phillips. Member to the Board of Missions was Mrs. William Duncan. All newly elected church officers and teachers of Sunday school were installed during the morning worship services on Sunday, Jan. 17, 1960. Rosie Marie Schwenk joined our fellowship by transfer of letter Jan. 10. On Jan. 16, she was united with George Simmons in marriage in our church. Recent deaths in our congregation were John H. Latshaw, our deacon emeritus, Mrs. Nora Truesdale, and Miss Ella B. Bieler. Daughters were born to Mr. and Mrs. Roger Weinsteiger, Mr. and Mrs. Richard Simmons and Mr. and Mrs. Eugene Smith. Stanley W. Bauman, one of our deacons, had the misfortune of falling fifteen feet from a scaffold and fracturing 5th and 6th vertebra. He is now discharged from the hospital and can be at home. He is making a nice recovery.—Mae Latshaw

into the beyond

J. W. LORENZ, resident of Medora, Kan., and member of the First Mennonite Church of Hutchinson, was born in South Russia on Dec. 12, 1879, and died Nov. 2, 1959.

our conference

continued from back page

RELIEF CONTRIBUTIONS

A total of $84,584.77 was received for Mennonite Central Committee relief purposes from constituent churches in Kansas and Oklahoma. The annual drive was conducted simultaneously with the CROP drive last summer. Fifty-eight General Conference churches in this area contributed $48,553.53 toward this amount.

ATTENTION: MENTAL HEALTH

The *Newsletter* for the Oaklawn Psychiatric Center (a new Mennonite Central Committee establishment for the care of mentally ill) reports that in one state which has seventeen hospitals with 25,825 patients receiving care for mental disorders, 10,764 have had no visitors since being admitted. For some patients this is as long ago as forty years.

STUDENT SERVICES COMMITTEE MEETS FOR THE FIRST TIME

The Student Services Committee of the General Conference Mennonite Church had its first meeting in Chicago January 26. Members of the committee are Leo Driedger, Newton, Kan., representing the Board of Christian Service, chairman; Milton Harder, Newton, representing the Board of Education and Publication, secretary; Henry H. Epp, Waterloo, Ont., representing the Board of Missions; and Erwin Goering, executive secretary of the Conference.

The committee was formed at the December Council of Boards and is related to the Board of Education and Publication from the other boards of the Conference. While the objectives have not yet been finalized, the committee is interested in being of service to Mennonite students in non-Mennonite schools. In Canada and the United States there are existing Mennonite fellowships which the committee wants to contact. Fellowships may also be started in other schools. A service the committee can give is to help student fellowships schedule Conference speakers.

Student fellowships are usually inter-Mennonite, and the Student Services Committee also will work closely with the Student Services Committee of the (Old) Mennonite Church and others working in this area. The Committee wishes to coordinate its work with Mennonite churches and other church agencies, especially in cities where Mennonite students are studying.

Interested students, pastors, and others are invited to correspond with the secretary, Milton Harder, at 722 Main Street, Newton, Kan.

our conference

H. A. FAST COMPLETES 18 YEARS OF SERVICE

Henry A. Fast terminated his service with the Mennonite Central Committee at the annual meeting in January. He served on the committee for eighteen years, and as vice chairman since 1946. His term with MCC ran concurrently with his office as chairman of the Board of Christian Service of the General Conference Mennonite Church.

Last August, Dr. Fast completed his third term on the Board of Christian Service. According to the constitution, the General Conference representative on the Mennonite Central Committee must be a member of the Board of Christian Service; consequently, the position on the Mennonite Central Committee goes to Robert S. Kreider, the new chairman of the board.

Professor of Bible and Christian Education at Bethel College, North Newton, Kansas, Dr. Fast has served in many of the pioneer efforts which today characterize the faith and witness of the General Conference throughout the world. In 1940, after having been chairman of the Board of Christian Service's Peace Committee, Mennonite Central Committee called him to direct the newly launched Civilian Public Service program.

Out of CPS challenges came the call for a Mennonite mental hospital services program. Among the key individuals developing this mission, Dr. Fast served as a leader.

Voluntary Service was begun when Dr. Fast challenged Mennonite Central Committee in 1945 to provide for opportunity for short-term service as a Christian witness.

As a senior churchman, Christian educator, and friend of youth, Dr. Fast has enriched and challenged the church in its witness for Christ throughout the world.

37 MISSIONARIES IN 1959

The 1959 folder picturing missionaries who left their homes during the year to serve in various fields is being mailed to pastors of General Conference congregations. The thirty-seven workers include Paxmen and teachers for short terms as well as missionaries for longer terms in eight countries. The folder was prepared for distribution by the Board of Missions to all members and interested persons.

NEW AUDIO-VISUAL AIDS

Two new items have been deposited in the Audio-Visual Library by the Board of Christian Service. A slide set telling the story of Pax work in Europe is now available. A collection of the best pictures taken by Paxmen illustrates the work being done and the impact being made. An informative script accompanies the slides.

A motion picture, *Overture,* has also been added. A work of art and music from Beethoven's "Egmont Overture," this is a worship film which can be effectively used as an introduction to any program on Christian service, peace, or relief. It is especially appropriate for a meeting dealing with World Refugee Year.

MENTAL HEALTH SCHOLARSHIPS

Graduate students in the mental health field now can receive aid through a plan established by Mennonite Mental Health Services. The fund was set up to encourage Christians to enter the mental health field professionally and to provide resources for Mennonite Mental Health Services clinical programs.

The plan is intended to help those interested in psychiatric social work, pastoral counseling or hospital chaplaincy, clinical psychology, psychiatric nursing or nursing education, and psychiatric residencies for physicians.

Repayment can be made by a period of service in a MMHS Hospital. Interested persons should write to Mennonite Mental Health Services, Akron, Pa.

STUDY COMMISSION PLANNED

The Executive Committee has taken action on two resolutions made by the General Conference in August 1959. Resolution 6 authorized the creation of a commission to clarify the relationship of area conferences to the General Conference. Resolution 15 authorized a study of church polity for the local congregation, the district conference, and the General Conference. To carry out these resolutions, the Executive Committee in December began plans for a study commission on the combined topics of conference relationships and polity.

The purpose of this commission has been outlined as follows:

1) The study of the relationship of area conferences to the General Conference.
2) Study of the biblical pattern of church polity.
3) Study and evaluate the polity of our local churches and Conference organizations.
4) Propose patterns for better coordination of the total Conference work and for better common action between local churches and Conference organizations.

Representation on the commission is to include someone appointed by each district and additional members appointed by the Executive Committee.

Other studies to be made within the next triennium are on the inspiration of the Scriptures, on higher educational institutions, and the centennial study conference.

CHOIR DIRECTORS' WORKSHOP

A Junior Choir Directors' Workshop is planned for May 3-4, 1960, to be held at the Bethel College Church, North Newton, Kan. The leadership of Mrs. Ruth Krehbiel Jacobs of Santa Barbara, Calif., has been secured. Mrs. Jacobs is president of the National Choristers' Guild, an organization devoted to the cause of children's choir work in the church. She is a recognized authority and writer in this field.

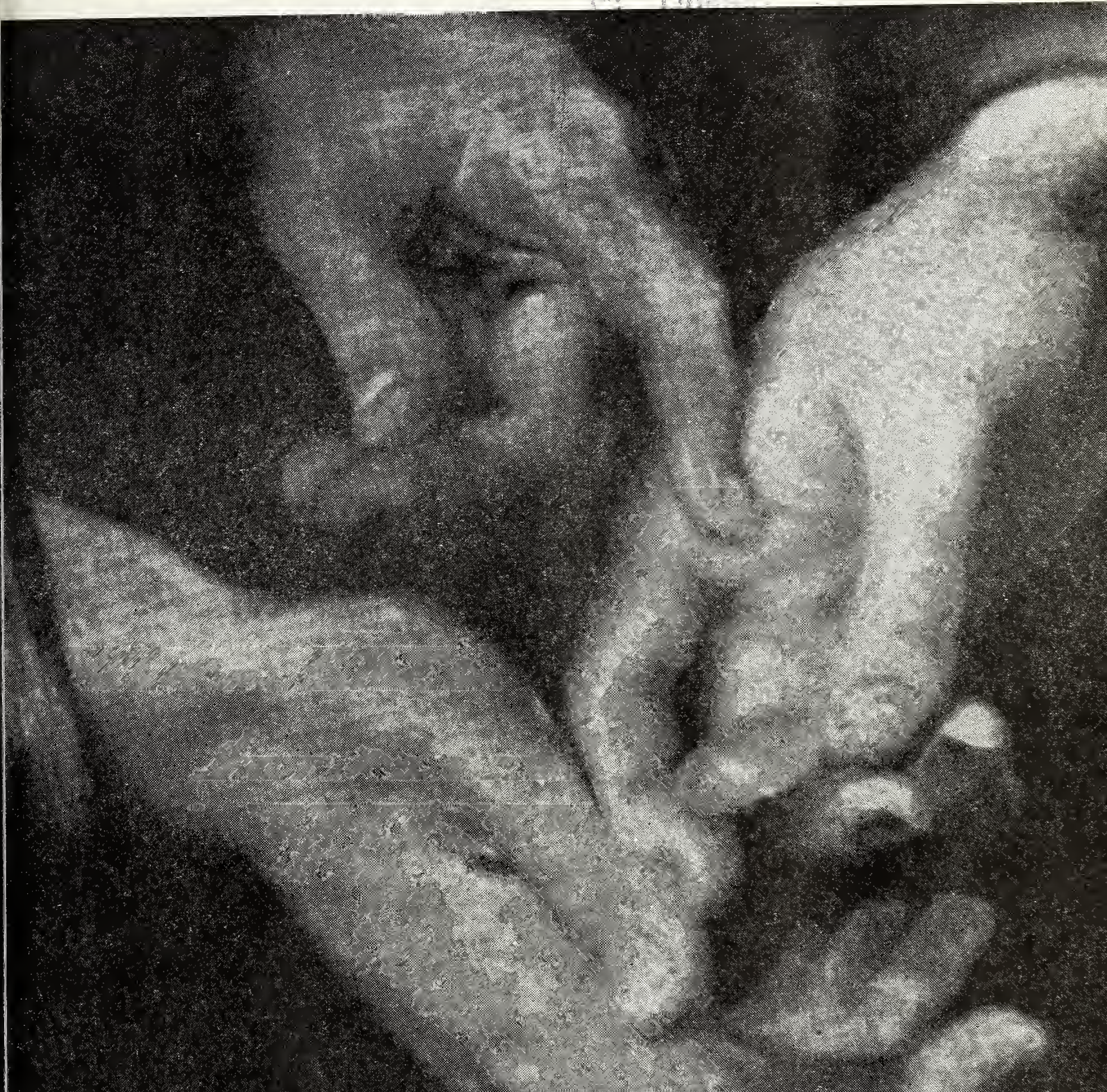
This workshop is sponsored by the Mennonite Song Festival Society, the officers of which are David H. Suderman, president; J. Harold Moyer, vice president; Evelyn Voth, secretary; and Novalis Toews, treasurer. For more information write to Evelyn Voth, 28 East 10th Street, Hutchinson, Kan.

FEBRUARY 16, 1960

THE MENNONITE

MENNONITE BIBLE SEMINARY LIBRARY

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



ey sent out unto him their disciples, saying, Tell us therefore, what thinkest thou? Is it lawful to ve tribute unto Caesar, or not? But Jesus perceived their wickedness and said, Why tempt ye me, hypocrites? Show me the tribute money. And they brought him a penny. He said unto them, hose is this image and superscription? They said unto him, Caesar's. Then saith he unto them, ender therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

in this issue

ARTICLES

LET US LOVE ONE ANOTHER
By Gordon Dyck 99
BALANCED CHRISTIAN STEWARDSHIP
By Robert W. Hartzler 100
THIS DANGEROUS TREND
By Peter W. Voran 102
CHINA—Part II 103

DEPARTMENTS

EDITORIALS 98
THE READER SAYS 104
MENNONITE YOUTH
Words to Roommates 105
How Much Say-So? 106
What Is Beauty? 107
FIRST CLASS MAIL 107
OUR SCHOOLS 108
MCC NEWS 109
OUR CHURCHES 110
OUR CONFERENCE 112

PHOTO CREDITS
Cover (detail) and page 101, "The Tribute Money" by Peter Paul Rubens. Courtesy of M. H. De Young Memorial Museum, San Francisco, Calif.

OUR CONTRIBUTORS
Gordon Dyck is pastor of the First Mennonite Church in Nappanee, Ind. Robert W. Hartzler is pastor of the Eighth Street Mennonite Church in Goshen, Ind. Peter W. Voran is a missionary serving in Japan.

of things to come

Feb. 15-20—Faith and Life radio speaker, Leo Miller
Feb. 20, 21—Western Dist. Men's Workshop, at Cloverleaf School near Moundridge, Kan.
Feb. 21—Universal Day of Prayer for Students
Feb. 21-28—Brotherhood Week
Feb. 22-27—Faith & Life radio speaker, O'Ray Graber. (KJRG, Newton, Kan.)
March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
March 13—Conference Sunday
March 13-17—Bethel College Bible Lectures
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.
April 2—Association of Mennonite Social Workers, Bluffton, Ohio

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 7**

editorials

DAY OF PRAYER FOR STUDENTS The Universal Day of Prayer for Students, falling this year on February 21, was first authorized in 1895 by the World's Student Christian Federation. It has become an occasion for joint observance by students and churches, in praise and thanksgiving to God, and in intercession and petition for students everywhere.

The Christian religion is a bond that unites students across all barriers of race or nation or language, and the one unifying factor most strongly operating among students of vastly different backgrounds. This is as it should be. Worshiping one Father brings all His children into a close spiritual fellowship. In fact here we have the real secret of understanding and good will cutting across all barriers. Students could well use this special day to examine their own spiritual life and to consider ways of strengthening the spiritual bonds with other students.

One of the strong spiritual influences to hold a student faithful to God and His cause is the concern and prayers of the home church. Too often students away at school are neglected or forgotten by the home congregation. But they need the prayerful interest of their church. Letters of encouragement and confidence from both the pastor and members of the congregation can mean much in the development of the student's spiritual life. The prayers and interests of the home church can be as an anchor for the faith of the student. "The effectual fervent prayer of a righteous man availeth much." So do the prayers of a Christian fellowship.

THE BROTHERHOOD OF MAN There are two views on the general idea of the brotherhood of man. One view maintains that all men are brothers and that there is a universal bond uniting all in a common brotherhood. The other view declares that only Christians are brothers, and denies the brotherhood of man outside the Christian fellowship.

This seeming discrepancy is largely a matter of definition. When we consider that all owe their life to the same Creator we may well think of them as natural "brother-men," having the same creative Father. There are New Testament references where this is implied.

But in the other sense we must acknowledge that Jesus came to establish a NEW brotherhood of those obedient to God's will. Paul also speaks of being ADOPTED into sonship through God's grace. This brotherhood, however, may be universal in its scope, "for ye are sons of God, through faith, in Christ Jesus." There is thus a distinction between man's natural brotherhood and the spiritual fellowship of those who accept Christ as Savior and Lord.

Brotherhood Week, Feb. 21-28, should certainly remind us of our common bond with all mankind and a desire to establish right relations with all. But it should also emphasize the fact that the real goal should ever be a spiritual relationship in which all are true sons of the Father.

Let Us Love One Another

Gordon Dyck

LET US LOVE one another." Like the composer of a symphony, ohn states his central theme of ove and then goes on in various nd interesting ways to develop this heme in the fourth chapter of First ohn.

One of the variations on this theme f love is the simple, yet most proound statement, "God is love." With his affirmation John gathers up olumes of truth.

We often say, "God is just," but we do not say, "God is justice." And we affirm, "God is holy," but never, God is holiness." Yet we say, and he Scripture writers say, that not nly is God loving, but "God *is* love."

In some wonderful way, when we peak of God we are speaking of ove—love which we experience in ur lives. And when we receive and ive love, God is among us.

The Greek gnostics to whom John wrote would not have said, "God is ove." They would say, "God is wisdom. He is truth and perfect mind." nd this objection comes also from he present generation of students n our campuses. John says to hese, "To know God (and if you please, truth) is much more than he exercise of the mind. To know God is to live and love as He loved n Christ."

The artist would tend to word ohn's statement, "God is beauty." To be sure something can be learned of God in His creation, yet John answers, "He who loves is born of God and knows God. He who does not love does not know God, for God s love."

The moralist, who sees religion as he observance of the law, would hange John's affirmation to "God s righteousness." But again John nswers, "In this is love, not that we loved God, but that God loved us, and sent His Son to take away our sin."

Many modern scientists are convinced that John's statement should rather read, "God is energy." But John insists, "God is love." We know God much more through the relationships among mankind than through the workings and elements of the universe.

A SECOND VARIATION on John's theme of love is his exhortation to Christians of all ages: "Beloved, let us love one another." Think of this plea of John's as it relates to you, your home, your town, and church.

How did you come to know the love of God? Did you experience the love of God by reading about it? Yes, you read about it in the Bible, but it would have meant absolutely nothing to you unless you had experienced love in the relationships of your life. Certainly God supremely loved us in Christ, but how does this love of God centuries ago touch us in America in 1960?

Today we know the love of God because we have experenced it from our parents, from our friends, in the fellowship of our church. John also says just this. "No man has ever seen God" (nor have we today seen Christ) but, "if we love one another, God abides in us and his love is perfected in us."

When some friend or neighbor says, "God doesn't love me," Christians have failed to be the expression of God's love. People are loved into the kingdom of God before they are preached into it.

We all need to know more of God and His love, and we all depend upon each other to grow in God's love. That's why becoming a Christian means joining a body of Christians. When Christ calls you to follow Him, He called you into a fellowship of love where you can grow in God's love.

PSYCHOLOGISTS TELL US that the emotionally disturbed person is undernourished in love. They say that no one can love until he has been loved, that no one can trust until he has been trusted. Therefore the emotionally ill person, who in his experience has been under-loved, is incapable of sharing love. He is alone—desperately alone. Our mental hospitals are bursting with examples of the failure of homes, churches, and communities to love.

It disturbs me to see the effects which modern living have upon our institutions of love—our homes and churches. Can we let the drive for success blind our eyes to those beside us who need our love — and God's love? Can we let the demands of our job, or jobs, increasingly cut down our participation in the church? Where there is love, only there is life, abundant life.

HENRY DRUMMOND, the great Scottish preacher of the last century, once gave a sermon called "The Greatest Thing in the World." He said:

> To love abundantly is to live abundantly, and to love forever is to live forever. We want to live forever for the same reason that we want to live tomorrow. Why do you want to live tomorrow? It is because there is someone who loves you and whom you want to see tomorrow, and be with, and love back. There is no other reason why we should live on, than that we love and are loved. It is when a man has no one to love him that he commits suicide. Be it but the love of a dog, it will keep him in life; but let that go and he has no contact with life, no reason to live.

John says this also. "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him." So as we love one another, God is loving us, and we have life abundant.

Now look at this same love, only in reverse. How do you love God? You love God by loving your brother and neighbor. John says, "If anyone says, 'I love God,' and hates his brother, he is liar; for he who does not love his brother . . . , how can he love God?"

Christ's charge against those who missed the meaning of life will be simply lovelessness: "I was hungry and you gave me no food. . . ."

"Beloved, if God so loved us, we ought to love one another."

GOAL NUMBER TWO: Every member giving the Lord His proportionate share of his income. GOAL NUMBER THREE: Every congregation conducting a study of its Christian stewardship.

BALANCED STEWARDSHIP

Robert W. Hartzler

TWO OF THE seven goals adopted by the General Conference for the coming three-year period have to do with finances. In "the old days" the church required little from its members in a financial way. Annual dues of $5 per member or less were commonplace fifty years ago, and after the church member had paid the $5 he had discharged his full financial responsibility to the church. It is understandable that some church members recall with nostalgia the church life of long ago.

But "the old days" are past. Under the leadership of the Holy Spirit the church has developed to a point where it faces great financial requirements. This will seem an unfortunate development only to those who have learned to love other values more than they love the kingdom of God.

Actually, among those devoted to the purposes of God in the world, this financial orientation is seen as a favorable and blessed development. For it has made possible an enormous extension of the missionary and service and educational work of the church while at the same time permitting an impressive simplification of the organizational machinery.

Consider what a person's money can do when released into the channels of the church:

Even $5 will provide relief food for a needy family for an extended period. The church relief agencies have been able to undertake responsibility for feeding considerable numbers of people because of this fact. If we limited ourselves to sending only gifts in kind our capacity to serve at this point would be sharply curtailed.

In African mission work, $50 will finance the establishment of an outstation. Thus by the near-magic of money the church can have many such outstations, most of which would be impossible if it were necessary for American church members to travel personally to Congo to do the work themselves.

And so also with the various other segments of the church's work. Put all of these significant good works together and they make a rather impressive total — impressive as a witness to faith, and impressive as to the sheer good which they represent. And there would be no way whatever by which all of this could be achieved save by the instrumentality of money.

So instead of lamenting the modern Christian emphasis upon money, church members will more properl rejoice that so facile a means t good works has been developed. In stead of regretting the financial re quirements of the church, they wil be thankful that so much can b done so easily. And, perhaps, the will also be prepared to accept wit confidence fresh patterns of finan cial organization aimed at takin fullest advantage of the powe which money represents.

Obviously the source of all th funds for the vast world-wide mi istries of the church lies with th individual Christians. Into thei hands first comes the money fo which the Lord has such noble pu poses. And they decide how th money which they receive will b distributed. Thus, in spite of al suspicions to the contrary, the fac remains that the individual churc member with his finances stands a the very center of all that is unde taken in the name of the Christia church.

For this reason, then, it is esse tial that we should share togethe in a goal which has its focus upo each one of us individually, tha "every member give the Lord Hi proportionate share of his income.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published eve Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Churc Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, A of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publicatio Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONIT Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Only to the extent that we succeed in reaching this goal can we match our opportunities with our achievements.

And here let us face the fact that we cannot meet all of the needs in the world; to set out to do so leads inevitably to despair and self-condemnation. The goal is not to achieve *all* things, but to achieve a simple little something with ourselves—namely, that we ourselves as individual Christians give to Christ through His church sums of money proportionate to our income.

This goal lies within the reach of us all. The obstacles which block us from it now are spiritual ones; and the growth which will remove these obstacles will be spiritual growth. It has nothing whatever to do with how much money one makes, nor with what others are doing. Neither does it wait upon full information about the size and nature of the need; for we give unto the Lord as an act of faith and love and worship.

Now SOMEONE IS sure to ask again, "But what is 'a proportionate share' of my income?" And in reply it must be said again that this old, old question will receive different answers. The one upon which any one of us will hit for ourselves will reflect the state of our own spiritual development.

The tithe has been widely accepted among Christians as a standard for giving—$2 per week for every $1,000 of annual income. But there are many among us who have succeeded in reducing their personal needs and wants to such a level that they regularly make available to the kingdom of God 20 per cent, or even 30 per cent, of their income. In the family of faith, all honor to them!

Yet no less a part of the kingdom, and no less valued as members of the church, are certain others among us who find satisfaction in a giving level which represents only 5 per cent, or even less, of income. Maybe they have not yet grown spiritually to the point where they can sustain a higher level of giving; perhaps other factors enter the picture. Nevertheless, let us believe that these brothers in Christ are on the way.

But finally, the summary point must be stated here which is that the Christian, democratic principles of fairness and justice apply here, that "from him to whom much has been given will much be required." The rich must give more than the poor. Those who have must give more than those who have not. One hundred dollars from a rich man is by no means the same as $100 from a poor man. The statement of goal justly asks that our giving be proportionate to our income.

THE THIRD GOAL suggests that every congregation should conduct a study of its Christian stewardship. We may only guess at what the framers of this statement had in mind. But certainly they were recognizing that the congregation has some kind of responsibility for the stewardship practices of its members. It is not by accident, nor because one is wealthier than another, that there exist such wide differences in the per capita giving of congregations in the General Conference. Let us recognize that the financial policies and practices and teachings of the congregations affect the giving level of the individual members.

Among questions which congregations might consider in making this proposed self-study would be the following:

Does the church have a well-organized, capably-managed financial program which aims at meeting the financial responsibilities which the congregation wishes to assume? Occasionally one finds local churches where financial programs are largely left to "the spirit," without making available to "the spirit" the same good thought and responsible planning exercised in other areas of church life.

Is the congregation's financial program well balanced, assuming responsibility for the full range of the Conference work? It is poor management which leads a local church to develop a lopsided financial structure which supports one cause excessively, at the expense of others.

For motivation does it depend upon high-pressure, "crisis" tactics, or does it develop the strong Christian habit of regular giving? A sound local church financial program does not emphasize much the amount of money needed, but places more stress upon the need for the giver to give.

Does it put the whole church financial program in a favorable light in the eyes of the people? Or does it take on aspects of a crazy-quilt pattern, with little discernible order or unity? A chaotic local church financial structure may be a deterrent to giving.

As individuals and congregations recognize the exciting opportunity represented by their financial resources, they will bring a growing sense of responsibility to their planning and performance in this area. The church then will be able to more fully meet the stirring challenge of a new decade.

the reader says

Growth Toward Meaning

Dear Editor:

May I add a word to the controversy on the art work in *The Mennonite*? I believe the most significant changes in the publication in recent years is the more attractive format, better poetry, and the new emphasis on art. It has long been recognized that our people have given too little time to cultural achievements and that we must develop in these as well as in other areas.

In this day, when the camera reveals so beautifully what the eye sees, it becomes increasingly necessary for the artist to go beyond this, to give his work new forms and added dimensions. Such art must be seen again and again before it is appreciated, but it is surprising how soon the new becomes not only meaningful, but also beautiful.

Emma Schwartz
Freeman, S. D.

Let's Do It Every Year

The January 5 issue of *The Mennonite* was grand. Seeing the names and faces of board members, officers, and office personnel may not tell us everything about our Conference workers but it certainly does give us some idea of who they are. The concise articles about what goes on in the Central Office were helpful as well.

Why not plan to put out a similar issue every year? It is a good way to introduce a new year and the more detailed reports of Conference work that will follow in succeeding issues of *The Mennonite.*

Lamont Woelk
Fairfield, Pa.

CHINA *Second of two glimpses into the past*

from a report by S. F. Pannabecker

THE ATTACK on Pearl Harbor in 1941 had unnumbered reverberations. One of them was the internment of missionaries in China, some for as long as four years. Although this did not always mean extreme physical suffering, it brought severe limitation.

In 1946, following the close of the war, there were again two General Conference Mennonites in China—S. F. Pannabecker (Sept. 1945 to July 1946) and Wilhelmina Kuyf (Jan. 1946 to April 1948)—working under the Mennonite Central Committee. Two other missionaries, Elisabeth Goertz and Marie Regier, were teaching in the University of Peking until December of 1946. This had followed their internment which had lasted throughout the war period.

It was during the year 1947 that the Board of Missions undertook to return as many missionaries to the China field as possible. Seven missionaries returned: Mr. and Mrs. P. J. Boehr, Mr. and Mrs. H. J. Brown, Aganetha Fast, and Mr. and Mrs. Lester Wuthrich.

Nineteen-forty-eight began with a staff of eight missionaries in China. In the course of the year, Elisabeth Goertz and W. C. Voth also returned to the field. Wilhelmina Kuyf terminated her work under the MCC in April, returning to China in December to begin work under the Board of Missions.

In mid-1949 the withdrawal of missionaries was again in progress. After the summer of 1949, four missionaries remained: Wilhelmina Kuyf, Elisabeth Goertz, and Mr. and Mrs. P. J. Boehr. These stayed throughout 1950 but left their field of work early in 1951, and by June of that year were out of China. This was the last personal contact with the missionary efforts begun by Mr. and Mrs. H. J. Brown in 1909.

What Kind of Work Was Done

Types of work done after the war included relief work, the gathering of refugees from north of the Yellow River, trying to reorganize the church members from that area, extensive visitation of homes, evangelistic work among refugees, work with students, medical aid through clinics in homes, and also co-operation with existing missions in the areas of education and medicine. When the missionaries finally had to leave Chengtu (the last location), there were a hundred members connected with a growing church. At Kaifeng, a Bible school was started in co-operation with the Free Methodist mission in which attempt was made to train workers both north and south of the Yellow River.

Contact with Former Field

During the five years 1946-1951, Christian mission work was at the mercy of Communist advance which gradually gained momentum. After the war there was practically no contact with the area in which our missionaries had worked previous to the war. One exception to this was in December of 1946 when Elisabeth Goertz managed to spend three days at her old home. She visited the pastor and other families, and attended Sunday services—although it was necessary to do it very unostentatiously. She found the missionary houses all desolate, with windows and door frames removed, with holes in the floor apparently from burning straw to warm soldiers who occupied the building. The hospital had been fairly well cleaned out but was not in use at the time. In contrast, church activities were going ahead full speed. As many as seventeen meetings were being held during the week. Reports came later of rather active revival work among the Chinese in which even children exhorted each other and testified to the love of Jesus. Later, as the Communist authorities came into more control, such free meetings became impossible. The church property was taken over as congregations became unable to pay taxes.

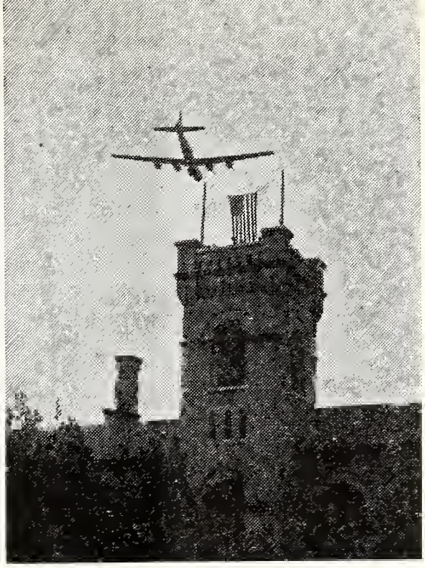
Communication Closed

Since 1948 there has been no direct contact with the mission field in northern China. One interesting report came to a Chinese girl, now in America, in a letter from her mother sent via a friend in Hong Kong about 1951. This report said that church life was continuing without benefit of church property and that scattered meetings were being held in as many as twenty-two separate homes with attendance from 50 to 100 at each place. How long this continued is not known. Two missionaries received word that it would be better not to correspond, and no attempt has been made to reopen communication.

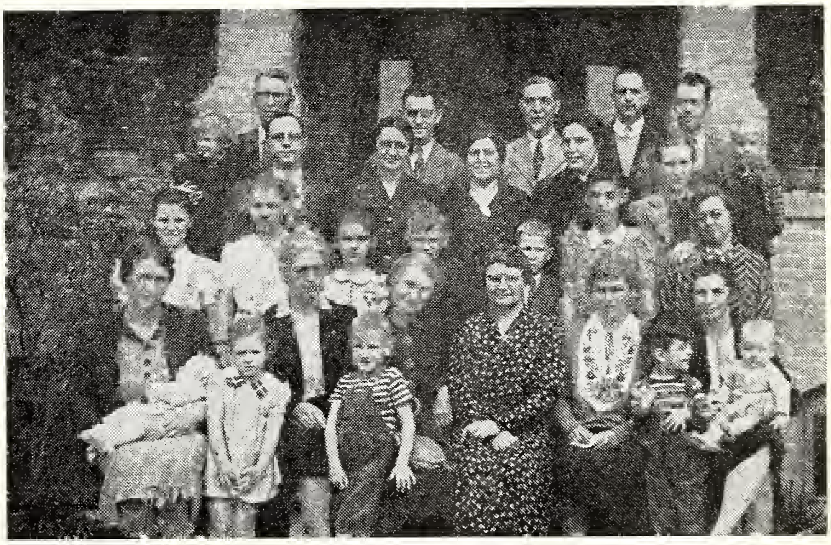
As a sequel to the closing of mission work in China, a few missionaries transferred to Taiwan, where they worked first in relief activities organized and operated by the Mennonite Central Committee. Later this work was taken over by the General Conference Mennonite Board of Missions. Relatives or friends of people in the former mission field in China have occasionally turned up in Taiwan but have had little information from the mainland.

The work in Taiwan now continues with fifteen to twenty missionaries and a staff of national helpers engaged in hospital, outpatient and clinic work, and in evangelistic efforts. The opening of Japan followed in 1951, soon after the closing of China to missionaries. The China mission has thus continued as a Far Eastern effort, though not located on the mainland soil.

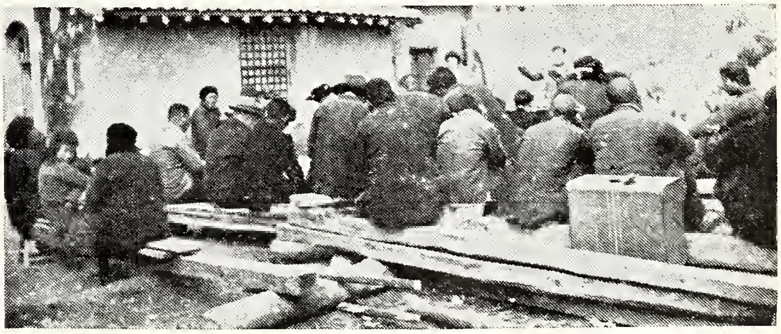
Conference News Service



Bringing food for internees at the Civilian Assembly Center in August of 1945.



Missionary group in 1939. Front row: Mrs. Albert Janzen, Aganetha Fast, Mrs. H. J. Brown, Elisabeth Goertz, Mrs. S. F. Pannabecker, Mrs. C. L. Pannabecker. Second row: Irene Ewert, Alice Pannabecker, Anita Pannabecker, Ralph and David Ewert, Betty Pannabecker, Wilhelmina Kuyf. Third row: S. F. Pannabecker, Maria Regier, Etta Davis, Mrs. August Ewert, Mrs. Marvin Dirks. Fourth row: August Ewert, Albert Janzen, H. J. Brown, C. L. Pannabecker, Marvin Dirks.



A church service, 1940.

A Bible woman with her children.

A Dangerous Trend

Peter Voran

Some people are inclined to think that Jesus' teaching and the Old Testament teachings are contrary to one another. However if we understand the teachings of the Scriptures as a whole we will find that there is no contradiction at all. The contradiction is in the mind that is interpreting the Scriptures.

If we set up only the peace teaching of our church as the standard whereby we judge the word of God, this is not as it should be. The reverse is true. The Bible is the standard, not just one doctrine. If we look at the wars and slayings in the Old Testament merely as wars and killings then it is logical that we should say they are contrary to Christ's teaching. But if we understand them in context of God's judgment, then it is a different thing. Jesus had much to say about judgment and all He said is in keeping with the Old Testament. In fact Jesus quoted the Old Testament sufficiently to prove that we should have the same reliability in them.

Clarence Jones stated recently, "You can prove anything by Scripture as long as you don't quote too much of it." How true this is. In this case one isolated doctrine may be used to say that the Old Testament is no longer valid and that we should not teach it any more. If we do are we not subjecting our children to something that will make them warlike and savage creatures? This type of thinking is a dangerous trend, and if continued will bring about a decay in our churches that will in itself invite the judgment of God.

We must ask further if the Old Testament is of value today. Do we need it? Are we justified in laying it aside and reading and studying only the New?

Consider the story of Samuel being commanded of God to tell Saul to kill the Amalekites. Saul's refusal to do so resulted in his rejection by God. Samuel then finished the job Saul refused to do. Did Samuel misunderstand the command of God? Did he sin in killing Agag? If so, why did God wrest the kingdom from Saul who was more "tenderhearted" than Samuel? Samuel did not mistake the command of God; therefore, things went as they did and it is for us to learn why, to learn what to do so as to avoid inviting the same type of judgment.

Christ was in the Godhead at the time that judgment was made. It was made in complete accord by the eternal Godhead. Since God makes no mistakes, how can we say that this particular happening or other like happenings in the Old Testament are contrary to the teachings of Jesus? We cannot say so. God will bring judgment against this world at the time He sees fit and in the manner He chooses. It is for me to recognize God's hand in it and not be critical but to learn and be a better child of God for it all.

If we rule this out of our teaching, what happens to the great teaching of obedience contained in this lesson? Verses 22 and 23 of 1 Sam. 15 have long been the focal point of this lesson and have been used by Bible scholars and theologians to teach this great truth.

If we are going to rule out this story as not being God's word or as being contrary to the teachings of Jesus, then we must also rule out the entire life of David, the man loved of God. If the wars that David fought were all because David did not understand the heart of God, then how can we explain the Psalms which show him to be one who lived nearer to the heart of God than many other of the Old Testament saints.

We cannot do so. The wars which remained for David to fight came also as judgment upon the nations round about as well as on Israel. God told the children of Israel that, if they would obey Him in every detail, He would go before them and drive out the enemy. They refused. Therefore they had to do the fighting themselves. That is why the Amalekites remained for Samuel to destroy. The disobedience of man immediately invites the judgments of God.

To use the word "gory" in describing these details is the wrong word. It is not a strong enough word. But look at it from God's side. Sin is never beautiful in His sight. The scene depicts how much God actually hates sin. Not only the sins of the Amalekites but also the sin of disobedience which Saul committed. His holy and righteous nature demands that He hate sin in all its forms. The love of God can be nothing other than that which is opposed to all that is not in keeping with that love. Therefore when that love is confronted with sin, love's action will be hate.

This is clearly shown in that even more "gory" scene on Calvary's hill. Here the wrath of God, God's hatred for sin, was vaunted on His only begotten Son Jesus Christ. And all this to redeem sinful men, whom He loved, unto himself.

If you begin to cut "gory" scenes from the Scriptures, what will you have left? One must surely overlook the flood as unworthy of teaching. Here the entire population of the world with the exception of Noah and his family died. Certainly the plagues in Egypt would also be declared as against the teaching of Jesus. The wars of all the kings would also have to be declared useless for our good. Is then "hell" also to go?

But we have a basis from which to start. "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16, 17).

It is for all ministers, missionaries, and teachers of the word to really affirm our conviction in the inspiration and authority of the Scriptures. We must accept them as the only rule of faith and practice. Our Conference stands on this principle. When our people begin to err in their thinking as to the worth of the Scriptures as a whole, it is our responsibility to rise and defend the church against this dangerous trend.

words to roommates

THOUGH I SPEAK in the language of Browning and Shakespeare and have not love toward my roommate, I am becoming as a sounding drum or tinkling test tube.

And though I have the gift of a Phi Beta Kappa brain and understand the mysteries of Einstein, Eliot, Plato, and Niebuhr and have an objective knowledge of chemical formulas, scientific hypotheses, and historical phenomena; and though I have all self-confidence and self-reliance to believe I can achieve anything, and have not love and understanding toward my roommate, I am nothing.

And though I have the innate gifts of a campus leader and understand the corporate needs of the student body, but fail to see the personal requisites of one who shares my room, it profits me nothing.

And though I bestow all my natural abilities on a dozen campus organizations, and though I give my time and energy indiscriminately to extracurricular activities, and do not have love and consideration for my roommate, it profits me nothing.

And though I can preach in glowing terms of God's transcending love, and though I never reject an opportunity to make a speech at noonday devotions on Christian living, and though I give my strength eagerly to any and all activities of the Student Christian Association, and do not let love guide my relationships with my roommate, it profits me nothing.

Love is patient and kind from morning until midnight. Love is not envious of its roommate's clothes, car, or dates. Love does not put on airs regarding family, fortune, scholastic achievement, or campus popularity.

Love is not rude, no matter how small the dorm room, nor how long the hours of study the night before, nor how frustrating the events of the day.

Love values the rights of others, when friends come by for a midnight snack and my sleepy roommate has retired; or when I have to study late and my roommate finishes early. It turns down the volume of a favorite radio program when my studious partner is grappling with advanced calculus.

Love co-operates in mundane activities: by occupying only the agreed portion of closet, drawer, and under-the-bed space; by picking up and putting away personal items (the clean and the soiled!); and by doing its share of scrubbing the bathtub, cleaning the room, and waxing the floors.

Love is not easily provoked, but cultivates understanding and restraint when disagreements occur, and love has the maturity to discuss these calmly at a discreet time.

Love is not resentful over collegiate honors, club awards, and campus responsibilities that bypass her and select her roommate, but it genuinely rejoices in every good thing. Love is sympathetic when things go wrong, exam failure, low funds, broken engagements.

When you were a child, you thought, spoke, and acted like a child; but now that you are a college student, you must put away immature actions.

Love never fails. It never fails to accept the other as a distinct personality, made in the image of God. It never fails to recognize the spiritual potential in another person for the fulfillment of God's purposes. Love never fails to give its best in a friendship that grows, enriches, strengthens, and blesses your roommate and you!

Beth Hayworth

The Baptist Student
By Permission

Don Wismer

How Much Say-So?

DEAR Pastor,

Last night some of us guys were out riding around. We really didn't go anywhere. We were just having fun. When I got home—it was pretty late—Mom and Dad were sitting up for me. As soon as I got in they started asking all about what we did. I told them, "Nothing. Just riding around." And that was the truth. They kept asking me questions as if they didn't trust me. It made me feel rotten. If they didn't trust me why did they let me go out at all? And all their questions made me want to just keep quiet and not say anything!

Do I have to tell them everything I do? Can't I keep things to myself? I think I'm old enough to know what I'm doing!

Joe

DEAR Joe,

You're enough of a man now to do some straight thinking. Be glad that you have parents who care about you. Much more tragic is the teen who complains, "My parents don't care about me at all!"

There are a lot of books written for parents on "How to Understand Your Child." But there aren't many for young people on "How to Understand Your Parents." Let's see if I can help you.

First, keep in mind that your parents were young, too. Maybe they did foolish things—not knowing any better. They learned some lessons they want to pass on to you. Perhaps most of all they wanted to help you avoid some mistakes they made, so were asking questions to help you. I don't think they mistrusted you. I think they were simply being overly helpful to you.

Second. Try to begin seeing your parents not only as authorities over you but as friends equal to you. Good parents can be the best friends you have! After all, they are ordinary people just like your other best friends. You'll still want to have your parents help you, but you also want to begin making more and more decisions of your own. I'm sure that if you start talking things over with them, they will not seem so much a "nuisance" to you. Confide in them as you do with other good friends. Talk over problems—ask advice—share your dreams. And take an interest in them, too!

You'll be surprised to discover how "normal" and "nice" they are after all. They'll even become fun to be with! Sound impossible? Just try it!

You see, Joe, parents are sort of protectors over you from little on up. They are legally responsible for you till you come of age. Their goal is to see you grow up and mature well so your life will count for good in the world—count for Christ. They are waiting for the day when they don't have to keep telling you things. They want to have you as a close friend, too—not only as a child that needs watching. Be careful that you don't hurt them by never sharing things with them. They have feelings, too. Sometimes you may find you need to exercise patience and love to them, as they do to you.

No, you don't have to tell them everything. But if you value their friendship, you'll want to share many things in your life. And you'll be pleased to find them treating you more like an adult. Try it for a while and let me know how you're getting along.

Your Pastor

What Is Beauty?

WHO'S the most beautiful person in the world? After your first chuckle, you'll probably answer, "It all depends on what you mean by beautiful."

So we ask: "What is beauty?"

Every day we make judgments on the beauty of a thing or a person. We exclaim, "What a gorgeous sunset!" or we complain, "There goes another hot day!" We commend, "What a pretty picture, Bobbie." Or we offend, "You paint like a child." We praise, "She's a swell gal." Or we reserve judgment by raising eyebrows.

Whether you're looking at sunsets, paintings, or people, true beauty takes on a character that is something more than the blunt facts of form and colors. True beauty is the total impact or impression we receive. It's a mood felt rather than a scene. It's a message rather than a mixture of paints. It's a personality rather than an appearance.

We have our hardest time judging what is beautiful when we look at our fellow human beings. And often we're not helped much by the world about us. Public relations men try to sell the beauty of a movie queen so that we'll be enticed to pay money at the box office. No matter what kind of personal life she lives, she is still pictured as the world's most beautiful woman. Physically, yes. And so, some begin to set their standards of judging beauty by such highly-publicized people. But down deep, most of us are not fooled.

Take dating, for example. If you had your choice of the person you'd most like to date, what personal characteristics would most determine whom you're going to want to date? We asked a group of teens this question. Would you agree with their answers?

Topping the list of desirable traits for dates are: "pleasing personality," "sense of humor," "neat in appearance," "easy to get along with," "considerate of others," "likes to have fun," "mutual interests," "high moral standards," "easy to talk to," "intelligent," "good looks," "sense of responsibility."

As we think further about beauty, take a look at the people about you. Who is the greatest person you've ever known? One of your parents? A teacher? A minister? A friend? What makes this person great in your eyes? Again we asked this question of a group of teens.

WHAT MAKES A person great? One teen-age boy, speaking of his mother, said, "What more can one say than she's my mom, the person who brought me into the world, who coached me all through my 18 years, and who is always there when I have need of comfort, assurance, and just motherly love."

One girl tells of a friend who is great in her eyes because "he concerns himself with others, not himself."

An organist is described as great by one girl "because she cares only for others."

An instructor appeals to another: "He has a concern for the needs of others. And he does all he can to help. He is not afraid to stand up for what he believes even though everyone else may think differently. He is an individualist — not controlled by social pressure."

One teen-ager describes a minister as "the greatest" by saying: "He underwent so very many trials and tribulations, but he always had a smile and a cherry 'hello' no matter how heavy his heart was. When my mother was ill, he always took time to come and see her and it made the whole family feel good whenever he'd come to see us. Every Sunday was something really extra special when we went to his church. He brought all his sermons right down to where even I, then in seventh grade, could understand them. Yet they were not childish or boring to the older people. He brought Christ to this year, to our town, and to our everyday lives."

What better tribute? These people are beautiful. What then is at the heart of genuine beauty? Is it a concern for others? Is it love made real? Is it physical appeal—a pretty face or a handsome physique? Or is true beauty something you cannot touch with a fingertip nor apply with a lipstick? That brings us to a final question.

HOW WOULD YOU define beauty? When we asked this final question, the group of high school young people had a variety of answers.

"Beauty," says a Pennsylvania girl just out of high school, "is whatever your heart is like."

An 18-year-old boy says, "Any person who stands for something good and meaningful is beautiful."

Another boy, 18, comments: "I would describe beauty as not only physical beauty, but the things a person does, the way in which he does them. The way she acts . . . just her!"

A midwestern girl, age 20, sums up her feelings this way: "A person who is good, kind, considerate, who thinks more of others than of himself—this kind of beauty lasts and grows more beautiful with age. But physical beauty diminishes with age."

One 17-year-old girl replied: "In my mind there are two kinds of beauty. The most valid of these types is not the physical beauty which you notice immediately, but the beauty of a person in all that he or she does as a gracious act. The strength, perseverance, and courage of an individual is what makes him truly beautiful. The second type is physical beauty which is overemphasized among people today and is stressed more than it should be. Too often it is easier to judge someone by what they look like rather than by what they really are."

A graduating senior says, "Beauty is an all-over picture of the whole person, his attitude, how he looks at others and God—how he really is inside, not his facial or physical beauty or attractiveness."

"Beauty is a thing of the soul," says a girl, 17. "It is the feeling and working of a considerate heart. Beauty shines through a happy face. It is revealed in expressions of a person's thoughts, through his words and deeds. Beauty is the happiness of content and unselfish concern. It is the spirit of God."

"True beauty is your real self showing through in all you do," says another person. "You're reflecting the way God wants you to be. Beauty is of God."

Youth
By permission

First Class Mail

The Unanswered Question

Pastor Don Wismer neatly sidesteps the obvious meaning of Joe's question on dancing in "Recreation and the Christian" in the January 26 issue of *The Mennonite*.

Joe begins: "The kids at our table got into a warm discussion at lunch yesterday," and later asks: "Is dancing wrong?"

The pastor replies: "It might be all right for a husband and wife to dance, but it is not right for a foul-minded fellow to dance with a girl."

If we assume that Joe and his friends are neither married nor particularly foul-minded, then he in no way answers the question.

Tom Lehman
Bluffton College

I Second It

Thanks for "A Memo from an Old Maid" in the Jan. 12 youth section. How seldom people realize that their casual query of "When are *you* going to get married?" is one we hear so many times that we run out of cute answers and often want only to scream. Most of us are highly capable of carrying on conversations in other veins, so let's give the subject a little rest! Christian brothers and sisters, please don't try to force us into doors which God very obviously hasn't opened!

Metta Janzen
Upland, Calif.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

MAST IS BANQUET SPEAKER

Kenneth Mast, Bluffton College football, basketball, and track coach, spoke to 180 men and boys at the annual father and son banquet held by the Grace Mennonite Church, Lansdale, Pa.

As coach of the championship Bluffton College football team, Kenneth Mast gave a talk on football and showed movies of his title-winning team in action.

HENRY HITT CRANE SPEAKS

The Freeman College Peace Club secured Henry Hitt Crane, nationally known lecturer and one of the best known pacifist leaders on the continent, as speaker for "Peace Sunday," Feb. 7, 1960. The afternoon and evening meetings were in Pioneer Hall. His topics were "Valiant Behavior," "Power and Purpose of God."

MEMORIAL SERVICE

Special memorial services were held in the Freeman College Chapel in memory of Alfred Waltner. Rev. Waltner was one of the key figures in the history and development of Freeman Junior College. As a minister and as a long time member of the Freeman College Board he was actively engaged in shaping and directing the work of Freeman. He served on the Board of Directors for fifteen years, during ten of which he was president of the Board. He passed away early this year as a result of a heart ailment which had forced him to terminate his directorship thirteen years ago.

CMBC ACTIVITIES

A student-teacher social was held Jan. 9, in honor of the new students at Canadian Mennonite Bible College. Several political, social, and college events of 1959 were illustrated in skits. Vocal soloists were Judy Friesen and Bill Thiessen. Hilda Penner, in her monologue, outlined a utopian view of life as seen through the eyes of a Mennonite girl. Colorful slides were provided by students and faculty members. A fellowship lunch brought the get-acquainted evening to a close.

Jan. 29, students and staff enjoyed a sleigh-riding party at "Sunshine Ranch" in NW Winnipeg. The girls had initiated this venture as a consequence of losing out to the fellows in the Yearbook pre-publication sales contest. As a token of appreciation, the fellows presented a Low German skit to their hosts.

MCC news

WORK WITH LEPERS

During the last six months of 1959, John R. Schmidt, M.D. (Mountain Lake, Minn.), cared for 565 leprosy patients at Km. 81 in Paraguay. The spiritual ministry, too, is encouraging, according to Dr. Schmidt. The new chapel was dedicated in November. Vacation Bible School closed with a Christmas program attended by 600 neighbors.

MEAT-CANNING PROGRESS

Fifteen thousand more cans of meat have been canned thus far (Feb. 5) than were canned during the entire 1958 portable canning program. 95,000 cans make up this year's record, compared to last year's total 80,000. Interest is running high in meat contribution and in volunteer work in the project as well as in financial contribution towards canning work. Stops on the canning agenda remain in Missouri, Kansas, and Oklahoma. The season concludes Feb. 29.

REFUGEE CHILDREN FED

Calcutta, India — Feeding work and the ladies' sewing project have been the principal areas of concern in India during the last few months, report Lois Cressman (Kulpsville, Pa.), and Mr. and Mrs. William Voth (Chilliwack, B. C.).

With only a few ladies taking part in the sewing classes it takes a long time before enough clothes can be assembled for distribution. On one occasion we made a distribution of 60 garments.

"On Jan. 4 we began our refugee feeding program for children in one of the schools in the Lushkapur colonies (flooded in fall, 1959). We gave a meal of rice, dal (lentil dish), vegetable curry, and a cup of milk to forty school children," reports Miss Cressman. "Ninety have registered, but only forty received their passing tickets because they had paid their one anna (1½ cents). We feel we must adhere to this policy of charging a small fee, even if some cannot afford that amount. Because of this arrangement some are eating with us only every other day."

The university feeding program proposed for Calcutta university students has not yet been put into action. Study of this project continues and in spite of preliminary difficulties will eventually be worked out. A student's dignity is at stake in being grouped with those who need to be fed. Students riot quite quickly and easily over small matters.

With milk supplies from US having been discontinued, it is nevertheless, important to keep undernourished children fed. This particular colony has been receiving a regular milk quota, but it has been necessary to make drastic cuts.

TRAINEES MEET IN GOSHEN

Goshen, Ind.—Before this year's 38 MCC-sponsored trainees re-establish themselves in new working locations, they are scheduled to meet together in Goshen, Ind., leaving their various states, communities, and vocations to discsus and reminisce. The 38 international youth will attend a conference at the Eighth Street Mennonite Church, Feb. 19-20, to reflect on particular issues which have concerned them since their arrival in America and which will confront them on their going back to their homelands as well as sharing working and living experiences.

The theme of the Mennonite Trainee Conference is "Abundant Living." Participating in the sessions, besides trainees, are John R. Mumaw, president of Eastern Mennonite College, who will address the group on "The Pre-eminence of Christ," "Fullness in Christ," and "Victory Through Christ"; Albert Meyer, a Goshen College professor, will speak on "Understanding Our Cultures"; Robert W. Hartzler, pastor of the Eighth Street Church, is also on the program.

In the international group are seventeen from Germany, thirteen from the Netherlands, three from Switzerland, two from France, one each from Greece, Paraguay, and Uruguay.

Also, at the conference, a switch in the program administration will be made. Pauline Jahnke, present trainee program administrator, will terminate her assignment. She will be replaced by Emma Schlichting. Miss Schlichting has been serving as hostess at the Mennonite Central Committee headquarters. She has been in MCC work in Paraguay, Brazil, and Europe. Miss Jahnke, to be married in May, will take on a new assignment in India this coming autumn.

MTS CONSIDERS OFFICE IN BELGIAN CONGO

AKRON, PA.—To study ways in which Menno Travel Service can be an integral service to mission boards in Africa and the Near East, MTS is sending Paul Ruth (MTS managing director) on a study trip to Africa. Ruth left Feb. 9 to spend three days in Leopoldville, Belgian Congo. There he will meet with O. O. Miller in the interest of setting up an office to assist missionaries in their travel arrangements.

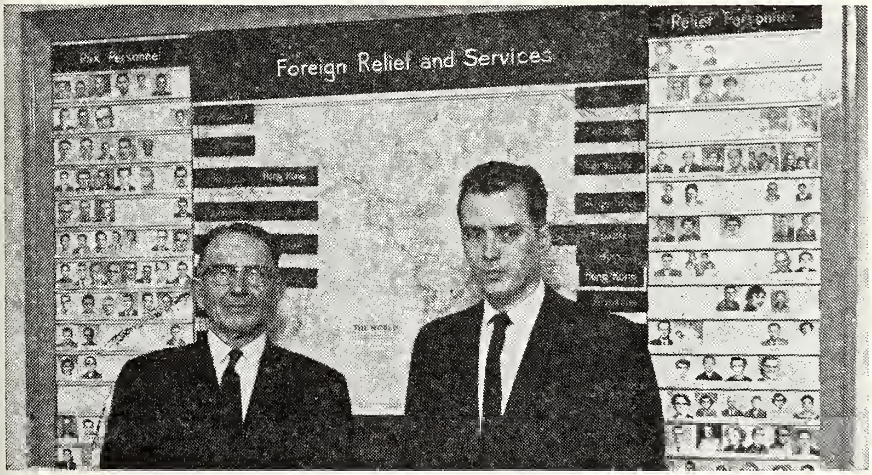
"The Protestant Mission Union in the Congo has encouraged MTS to a Leopoldville location. With mission officials we want to consider how we can be mutually beneficial; we will discuss ways we can help them and ways they can assist MTS in establishing a travel agency there," states Ruth. Contacts will be made with US government consulates to discuss the advisability of having a foreign corporation move into the Congo, especially in the midst of strong nationalism which has been sweeping the continent."

100 ATTEND GROUNDBREAKING SERVICE FOR NEW BROOK LANE FACILITY

On Jan. 19 ground was broken at Brook Lane Farm for an estimated $45,000 administration-clinical building expected to be completed by midsummer. This eastern area hospital near Hagerstown, Md., co-ordinated by Mennonite Mental Health Services (MMHS), is now in its 11th year. Approximately 100 attended the groundbreaking service.

Participating in the actual groundbreaking were Amos Martin, local Mennonite minister actively associated with Brook Lane Farm development since its beginning; R. Paul Smith, community businessman; C. N. Hostetter, Jr., MCC chairman; H. Clair Amstutz, M.D., chairman of MMHS; Gilles Morin, M.D., Brook Lane medical director; and Howard Musselman, chairman of the Brook Lane Board of Directors.

Mr. Smith stressed the sincerity and capacity of Mennonites to perform a meaningful service program in the community. Dr. Amstutz reviewed the role of MMHS in program growth. To provide thoroughly for the mentally ill, Mr. Kauffman suggested four essential factors: good community relations, a workable program, a competent staff, and adequate facilities. Kauffman went on to say, "With an expanding staff and an ever-growing outpatient and family counselling program, the small barracks in which these offices are housed is bursting at the seams. A new administration building has become imperative. We today break ground for this further improvement."



J. N. Byler (left), retiring relief director, succeeded by Robert Miller.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

BUSINESS OPPORTUNITIES

GROCERY STORE. Fine opportunity to operate a grocery store in a developing Mennonite community. $5,000 for capital needs required. Contact Pete Regier, Madrid, Neb.

SERVICE STATION. Conoco service station available for $500 capital in industrious couple looking for location in growing Mennonite community. Contact Pete Regier, Madrid, Neb.

our churches

ELDER ATTENDS SEMINARY

Tiefengrund Church, Laird, Sask.: Elder A. E. Regier was home for the Christmas season, visiting also the other Rosenort churches. He is studying at Mennonite Biblical Seminary this year. Elder Regier conducted the prayer meetings Dec. 28-30. Papers were read by the following brethren: Bruno Neufeldt, Arthur Wieler, Robert Friesen, Arnold Janzen, Bruno Klassen, Karl Regier, Rupert Neufeldt, Alfred Neufeldt, Guenther Toews, Peter Neufeld, and Ed Friesen. Themes presented were: The Salvation of God; The Calling of the Church of Christ; Open Doors; Co-workers with God; The Present World Situation; The Revival of the Church and Its Safekeeping. As our Pax-man, Alfred Neufeldt, left during this time to meet his Pax assignment in Africa, special supplications were made in his behalf in the prayer sessions. On Jan. 10 L. W. Schnell presented the cause of the British and Foreign Bible Society.

55TH ANNIVERSARY

Apostolic Church, Trenton, Ohio: New church officers were elected at the business meeting, Jan. 10. Mr. and Mrs. J. E. Amstutz celebrated their 55th wedding anniversary Jan. 26. Rev. Amstutz is minister-emeritus of our church in Trenton.—Hazel Neubrander.

1-W BEGINS SERVICE

Friedensfeld Church, Turpin, Okla.: Larry Becker, a member of our church, left to begin his 1-W service at Newton, Kan., working at our Conference Publication Office and Bookstore. H. B. Schmidt of Moundridge, Kan., has consented to come for our spring series of services sometime in April. The community "World Day of Prayer" will be observed in our church, March 4. —Mrs. Chester Windsor.

into the beyond

Cynthia Ann Voth, daughter of Mr. and Mrs. Arthur Voth of Akron, Pa., was born July 2, 1954, and with her twin sister presented to the Lord in an act of dedication Nov. 21 of same year. Following a six-months illness she went to be with the Lord Dec. 23, 1959.

Mrs. Jacob Goerts (nee Anna Lehrman) of Hillsboro, Kan., and member of the First Mennonite Church of Hillsboro, was born Sept. 1860 and died Jan. 17, 1960. She was the oldest person in the church and in the city.

our conference

continued from back page

SOCIAL WORKERS TO MEET

The Association of Mennonite Social Workers is meeting April 2, 1960, in the Fellowship Hall of First Mennonite Church, Bluffton, Ohio. J. W. Fretz will speak on "Organizing the Mennonite Community in South America." Other matters to be considered are the Elkhart project in the mental health field, the Ailsa Craig project of Canada, and the school for retarded children at West Liberty, Ohio.

MEN STUDY MUTUAL AID

"Mutual Aid in Christian Brotherhood" was the theme of the 7th annual dinner meeting for pastors and Peace and Service Representatives of the Eastern District Conference, held Jan. 11 in the West Swamp Mennonite Church near Quakertown, Pa.

J. W. Fretz, acting president of Bethel College, was the speaker of the evening. He stated that mutual aid is a rich untapped resource among Mennonites. It was practiced by our forefathers but often we are not aware of this rich treasure in our heritage.

Dr. Fretz lifted out several important things that Mutual Aid has tried to do. One of these is guidance in job placement, with particular interest in those who want to locate work in Mennonite communities or in mission work areas.

Another is giving financial assistance to those who cannot get it otherwise, such as housing loans to church and Conference workers or loans to young people to help them get started in business. Character, rather than collateral, is the basis for credit.

Still another area where Mutual Aid works is in foreign aid. The shortage of credit is one of the most acute problems among Mennonites in Paraguay. A current project is to secure American farmers who will give loans to Paraguayan farmers to enable them to clear land for farming.

"This kind of thing," said Dr. Fretz, "is the best investment for our surplus money. It is good Christian stewardship. You strengthen the recipient, you strengthen churches, and you earn money for yourself as well."

PAGEANT CAST WILL ITINERATE

The pageant, "We Are Pilgrims," will be presented nine times during the next month in communities from Kansas to Manitoba. Written by Maynard Shelly for the General Conference's centennial observance at the triennial sessions in 1959, the first presentation this year will be given at Memorial Hall, North Newton, Kan., as a special feature of the Mennonite Folk Festival March 11 and 12.

The pageant is directed by Katherine Kaufman, assisted by J. Harold Moyer who wrote and arranged the music. The cast, made up of students from Freeman Junior College and Bethel College plus a number of young ministers from Kansas churches, will appear in Henderson, Neb., March 13 and at Pioneer Hall, Freeman, S. D., March 14. Next stop will be Mountain Lake, Minn., March 15; then Winkler, Man., Mar. 17; and Winnipeg, Man., on March 18, 19; and at Gretna, Man., on Mar. 20.

Cornelius Krahn of Bethel College is the general manager and co-ordinator of the presentations in the various communities. G. F. Friesen, North Newton, Kan., is in charge of all business transactions.

Judging by the reception given the pageant at Bluffton where about four thousand people witnessed the dramatization of their history, the coming performances should be a great success. It is expected that eight to ten thousand persons will see the pageant. Tickets will be available at $1.00 for adults and 50 cents for children and students, arranged for by the local committees.

NEW VS FOLDER AVAILABLE

As students begin to look forward to summer service in the Voluntary Service programs, program directors are on hand to supply information. Leo Driedger from the Board of Christian Service and Merrill Raber and Ned Miller from MCC, interviewed fifty-five students at Bethel College, Feb. 3 and 4. Representatives of the General Conference and MCC will also visit Bluffton College, Freeman Junior College, and Grace Bible Institute.

A new folder, listing the service opportunities, has been prepared by the Board of Christian Service, and is presently being mailed to pastors in the General Conference, schools, and service applicants. For additional copies, write to Board of Christian Service, 722 Main St., Newton.

VOLUNTEERS TO SURVEY COMMUNITY

A large undertaking by a team of students this summer will be a survey of citizens over 65 years of age in a given community. Headed by a sociologist, the team will consist of students or other persons who have had some training in sociology.

Instigated by the Committee on Homes and Hospitals, this study is to determine the percentage of older persons in a community, their needs, and what is being done or what needs to be done for them by the church. The Voluntary Service and 1-W Committee is supplying the personnel for this project. Write for more information to Board of Christian Service, 722 Main Street, Newton, Kan.

BAUMANS WRITE FROM INDIA

John Bauman of Bluffton, Ohio, on the staff of Vellore Christian Medical College, Madras, India, since last October, finds that "it is satisfying to be able to put back into service items which have been lying idle for long periods of time because no one could be found to repair them. . . . It has also been satisfying to assist in research by designing equipment to perform some new task. One of these items should help in the designing of shoes for leprosy patients whose feet are ulcer prone by enabling one to measure pressure between some point on the foot and the sole of the shoe."

After taking care of a backlog of equipment for use in the various medical departments, Dr. Bauman, who is a medical electronics technologist, is now beginning clinical work half-time in the Department of Neurology and Neurosurgery.

Mrs. Bauman teaches in the school for staff children. Her pupils are from Australia, England, India, and the United States.

The Baumans were assigned to Madras by the Board of Missions for a three-year term.

CITY CHURCH MEETING

Members of the new Committee on City Churches, formed at the Council of Boards sessions in December, met in Chicago, Jan. 27, 28. The work of churches in cities with a population of ten thousand or more was reviewed, and possible areas for further expansion were discussed.

One of the major decisions made by the committee was to sponsor a consultation session with representatives of the district conference committees in July.

Members of the committee, to serve for the 1959-1962 triennium, are Leland Harder, instructor in church extension at Mennonite Biblical Seminary, chairman; Delton Franz, pastor of the Woodlawn Church in Chicago, secretary; Henry H. Epp, pastor of the Waterloo-Kitchener Church, Waterloo, Ont.; Albert H. Epp, pastor of Immanuel Church, Downey, Calif.; Elmer Neufeld, executive secretary, Peace Section, Mennonite Central Committee; Peter G. Sawatzky, pastor of Mayfair Church, Saskatoon, Sask.; Ward Shelly, pastor of Bethel Church, Lancaster, Pa.; George Stoneback, pastor of Lorraine Ave. Church, Wichita, Kan.; and Donald Wismer, pastor of Arvada Church, Denver, Colo. The committee relates itself to the Board of Missions.

S. AMERICA COMMITTEE MEETS

The Interboard South America Coordinating Committee met in Chicago January 25 and 26. Formed to co-ordinate the various activities in lower Latin America (Argentina, Bolivia, Brazil, Paraguay, and Uruguay) related to the General Conference, this committee is made up of representatives from each of three Conference boards: Henry H. Epp and Andrew Shelly, secretary-for the Board of Missions; J. Winfield Fretz, chairman, and Wilfred Unruh, Board of Christian Service; and Henry Poettcker and Willard Claassen, Board of Education and Publication.

The committee is seeking ways in which it can best co-operate with Mennonite bodies in the colonies of South America. Possibilities for mission outreach also will be studied.

DOCTRINE TO BE STUDIED

Acting on resolution 60 adopted by the General Conference at its 1959 session, the Executive Committee has appointed a study commission on the doctrine of the inspiration of the Scriptures. The Executive Committee is concerned that an honest searching rather than debate should motivate the group making this study over the next triennium.

The assignment given the commission is, first of all, to analyze the problems involved: What is the meaning of inspiration and revelation? What do the words mean? The commission is to seek out the truth and further unity, and to address the needs of the layman in the use of the Bible.

Arising out of a concern presented to the 1959 General Conference, the resolution authorized the study of this subject, findings to be shared with the constituency from time to time, and a full report to be given to the General Conference at its 1962 session.

THOMPSON PROJECT EXPANDED

Twenty men are expected to work in the Thompson, Manitoba, Voluntary Service unit this summer. Last year, thirteen volunteers from various colleges participated in construction work in the new mining community in northern Manitoba. This year, the work will be expanded, and volunteers will be placed in three different areas of the community.

This is an excellent opportunity for students to give a Christian witness during their summer vacation, as they work and help in the local church. It is also a project in which participant can earn. For further information, write to Board of Christian Service, 722 Main Street, Newton, Kan.

DIRECTOR CHOSEN

Plans are going ahead for the Students-in-Industry project, according to Leo Driedger, executive secretary of the Board of Christian Service and director of the Voluntary Service program. Project leader will be Roy Vogt of Steinbach, Man., second-year student at Mennonite Biblical Seminary. Roy holds a master's degree in economics from the University of Toronto.

To date, six seminary students have applied for service in the Students-in-Industry program to be conducted in the Elkhart-South Bend, Ind., area. (Seminary students may be given practical work credit.) A number of college students also have registered interest.

Purpose of the project is to study labor - management relations and how the church can relate to people involved in industry.

our conference

WHY SEND DELEGATES TO THE CONGO?

Reuben Short, Orlando Wiebe, R. L. Hartzler, L. E. Troyer, and Vernon Sprunger are in Congo now, counseling with our missionaries there and with the Christians representing the Congo Inland Mission church.

A good many people are questioning the advisability of their going at this time in view of the danger and turmoil in Africa, particularly in the Kasai section of our mission field. The wisdom of spending $1500 for each man's travel when extra funds are needed for refugees, orphans, and homeless people caused by the tribal wars between the Baluba and Lulua is also being questioned. We have been asked if we do not trust our missionaries to handle such difficult matters as this present crisis.

These are all legitimate questions and we are not surprised at their being raised. Nor are we critical of those who raise them. The delegates themselves had these same questions on their hearts and minds, and we sought the advice of many brethren and officials of governments concerned. We were in constant close contact with Allan Wiebe, CIM field chairman, asking him to cable us if it did not seem advisable to proceed at this time. The week before leaving, disturbing word came with every Congo mail — terrific tribal fighting involving CIM Christians, villages burned in Mutena, Tshikapa, Charlesville districts, women and children fleeing to mission stations and missionaries' homes for refuge, mission hospitals and dispensaries filled with wounded people. "But both missionaries and Africans want you to come and help now." There seems to be little anti-missionary feeling. We believe there is going on a real sifting of church members and possibly through this, God is revealing who are the ones truly fit to be the leaders of His church in Congo.

Left to right: Lotus Troyer, Vernon Sprunger, and R. L. Hartzler.

After reading these heart-rending messages, there was no holding back of our delegates. Danger, difficulties, or peril brought new meaning and urgency to their mission. Not the material matters of property and organization, but real things of the Spirit have gained the primacy and urgency. In this spirit they left on January 29.

Many have prayed for guidance for these men and the CIM Board in making the decision to go. God has answered prayer and is guiding.

We trust that we have helped you with your questions and that if God so moves you, you will send a consecrated gift to your mission board (Board of Missions, 722 Main St., Newton, Kan.) to help pay for their trip, and send one of the delegates whom you know personally a letter of assurance and good wishes. Send your letter in care of the Congo Inland Mission, Tshikapa, Congo Belge, Africa.

By H. A. Driver

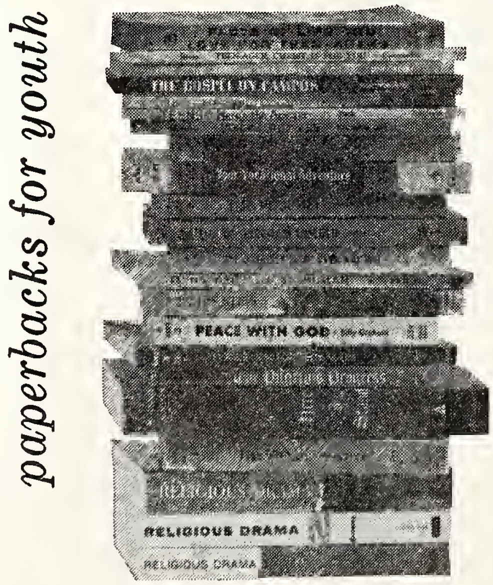
TEEN-AGER, THE BIBLE SPEAKS TO YOU—Edited by Walter Riess. Young people have made these Scripture selections that speak to many occasions. $1.00

TEEN-AGER, CHRIST IS FOR YOU—Walter Riess. There is a place for Christ in each area of life. $1.00

HIGH IS THE WALL—Ruth Berry. A popular novel of interfaith marriage based on real life experience. $1.25

FACTS OF LIFE AND LOVE FOR TEEN-AGERS—Evelyn Duvall. An honest guidebook for young lives. $ .35

Order from Mennonite Bookstores: Berne, Indiana; 720 Main Street, Newton, Kansas; Rosthern, Saskatchewan

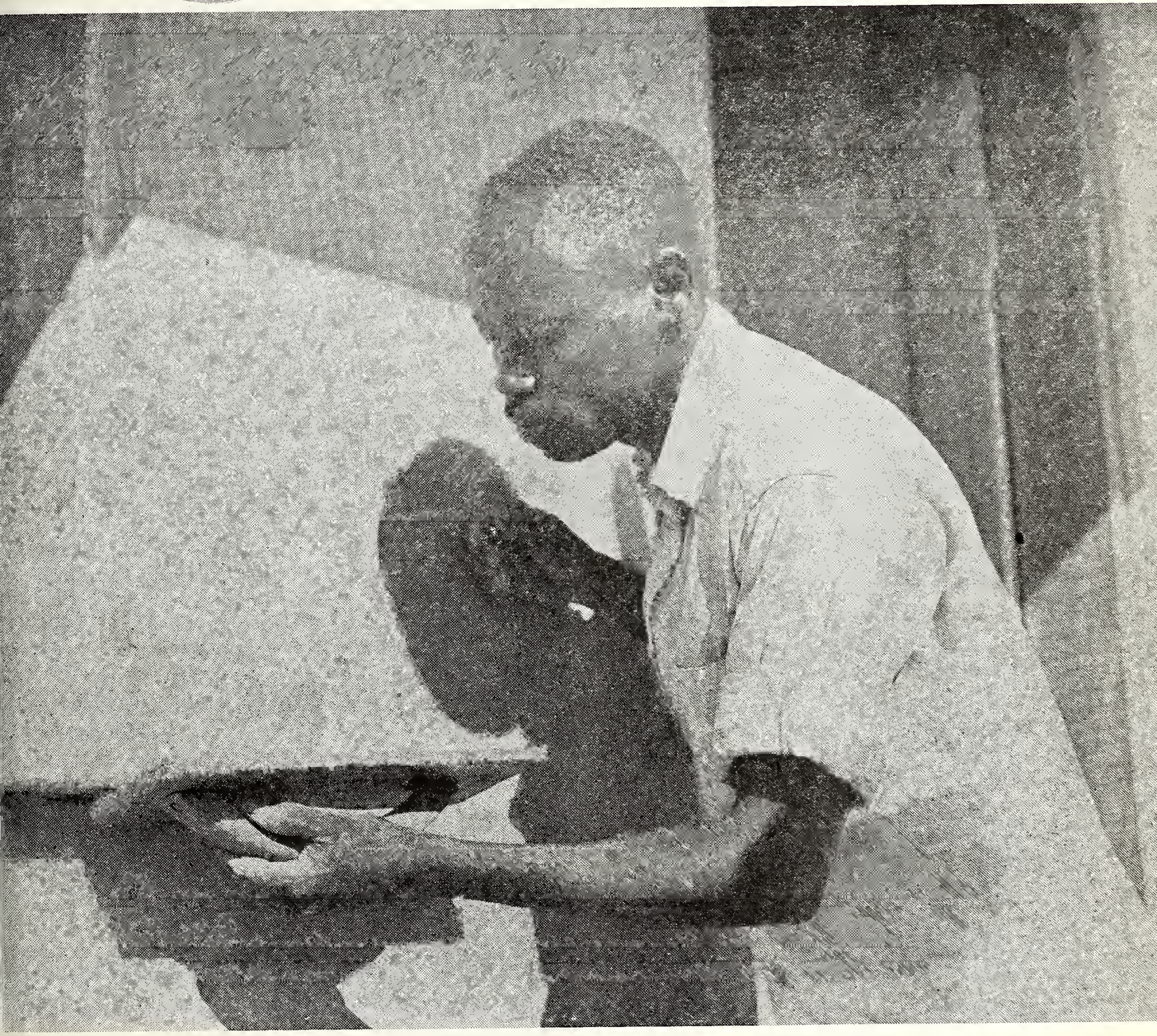


FEBRUARY 23, 1960

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



A NEW LOOK AT MISSIONS IN AFRICA

in this issue

ARTICLES
THE GREAT INCENTIVE
By A. J. Neuenschwander 115
A NEW LOOK AT MISSIONS IN AFRICA
By William H. Crane 116
CHURCH SCHOOL ART
By Arthur Isaak 118
A CONFERENCE DECISION FOR UNITY
By John R. Schmidt 119

DEPARTMENTS
EDITORIALS 114
MENNONITE MEN
Are You Read Well? 120
FOCUS ON CHRISTIAN CONCERNS
The Great American Gulf 120
MENNONITE YOUTH
It Happened at Wadsworth 121
The Fish That Discovered Water 123
Program Helps Mailed 123
OUR SCHOOLS 124
MCC NEWS 125
OUR CHURCHES 126
OUR CONFERENCE 128

PHOTO CREDITS
Cover, and page 117, Congo Inland Mission. Page 118, Arthur Isaak. Page 122, Larry Becker.

THIS WEEK'S CONTRIBUTORS
A. J. Neuenschwander is pastor of the First Mennonite Church in Wadsworth, Ohio. The article by William H. Crane is taken from an address given to the Africa Committee of the Division of Foreign Missions in New York. Arthur Isaak is director of religious education at the Zion Church of Souderton, Pa. John R. Schmidt is a missionary doctor in South America. The article by Harry Harder was read at one of the prayer sessions at the conference in Bluffton. Rachel Kreider is a homemaker in Wadsworth, Ohio.

of things to come

Feb. 21-28—Brotherhood Week
Feb. 22-27—Faith & Life radio speaker, O'Ray Graber. (KJRG, Newton, Kan.)
Feb. 29-Mar. 5—Faith and Life radio speaker, P. K. Regier. (KJRG, Newton, Kan.)
March 2—Ash Wednesday, Lent Begins
March 4—World Day of Prayer
March 13—Conference Sunday
March 13-17—Bethel College Bible Lectures
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.
April 2—Association of Mennonite Social Workers, Bluffton, Ohio
April 3—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 8

editorials

MENNONITE CENTRAL COMMITTEE is a living example of co-operation among the many varied groups of Mennonites. In this respect it points the way to further possible union. If we can work together so harmoniously in one field, why not in other areas of kingdom work? Here is positive proof that closer union is possible, and we should explore various avenues of further co-operation and understanding.

MCC offers a splendid opportunity to show the spirit of Christ to needy peoples all around the world. Where there is great need, there the MCC is ready to offer help "in the Name of Christ." The material aid given is very important, but the spiritual concern and motivation for such aid, and the spirit in which it is given, goes much deeper and touches the hearts of the recipients.

MCC is doing a great work in opening doors of opportunity for Christian service to so many young people. Hundreds of youth have had parts in the far-flung service program. Lives which otherwise would be restricted to narrow limits have had the opportunity to launch out into many varied fields of Christian service. Think what this means to the youth granted such privileges! Their Christian faith does not remain simply a vague belief, but takes concrete form in actual expression and service to our fellow men. Their spiritual convictions become released into positive acts and experiences.

May we continue to support the Mennonite Central Committee as a denomination of Christian unity, in its world-wide Christian relief program, and in its opportunity of service offered to our young people.

OUR SPIRITUAL DEFENSE The problem of adequate defense is very much before the nations of the world today. In fact it looms so large that it overshadows much of the real basis of understanding among nations.

The Psalmist faced somewhat the same problem and came up with a much-forgotten solution. "Some trust in chariots, and some in horses," says the ancient writer, "but we will remember the name of the Lord our God" (Psa. 20:7). Put in today's terms, many trust in powered missiles and nuclear weapons, but we will put our trust in the unchanging character of God.

It is a matter of misplaced confidence. Today we trust in the products of scientific research and fail to "remember" the real source of all power—God. A bomb seems more powerful than the love of God, and nuclear defense more effective than faith in our Heavenly Father. Something tremendously important has been forgotten. It is high time to wake up and "remember" that spiritual forces are still far more important and much more powerful than mere things.

Peace is not established permanently by armaments, but by "keeping ourselves in the love of God." He is adequate for all circumstances and needs, and nothing else will finally succeed.

"The spirit of man is the candle of the Lord" (Prov. 20:27).

The Great Incentive

A. J. Neuenschwander

IN a small eastern Pennsylvania town, on a side street, is a modest grey stucco house. A blind minister and his wife lived here and reared a family — an exceptional family. The influence from this home is very evident in our General Conference.

What the parents lacked in material things, they made up in faith in God and an unconquerable spirit of consecration. God noted the hopes and aspirations of this household. Long hours of labor were gladly endured because the results of such efforts enabled them to make progress, even if slowly, toward the goal for their children. The goal was that their children might in some manner aid the kingdom of God.

The oldest son finished high school, but what next? A number of Christian businessmen banded themselves together to see this young man through college. Another group of men, assured the second son that they would help him get a college education after he had attended a Bible School. A daughter, younger than the boys, in due time received a college diploma — no doubt, aided by the brothers.

The Lord rewarded the parents for their efforts, prayers, and frugality, by granting them the joy of seeing their sons ordained as ministers and the daughter established as a Christian homemaker.

If we all would truly believe that the glow of our spirits light up the heart of the Eternal, even as a candle is lighted, it would surely increase our sense of individual worth and make our hearts more ready and eager to bear the burdens of life. The consciousness of being laborers together with God should constitute our great incentive.

HOW CAN WE best nurture a life worthy of such a great incentive? A. T. Rowe, in his book, *Ideals For Earnest Youth* says: "God has endowed you with wonderful faculties—the mind, the body, good health, the power to reason, to choose your associates, your books, your vocation."

Time permits consideration of only one of these wonderful facilities. Let us concentrate on the mind.

We can think either right thoughts or wrong thoughts, just as we train our mind to function. Guard the delicacy of the mind. The mind and the body work in close relationship. If anything is suggested that you know is wrong—thank God if you blush. If someone might call you "green" or "chicken," do not let that bother you. Take it as a compliment, rather than suffer the consequences of being so familiar with evil that it seems natural.

Young people of every generation have been beset by temptations. You are no exception. The big problem is how to remain clean and pure in life and thoughts. The best protection is to invite the Lord Jesus Christ into your heart.

To have Christ in your heart assures you of clean habits and worthy thoughts. Never permit Satan to sneak in by way of filthy reading material. Take the admonition of Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." There are sound words in Proverbs: "In all thy ways acknowledge him, and he shall direct thy paths."

A prominent American surgeon in telling why he never used intoxicating liquor or tobacco said: "I made up my mind when I was a boy that I would not take along with me one single habit or practice that did not pay toll to my ambition to be a great surgeon."

ANOTHER way to nurture a life worthy of the great incentive, is to be thorough in anything that is done.

One of our national weaknesses is the lack of thoroughness. We have a tendency to do things quickly, without sufficient care. Many an American youth starts out without sufficient preparation, and as a result he stumbles along and blames society for his failure to succeed.

Many workers stop short of proficiency because they are not thorough. This holds for all kinds of workers — wives, teachers, preachers, mechanics. Failure of being thorough is serious in all walks of life.

A young man came to a place where they wanted workers and applied for work. He was asked: "What can you do?" He replied: "Almost anything." He did not get the job. The employer wanted someone who could do something and do it well. "Almost" is a dangerous word. The world's great masterpieces in art, music, architecture, and sculpture, are admired generation after generation, because the artists were absolutely thorough in their work.

In your Christian life take time to be thorough. Count the cost, make the consecration, meet the conditions laid down in God's word. Then you will not be "almost" a Christian. You will be a real one.

A sermon preached at the beginning of National Youth Week.

A NEW LOOK

at Missions in Africa

William H. Crane

UNTIL RECENTLY it was popular to picture the Belgian Congo as an oasis of peace and prosperity in the middle of a revolution-torn African continent. The idea was that the African, sealed away in his jungle, had little use for the advantages of civilization as long as the coconuts held out.

There has been good reason to be "happy in the Congo." Here the Belgian government has done more for her colonial wards in a shorter period of time than has any colonial government in history! Belgium has taken seriously her civilizing mission in Africa, and the results are impressive: one of the highest literacy rates in Africa, thanks in large measure to the extensive school system of Protestant and Catholic missions; medical and health facilities which cannot be matched anywhere on the continent; economic health that has produced a growing Congoese middle class.

What is more important is that the Belgian colonizer has taken what for the white man in Africa is a unique attitude towards the African. He has shown remarkable faith in the capacity of the African to acquire the technical skills of the west.

For apparently good reasons the Belgian colonial policy makers assumed that the revolution in the Belgian Congo was primarily economic, and for that reason could be controlled and directed into channels chosen for it. After World War II the colonial government turned to a policy of "benevolent paternalism." Political rights were not essential to either of the races, for in the new welfare state men would enjoy such security they would not need or want political self-determination.

Let it be said, in all fairness, that this policy produced astounding physical results. You need only to visit the new cities of Leopoldville, Elisabethville, Lulabourg, Kamina, Jadotville, and others to see these results.

More Than Bread

But something happened that upset the blithe assumption of the colonial policy makers that the Congoese lives only for his stomach. The political revolution, that has swept all of West Africa and North Africa, finally ignited in Belgian Africa, and the fires of this revolution are being fed by the well-fed middle-class Congoese on whose loyalty and subservience the policy-makers counted most. These are the little men who yesterday obediently did what their white bosses told them to do. Today they are the leaders of political parties.

It all began in 1956 with the publication of an interesting article entitled "An African Manifesto" in a small independent paper called *Conscience Africaine*. The writers of this manifesto called for a program of political and social emancipation, which would lead in thirty years to eventual independence. On the one hand this manifesto produced a profound shock among even liberal Europeans, who were coming to look upon the Congo as Belgium's tenth province. On the other hand it evoked a vigorous protest from ABAKO, a tribal organization of the Bakongo people of the lower Congo, whose leaders cried that thirty years was an impossibly long time to wait. They wanted independence immediately.

Path Through Struggle

A period of unrest and agitation commenced, which led eventually to the Leopoldville riots of January 1959. After three days of rocking the city of Leopoldville, the riots subsided, but the appalling spirit of hate and fear continued. Our first reaction, as Protestants, was profound relief that our schools and churches were not molested. However, this should not give us grounds for false complacency.

The atmosphere is so charged with violence that it behooves us, as Christians, to face seriously the formidable task that faces the church's "ministry of reconciliation." This is not time to pat ourselves on the backs and say, "We're O. K. They haven't anything against us as Protestants." Nor is it a time to withdraw from contact with the revolution, by way of saying that we are not interested in politics, or that we're interested only in saving souls. Let us not forget that our own souls are at stake, as well as the souls of these to whom we have been sent, and withdrawal from the struggle in which their lives are caught up would only serve to im-

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

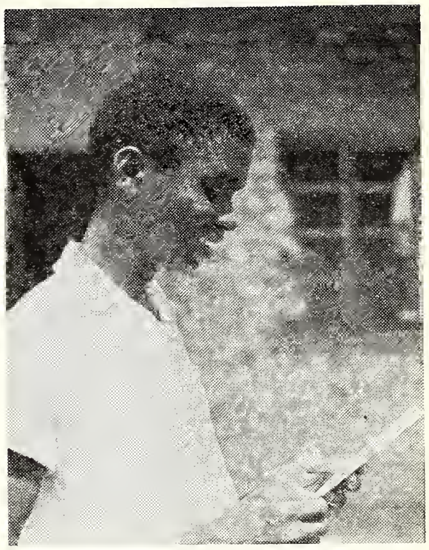
plicate us more deeply in the charges that Congoese are hurling indiscriminately at white men these days.

What led up to all this political activity? A young Protestant leader of the *Union Progressiste Congolaise* said, "It is not what Belgium did which made us unhappy, but it is what she failed to do. No people can be forever content with being subjects rather than citizens. You in America and Europe have had institutions of political sovereignty for generations so you know what it means to be a people. We don't want the white people to leave, but we want to be masters in our own house."

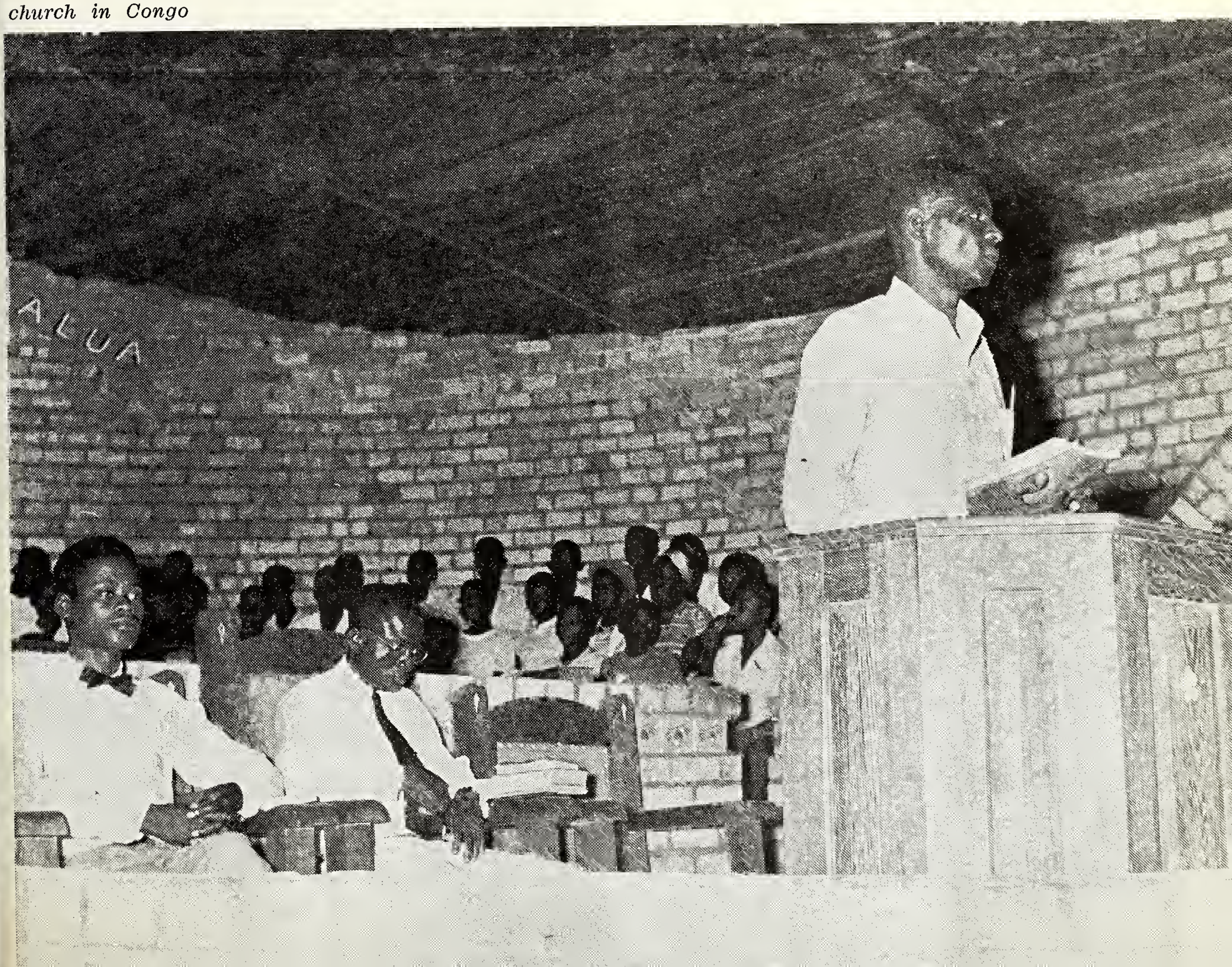
When Mr. Kasavubu, a Congoese burgomaster and head of ABAKO, was asked about the future of Protestant missions in the Congo under an independent Congo government, he answered, "We don't want the missionaries to leave. We have nothing against the Protestant missions. You have done a real service, and we still need your experience, your knowledge, and your example. But you, like all the white people, will have to change. You can no longer treat us as children or as people who are inferior, because of our color or our culture. We welcome you as brothers, and only on these conditions will white men be welcome."

(to be continued)

a new literate



church in Congo



to create is to express

Church School Art

Arthur Isaak

WHEN asked to write a "devotional" article for *The Mennonite* I decided, rather, to write an article attempting to add additional emphasis and to further enforce the concepts expressed by Mr. Luginbuhl in his article "Enrichment Through Art," *The Mennonite,* July 14, 1959. Two statements may be lifted out of the article to focus attention on the issue involved. "The area of Sunday school art needs to be reviewed and reexamined." "An attempt must be made to try to understand why children make things the way they do."

Children are really the same people during the week in the public school as they are in the church school. But so often the message of the church falls short of its possibilities because of the failure to use creative methods which often are used in the public school. We must break away from the stereotyped activities, erroneously called "art work."

The church has an important message to teach. How this message is taught will determine whether or not it is accepted by each new generation. There is one guiding principle which makes a great difference in teaching. That principle is creativity.

In all of the activities of life people are creating. How this principle is applied in the church school will have its effect on the religious, ethical, and devotional life of the children throughout their lives until they die.

When persons create, they express what is within themselves. When teachers depend entirely on other people's ideas, patterns, and plans, they either lack something vital within or they have a tragic fear to be personal and creative. Such persons have become that way because adults that they have known were also afraid. The tragic cycle continues, except where a creative teacher breaks through to show pupils what a wonderful world lies before them—where they can express themselves freely in all areas of creativity, including their art activities.

Children have the ability to express what is within themselves. Adults do not always recognize this. Jesus said, "I tell you, unless you change and become like children, you will never get into the kingdom of Heaven at all" (Matt. 18:3, *An American Translation,* Edgar J. Goodspeed).

What Jesus saw in children was probably very similar to what a creative teacher sees in the children as they are given opportunities to be creative in the ways they express themselves.

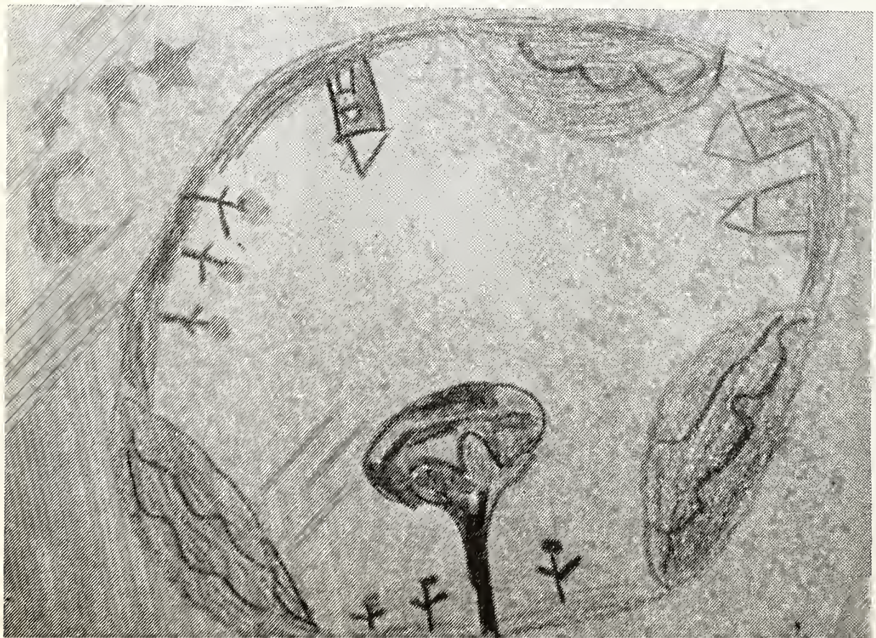
Persons who do not allow themselves to be personal and to experience deeply do not understand the value of creative activity, particularly as a part of the church school. Those who experience the freedom of creating know that this is a force which they must be expressing in many ways. They do not question its importance in the child's growth.

Two things are necessary for the child's growth in creativeness. First, there must be richness and variety of experience. Second, there must be an opportunity for creative expression of the experience. The church school is in position by the very nature of its subject matter to offer the first. Too often the church school workers have overlooked the second, either because of the lack of time or of the feeling that the church school is not the place to teach art. This is unfortunate. The arts and crafts media offer endless variety of materials for expression for those who have the courage to use them. What better way to learn the joy of creativeness than from a vital, alert, teaching personality?

The church school teacher, as well as the public school teacher, may be a turning point in a child's life toward or away from the freedom of creativeness. This may also affect his ability all through life concerning making commitments really his own. With a creative teacher he may not have to sacrifice his ideas for adult's ideas merely because they are adult.

Creativity is possible in many areas of activity in the program of the church school. Music, drama,

Holy Hooven, grade 2 could not decide how to draw an illustration of "God made the world so people could live in it." After discussion with the teacher, she drew this crayon picture of the world. Notice the arrangement of her subject matter. The tree is in colorful brown, red, yellow, and green. On this print the moon and stars can be seen lightly on the outside of the circle. This is a perceptive interpretation.



writing, arts, and crafts—all these may be used creatively. The following list of principles can be applied primarily to the area of the arts and crafts. They may help to guide teachers away from the stereotyped activities so often seen in the church school.

1. Children's creations should not be judged by an adult's ideas of what is right or good.

2. Creations (paintings, drawings, etc.) give expression to things one can not express through words. With children this does not just come by itself. The teacher must dig to get it out.

3. In painting or drawing, proportions are not important—they express the value of importance of the subject to the child. Examples are: a child is larger than a tree or house; the figure has no arm; the arm or hand is much larger than the rest of the figure.

4. Never use patterns to copy. Never expect children to copy what someone else has drawn. Never have children color outline pictures such as those in coloring books.

5. Children have a terrific capacity for hard work when they are inspired. Their work is primitive and crude, but honest and real.

6. As much as possible, use materials in which the result depends on the child. Outlined pictures, numbered paintings, molds for clay are materials in which the result is predetermined. Avoid them.

7. The teacher should give the children a confidence and respect for their painting and other works of creation as children's works.

8. The teacher should never take brush or crayon in her own hands to touch up a picture. If something should be demonstrated, do it on another piece of paper and then destroy it.

9. The teacher should not draw or paint a picture before the group and then ask the class to copy it. If it is necessary to start the group off, the teacher's picture should be removed or destroyed.

10. Drawing, painting, and making become only busy work when it has no relation to what is being taught.

an answer to prayer in South America

CONFERENCE DECISION FOR UNITY

John R. Schmidt

THE MENNONITES of Paraguay have experienced decisive movements of unity and disunity since their coming here thirty years ago. First, during the early years, the widest gap was between the Old Colony Mennonites from Canada and the Mennonite refugees from Russia. Next, Second World War political issues caused severe disunity within the colonies, opening wounds which will not heal for many of the war generation. Hardships of the pioneering years gave unity but marked disunity was caused by North American influence. Unity existed in Indian mission work until it was taken over by the North. Since the occurrence of those incidents, appreciation for a good service existed but unity in participation was gone.

One of the original motives for a leprosy project was to provide an opportunity for Paraguayan Mennonites to work as a brotherhood. This was fully realized in its first years of operation; but as the evangelical opportunities presented themselves, disunity of spirit started to creep in. We on the mission compound did not realize its divisiveness until disunity began producing its bitter results.

The leader decided that the only answer in re-establishing harmony was to have a conference of delegates and church leaders to begin a new foundation. There was much praying for guidance in preliminary preparations and procedures for the conference held Nov. 6-9, 1959. The sessions opened with numerous delegates expressing with sincerity the willingness of their church to withdraw from the mission branch of this project in order to give it over to one conference and wished God's blessing for the work. With a strong faith that "everything works together for good to them that love the Lord," the spirit of the conference took a turn.

In what ways did God's love manifest itself in this effort for unity? At the sessions I saw honest confession and request of forgiveness for any part in the disunity result, a realization that our enemy is mighty and requires the united effort of all Mennonites, and an awareness of the real purpose of our mission. The eyes of the delegates were opened when they were told of the number of patients who had been converted when they witnessed enthusiastic Christian devotedness.

Our neighbors (Paraguayans) do not understand the variations which Mennonite groups have exhibited and this effort proved that a united witness is possible. The Lord granted a unity of spirit at the conference; we saw the importance of emphasizing the unity in major principles and tolerance for occasional deviations.

The conference formulated a committee composed of one member from each of the four Mennonite branches in Paraguay. This committee prescribes all the directions and activities which the leprosy project is to take, both in its medical and evangelical phase.

With two Montevideo Seminary students, who are interning their practical school year with us to help our missionary, new avenues of missionary work are being undertaken and the evangelical work is moving forward with new zeal. We thank the Lord for this decision for unified action and trust Him for His blessing.

Mennonite men

ARE YOU READ WELL?

Harry Harder

IN A RECENT article published in the *Saturday Review,* Robert O'Brien puts forth the question, "Can you read what you write?"

He mentions that mistakes made because of illegible penmanship cost U.S. businessmen approximately a million dollars a week. The reason, he further states, is that penmanship is no longer stressed in most schools. This is quite appalling, but have you thought that others are trying to read what you write? It's not the taking of pen in hand and writing on paper that I am thinking about; it's the life you write that others read.

What then, are you writing for others to read? Jesus said, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." Do you realize that others are reading what you write, are reading your light?

I realize there are those who might say we have done no wrong; we have not murdered, robbed a bank, or sworn deceitfully; neither have we committed any major crime. But how about the small print? How do people read all that we write?

Are we careful to openly state that "we do not work on the Lord's Day"? Perhaps we even criticize those who of necessity must. But then, do we think we must hurry to the store that stays open, to buy what we thought we could do without but think we now need because unexpected guests have arrived on the Lord's Day? What will people read?

Are we champions of minority rights, "All men are created equal," "In Christ there is no East or West"? Do we voice loudly our protest when minorities are abused, only to vote against one of the minority who wants to join our church? How do people read you?

Or, do we find ourselves saying, "Every member a personal witness," "Every member a tither," "Every church supporting every Conference board," (and there are others), and then on the other hand doing the opposite? Just how clear is the writing that others read?

The writer of the magazine article suggests that handwriting may even lead to self-improvement. If we will think about the life we are writing for people to read, we can be led to self-improvement. How hard we try is entirely up to us. We should realize that the little things in life, the small print if you please, are just as readable to the three-year-old who follows you around or the teen-ager who has problems of his own. Are any people staying out of the fellowship with God because of the reading of our life?

Focus on Christian Concerns

The Great American Gulf

Frank H. Epp

THERE is now a great gulf fixed between church and state. Both religionists and secularists do their best to widen the gulf.

For the former it is a holy crusade to preserve the "doctrine of the separation of church and state." For the latter it means that a candidate's religion (differentiated from formal membership) is irrelevant to political office. For both it is a comfortable dualism which protects them from answering to man and God for their life in the respective spheres.

The church-state issue has become a popular one in both the secular and religious press since Roman Catholic Senator John F. Kennedy was suggested as possible material for the U.S. presidency.

Mennonites have always basked in the sunshine of the separation of church and state. It provided a wonderful rationale for detachment without responsibility to the state, and also for participation without responsibility to the church.

Our emphasis goes back to the Reformation. Our fathers saw the Roman Catholic set-up with the state as a department of the church. They saw the Reformation church as a department of the state. They looked at the pages of the New Testament and saw neither.

But whatever separation meant to our fathers or whatever it means in the New Testament it could hardly be what we witness today of separation in theory and in practice.

The separation of church and state we parade today is something like the American separation of religion and education, or the spiritualist separation of soul and body, or even the Pat Boone separation of church and entertainment.

It is a dualism and a departmentalization of life that is hardly consistent with the Lordship of Christ. Yet we stick to it because it keeps us comfortable, comfortable in our Americanism and in our Protestantism. After all, the split-personality approach to life seems to be an essential American adjustment.

But, what then exactly is the relationship between church and state? The answer isn't easy. We're not saying that it is.

We would like to insist, however, that as a church and as a state we stop pretending that it is easy by simply repeating the traditional and categorical, "I believe in the separation of church and state."

Story behind a church

It Happened At Wadsworth

Rachel Kreider

AS THE STAKE for the realtor's "For Sale" sign was driven firmly into the church lawn last summer, it marked the impending close of another chapter in the life of First Mennonite Church in Wadsworth.

Members sadly admitted that the building's facilities had become inadequate, and townspeople joined them in their concern about the fate of this, the oldest building in town. Immediately the architects of the area and the historical societies published pleas to save the simple and dignified structure, one of the best examples of Greek Revival architecture in the Western Reserve.

A comparatively recent stone set into the foundation erroneously dates the building as 1830. True, there was a church built on the site in that year, a substantial log church —the first public building put up in town without the appearance of alcoholic beverages at the raising!

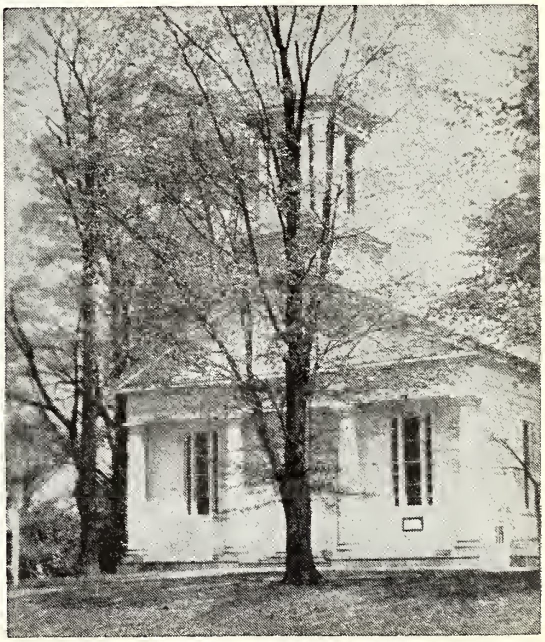
This was the building the Mennonites purchased in 1892 and have used these sixty-seven years. They naturally have many nostalgic memories as they now prepare to leave this adopted house of worship. These years have been another chapter in the life of the congregation.

THE GOLDEN AGE of the Wadsworth congregation came long before any of its members can remember. Their brethren in eastern Pennsylvania had sent them not only the leadership to found the church but financial assistance to erect a building. It was a little frame structure a mile west of town.

In 1851 four couples from the general area of what is now Bally, Pa., arrived here after an eighteen-day wagon trip. The reason: to seek greater economic opportunity in the Western Reserve. Other Mennonites from the same region had settled in Medina County previously, but this group in the southeast corner of the county kept themselves apart as a rebel branch due to the schism of 1847 back in Pennsylvania.

When in 1852 Ephraim Hunsberger, a young minister also of the John Oberholzer following, came to visit relatives in Medina County, he was asked by these families in the Holmes Brook Valley to come and preach for them in their homes.

After his return to Pennsylvania, Hunsberger received a call to come and establish a church for them. At first he declined, but after consultation with Oberholzer and others, he was encouraged to be ordained as a bishop. He moved his family to Ohio immediately afterward. In 1853 the new church was dedicated and or-



It is a simple and dignified structure, one of the best examples of Greek Revival architecture in the Western Reserve.

a hundred and nine years worth of events which are now labeled "Mennonite history"

ganization completed, and by 1854 Hunsberger established the first Mennonite Sunday school in Ohio.

His background and his pioneer interest in education, missions, and church unity immediately drew his little church into the orbit of the larger denominational fellowship. In a letter to his friends in Pennsylvania (April, 1853) Hunsberger referred to his promotion of *Der Religiose Botschafter* in his own church, and he also urged regular mission offerings. With Daniel Hoch, an itinerant evangelist in Ontario, he drew up a "Conference Council of the United Mennonite Community of Canada West and Ohio," and at its conference of 1855 he again "touchingly recommended" the cause of missions as well as more effective organization for the cause of both missions and education.

Encouraged by Oberholzer's editorial writings, this Conference was slowly moving forward from year to year with ideas of church unity. But meanwhile the two churches in Lee County, Iowa, were bringing the matter to a head with their general invitation to other Mennonite churches to meet with them in 1860 to discuss a greater unification of efforts.

Pastor Hunsberger promptly approved of their plan and asked the representatives from Pennsylvania to stop off in Wadsworth on their way to Iowa. His invitation was accepted and on May 21, 1860, John Oberholzer and Enos Loux stopped to see him.

The cause of church unity was thoroughly discussed on this visit and Hunsberger authorized Oberholzer to invite the next session to Wadsworth.

And thus it came to pass that in May of 1861 the articles of the constitution for the new General Conference of the Mennonite Church of North America were signed in this little church on Diagonal Road, and here the organization was formally launched. For the same reasons of location and progressive leadership, the first Mennonite college in America was brought to Wadsworth. And because of the school, six of the first General Conferences were held here and plans discussed to bring here the headquarters for missions, printing, and other activities of the new Conference.

Unfortunately this flourishing period did not last long. From the beginning the school was plagued by a sizable debt, the "times were hard," and money was needed to help settle the Mennonite immigrants from Russia.

The church members, now living in town, were taking on the ways and the language of their English neighbors. The aged Hunsberger, still as beloved by his people as ever, could not cope with the situation.

It was then that a young Oberlin student, his son-in-law-to-be, came to his rescue. Beginning as a student assistant, N. C. Hirschy soon became the regular pastor, introducing English services and arranging for the purchase of the Congregational building.

By the turn of the century this congregation, which had been at such a low ebb, now reached another high peak of activity, borrowing many innovations — Home Department, Sunday school library, boys' choir, teacher training—from other denominations. When Pastor Hirschy moved on to become the first president of Bluffton College, he was followed by another young man also destined to become a college president—J. W. Kliewer.

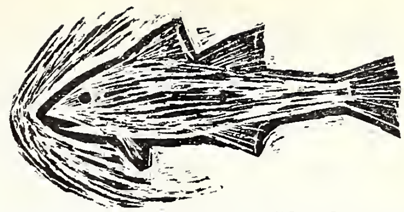
The first half century was thus under the leadership of only three pastors, all of them coming to Wadsworth as vigorous pioneers in the activities of General Conference. Since then, eight other pastors have served the church, nine of the eleven accepting the Wadsworth charge as the first pastorate on their own and four of them being ordained here—N. C. Hirschy as elder in 1894, J. W. Kliewer as minister in 1901, M. M. Lehman in 1919, and Don. Smucker in 1942. Vernon Sprunger, missionary to the Congo, was ordained here as a minister in 1931 and as elder in 1955.

Church life in the second building was less dramatic than during the first fifty years. In general it was a quiet—at times almost static—era of goodwill and contentment. Each pastor left his mark upon the congregation. This church supported various causes, had ups and downs in support of the Conference, cooperated freely with local churches, brought the first vacation Bible school to Wadsworth, published the first local church paper, excavated the basement and remodeled it several times, absorbed the members of the disbanded Sterling congregation, conducted a radio ministry, and established various auxiliary organizations. In 1952, when the centennial celebration was held, all eight of these pastors were able to be present — Elmer F. Grubb, Warren S. Shelly, M. M. Lehman, L. L. Miller, Wilmer S. Shelly, Don. Smucker, Russell Mast, and the present pastor, A. J. Neuenschwander, who was admirably fitted to be host at this historic occasion.

Since his coming in 1949, Pastor Neuenschwander has been an active shepherd of the flock, revitalizing the membership of 250 and bringing in people from many different backgrounds. Average attendance has been increasing and many of the new members are young couples. All the pews are filled on Sunday morning and the Sunday school is bursting with children — children who with their little shovels helped the church officials turn sod along Trease Road for the new church needed to care for them all.

As to the historic building? A newly-formed Episcopal fellowship has purchased it and now at nine o'clock on Sunday mornings white-robed acolytes kneel before the altar for a high-church worship service. By 10:30 all the Episcopalian accouterments have been removed to make way for the typically Mennonite service that follows. Relationships between the two groups in this joint use of the church building have been excellent.

THE FISH THAT DISCOVERED WATER



Some scientists at Smolensk University decided to develop a fish that could live out of water.

So, choosing some healthy red herrings, they bred, crossbred, hormoned, and chromosomed until at length they had a fish that could live—at least exist—out of water.

The local commissar was not satisfied. True, these fish had survived till now on rarefied gas, but how about reactionary tendencies? He suspected a secret yen for water.

"You have neglected education," he said. "Start over, and this time do not neglect education."

So again they bred, crossbred, hormoned, and chromosomed, and this time they did not neglect education—down to the veriest reflex.

The result? A red herring that would rather die than get its tail wet. The slightest suggestion of humidity filled the new herring with dread. Thought control had done its perfect work. And, with the possible exception of the red herring, everyone was happy. Surely this year's Lenin Prize would go to the scientists of Smolensk University.

But the world must see this triumph of Soviet research. The commissar who had thought of education must take the fish on tour.

Somewhere in Hungary the tragedy occurred. Quite accidentally, according to official reports, the red herring fell into a pool of water.

Deep in the green translucent stuff it lay—eyes and gills clamped shut—afraid to move lest it become wetter. And, of course, it could not breathe—every reflex said "no" to that.

But breathe it must. And there was nothing else to breathe—only water. So the red herring drew a tentative gillful.

Its eyes bulged. It breathed again. Its jaw flew open. It flicked a fin . . . then another . . . and wiggled with delight. Then it darted away. The fish had discovered water!

And with that same kind of wonder, men, conditioned by a world that rejects Him, discovers God. "For in Him we live and move and have our being." His

By Permission

Program Helps Mailed To Local Youth Groups

Evangelism, literature, and Christian living are topics discussed in the current issue of the *Young People's Program Helps*, published quarterly by the Young People's Union. Editing is done by the youth director, Milton Harder, in the Newton office.

The general assembly of the Young People's Union meeting at Bluffton, Ohio, last August decided on evangelism as their main thrust for the triennium. One of the ten goals the young people have set for themselves is that "every youth group make a conscious effort to win non-Christian young people to Christ." In accordance with a resolution to "provide youth groups with program materials and literature for evangelistic purposes," the YPU now presents in its *Program Helps* a skit on evangelism prepared by students from Canadian Mennonite Bible College, Winnipeg.

Also in this issue of *Program Helps* is a topic, "What Are You Reading?" discussed by Magdalen Friesen, librarian at Mennonite Biblical Seminary, Elkhart, Indiana. Mr. and Mrs. Harvey Hiebert of North Newton, Kan., have written a program on the theme, "The North American Way Versus the Christian Way." All of the topics considered should stimulate discussion in any youth group.

A copy of the *Program Helps* has been mailed to each congregation in the General Conference. Any youth group being omitted should write to the Director of Youth Work, 722 Main Street, Newton, Kan.

This is the way the Program Helps get assembled—this time by young people of the Hoffnungsau Church near Inman, Kan.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

RECREATION LEADERS WORKSHOP HELD AT BLUFFTON COLLEGE

A Church Recreation Leaders' Workshop, sponsored by the Bluffton College Recreation Committee, was held on the Bluffton College campus on Feb. 13.

The workshop was open to young people, youth leaders, and college students interested in wholesome creative recreation and leadership training and those interested in learning skills in planning, practice, methods, and techniques.

Three interest groups were planned. Bob Tully, resource leader of the social recreation planning group, is an assistant professor of recreation at Indiana University, Bloomington, Indiana, and resident director of Bradford Woods Outdoor Education Center, Indiana University. He has taught at Bethel College and LaVerne College in California.

Jerry Elliot, resource leader for the "How to Lead Games" group, has had fifteen years of experience as a leader for church youth groups. At the present time he is working on his doctorate degree in recreation at Indiana University.

Resource leader for the music and recreation interest group was Mariellen Shellenberger, a graduate of Bethel College, who received her master's degree in recreation at Indiana University. She is at present director of recreation and instructor in physical education at Bluffton College.

BIBLE WEEK AT CMBC

Feb. 1 marked the beginning of Bible Week at the Canadian Mennonite Bible College in Winnipeg. Henry Poettcker, president of the college, used Acts 10:33 to introduce the days of special study. He mentioned that a time like this affords an opportunity for teachers and students to share in the blessings of a concentrated study of a certain aspect of the Christian life.

For the three days, Jacob T. Friesen of Bluffton, Ohio, spoke on the Ten Commandments as they apply to our time. Many interesting aspects of the Ten Commandments were presented to the assembly of teachers, students, and friends. Bible week, this year, has been one of special blessings and challenges. It left all with a new insight into the responsibilities of a Christian life.

LETTER FROM FREEMAN PROF RECEIVES RECOGNITION

Is there anything an ordinary individual citizen can do to voice his concern in the conduct of national affairs? Will his representatives in Congress pay any attention if he expresses his opinion or concern in a letter? A member of the Freeman College faculty has an answer to such questions.

South Dakota Senator Francis Case recently introduced a letter on the floor of the national senate with the statement, "Mr. President, one of the most earnestly written letters I have received during the opening days of this session comes from Mr. Richard H. Waltner of Freeman, S. D. . . . I commend his letter as evidence that conscientious Americans all over this great land, even in the small towns and hamlets, are concerned with national problems and have a realistic outlook toward them." The letter appears in full in a recent copy of *The Congressional Record*. Waltner teaches sociology and has charge of the Public Relations Department at Freeman.

STUDENTS TOUR SOUTH

Six Mennonite Biblical Seminary students returned Feb. 15 from a ten-day study tour of the South, sponsored by the General Conference Board of Christian Service. They visited Little Rock, Ark.; Tougaloo College (Miss.); Gulfport, Miss.; Montgomery, Ala.; Tuskegee Institute (Ala.); Koinonia Farm (Ga.) and Gammon Theological Seminary, Atlanta, Ga.

STUDENT CONFERENCE PLANNED FOR MARCH 4 AND 5

A college-seminary student conference will be held Mar. 4 and 5 on the Elkhart campus. Invitations have been sent to students at Bethel, Bluffton, Freeman, Canadian Mennonite, and Messiah colleges.

The conference is especially for students contemplating full-time church vocations and who are considering attending Mennonite Biblical Seminary. The seminary grants a travel allowance to those coming from a distance.

LITERARY ACTIVITIES

Featured at Rosthern Junior College on Jan. 22 was a literary program held in the town hall. Lorne Bueckert, the evening's master of ceremonies, made the opening remarks and announced the program. Musical numbers were given by the girls' sextet, the men's chorus, and by Velma Ediger, Margaret Sawatzky, and Art Janzen.

Carolyn Adrian, Peter A. Neufeld, and Charles Saworski took part in the one-act drama, "This Night Shall Pass," depicting the human emotions of fear and hate, hopelessness and death, love and faith, as they appeared in the center of a bombed city.

"This Night Shall Pass" was again presented at the Rosthern Superintendency Drama Festival, where it was awarded first place. The cast went on to compete in Prince Albert.

Lorne Bueckert, the school's representative orator, won the Briant Oratory Contest, held at Warmen, with his speech on "Water Witching."

BETHEL COLLEGE BIBLE LECTURES

Winthrop S. Hudson of Colgate Rochester Divinity School will speak at the Annual Bible Lectures given at Bethel College March 14-18.

The Bible Lecture series is supported by the J. E. Hartzler Lectureship Foundation. Lectures will be both morning and evening and will be given in the Bethel College Mennonite Church.

Dr. Winthrop S. Hudson, educator, author, and religious leader, is professor of the history of Christianity at Colgate Rochester Divinity School. He received his Ph.D. from the University of Chicago in 1940, and was awarded a doctor of divinity degree by Kalamazoo College in 1958.

Prior to his acceptance of the position at Colgate Rochester, Dr. Hudson had served as pastor in Chicago, Ill., and as associate professor of church history at the University of Chicago. In 1954 he spent a year at Cambridge University, England, doing research work in 17th Century Puritanism.

Two contemporary books of note are of interest in connection with Dr. Hudson. He edited *Baptist Concepts of the Church,* published by

Judson Press last summer (1959). Another book written by Dr. Hudson, *American Protestantism*, will be published next year as one of "the History of American Civilization Series."

SPRING, SUMMER ENROLLMENT

Spring quarter and summer school enrollments will be taken at Bethel College during the two weeks of Feb. 15 through 26, as announced by Mrs. Vernelle Waltner, assistant registrar.

The winter quarter will end on March 1, followed by an intersession vacation, March 2-5.

The spring quarter classes will start on March 7. Late enrollments will be taken during the opening days of the quarter but it is generally beneficial both to students and to the college to get enrollments accomplished as soon as possible.

Students who know their summer plans are invited to enroll for the summer sessions as well as for the spring quarter during this enrollment period. Subsequent summer enrollments will be taken on May 21 with May 31 as the opening day for classes of the summer session.

MCC news

MEN TO TOUR RUSSIA

Several brethren are planning to visit the Soviet Union late in the spring as tourists. David B. Wiens (Vancouver, B. C.), Gerhard Lohrenz, (Winnipeg, Man.), H. A. Fast, (N. Newton, Kan.), Peter J. Dyck (MCC European Director) will be part of the tour group which is hoping to arrive in Moscow about June 1. They will take a standard tourist route.

DVBS SERIES IN ITALIAN

Agape-Verlag, joint publishing operation of MCC and the Mennonite Publishing House (Scottdale, Pa.) in Basel, Switzerland, is planning to begin production of Italian Summer Bible School material in 1960. The German and French series have been completed.

CHILDREN'S CAMP PLANNED

Plans are under way for a summer children's camp at Gugging near Vienna, Austria, according to Irene Bishop (Perkasie, Pa.). MCC conducted a Hungarian refugee home at Gugging in 1956-57.

EASTER WORK CAMPS

Two Easter work camps are scheduled by Mennonite Voluntary Service from April 10 through 24. At Schweigmuehle near Salzburg, Austria, ten campers will remodel an old mill to make it suitable for a children's home. The other project will involve painting and carpentering at the Dutch Mennonite youth home at Giethoorn, Netherlands.

NEW FORM OF ALTERNATIVE SERVICE PROPOSED

Washington, D. C. (MCC)—That certain government officials recognize that peace and peaceful living will not be achieved by militarism is evident from a proposal which a representative recently submitted to Congress. Representative Henry E. Reuss (Wisconsin) has filed a bill authorizing study of the feasibility of a "Piont Four Youth Corps." This "Youth Corps," according to his preliminary suggestion, would be composed of about 10,000 qualified young people with at least two years of college who would work in underdeveloped countries abroad, among retarded peoples, instead of serving in armed forces—thus a selective service alternative.

In Reuss' study proposal, the influence of programs that agencies such as MCC have been operating is noticeable. The Pax program and International Voluntary Services (which co-ordinates interests and resources of a number of U.S. voluntary service agencies; headquarters are in Washington) have been performing many of the services which the "Point Four Youth Corps" idea defines.

"The great need for Youth Corps workers probably will be in the village and rural areas where semi-skilled labor will be more useful than in the cities," says Reuss. "Most of the few technical assistance workers now available are in cities performing highly skilled operations as advisers to high level public servants."

"A few examples of projects that have been conducted by voluntary agencies using young adults in technical assistance groups include planting and testing new types of crops for productivity, inoculating and teaching local farmers how to inoculate farm stock against diseases, helping to clear land for cultivation, and physical assistance in resettling refugees from flood, famine or communism," states the *Congressional Record* review of Reuss' action.

The *Record* goes on to say: "Many Americans are haunted by the image we now cast into the developing countries of Asia, Africa, the Middle East, and Latin America. Our aid has been generous. Yet we have the gnawing fear that we are not succeeding. Too often our emphasis, rightly or wrongly, seems to concentrate on military alliances with corrupt or reactionary leaders; on furnishing military hardware which all too frequently is turned on the people of the country we are presumably helping; on grandiose and massive projects, such as super highways that please the monarch but do little to please his people; on hordes of American officials living aloof in enclaves in the country's capital."

Those interested in this study recommendation are encouraged to write to Representative Reuss, House of Representatives Office Building, Washington 25, D. C.

PEACE PROMOTED IN GERMANY

German Mennonites are taking an active part in peace promotion by encouraging young men to seek government recognition as conscientious objectors and by publishing peace literature.

Through the Deutsches Mennonitisches Friedens-Komitee, letters are being mailed regularly to 800 predraft age men providing information and encouragement. Fourteen young men have been recognized officially by German tribunals as conscientious objectors. There have been about 20 applications for CO status. Alternative service opportunities for German draftees are provided through Eirene.

In January publication of a new pamphlet series, *Der Weg des Friedens*, was inaugurated with the issuing of two numbers: "Die Mennoniten" and "Aufgabe und Arbeit des Deutschen Mennonitischen Friedenskomitees."

OHIO MENNONITES UNDERWRITE COST FOR TIMOR DORMITORY

February 15 will mark the opening of a new term at the Oenitu Agricultural Training School in Timor, Indonesia, a joint project initiated in 1957 by MCC and Church World Service.

"Plans for changing the location are progressing with the land transactions almost completed; the Protestant church of Timor will then have full rights to the land," Glenn Zimmerly explained.

"Buildings will be of the typical Timor style with woven bamboo walls; concrete floors will be added. Several Mennonite churches from the Bluffton-Pandora area in Ohio have underwritten the cost of the dormitory, thus giving the building program a real boost. Two U.S. 1-W fellows have contributed earnings which will be used for a classroom building."

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

BUSINESS OPPORTUNITIES

Grocery Store. Fine opportunity to operate a grocery store in a developing Mennonite community. $5,000 for capital needs required. Contact Pete Regier, Madrid, Neb.

Service Station. Conoco service station available for $500 capital for industrious couple looking for location in growing Mennonite community. Contact Pete Regier, Madrid, Neb.

PERSONNEL WANTED

Housekeeper: Father with three children needs housekeeper. Provide room, board and adequate salary. Contact: J. R. Bullard, 400 Boyd, Newton, Kansas.

our churches

CHURCH REDECORATED

Lehigh Church, Lehigh, Kan.: The pageant, "White Christmas," was given Christmas Eve, directed by Mrs. Wilmer Boothe. Special numbers were also given by the primary classes and individuals. The wedding of Howard Hiebert to Nancy Kaiser was solemnized the eve of Dec. 6. Kathryn Raltzlaff and Douglas Gering were united in marriage Dec. 27. Three of our older members passed away in Dec.: Mrs. C. C.Friesen, Mrs. Caroline Unruh, and Peter A. Nickel. Our church is being redecorated; the old ceiling has been taken down and acoustic tile has been put on. The plaster has been removed and sheet-rock put up. Sanding the floor is next, then title floor cover will be put on.

MEN'S FELLOWSHIP BEGUN

Bethel Community Church, Santa Fe Springs, Calif.: Dec. 20, the following have been recently received into church fellowship: Margaret Lantz, Bertha Summerfield, Dorothy Aunin, Jose Costanon, Derald and Fritz Gimple, and Douglas Foster (associate member). The Women's Missionary Fellowship, for their Jan. meeting, had Mrs. Don Aeschliman from Africa as guest speaker. We were happy to have Pastor Hofstetter's parents, Mr. and Mrs. Waldo Hofstetter from Bluffton, Ohio, visiting here for several weeks. The initial meeting of the Men's Fellowship was held Jan. 22, with an interesting program.—Edith Huser.

WEEK OF PRAYER SERVICES

United Church, Rosthern, Sask.: Our annual watchnight service was of special interest because the congregation made up the program as it went along, with songs, recitations, and testimonies of God's leading in the past. Pastor J. C. Schmidt gave a short message. Many expressed the desire to follow the Lord more closely in the coming year. For "Universal Week of Prayer," eighteen laymen were chosen to bring the themes, with three men serving each evening. A prayer session followed these presentations. The Lord was with us, and our prayer is that He might lead us step by step through the coming year. The Willing Helpers met Jan. 12 for their business meeting. Our new secretary is Miss Agnes Koop; Mrs. Bill Peters remains president.—Helena Lesser.

ATTENDANCE AWARDS

Flatland Church, Quakertown, Pa.: Thirty perfect attendance awards were given to children and adults on Oct. 11. A book called "Not Regina" was given to Faye Landis by the young people's class while she was in the hospital. A forty-minute gospel film, "In His Name," was shown at the Union Thanksgiving service, Nov. 25. The CE held its bake sale Nov. 7, with proceeds amounting to $107.20. Dec. 20 the children had their Christmas program with songs, solos, and recitations. Part of our watchnight service was given by the Bluffton College Men's Gospel Team. Important elections were made at our congregational meeting: Trustee, Oscar Frie; SS Supt., Herman Frei; DVBS Supt., Mrs. Herman Frei.—Myrna Baringer.

JOINT THANKSGIVING SERVICE

Salem-Zion Church, Freeman, S.D.: This year for Thanksgiving the Salem Mennonite Church members were our guests. This was the first joined Thanksgiving service in our new sanctuary. Dr. Isaac Tieszen was again elected to serve as deacon at our annual church meeting. Bro. Tieszen has given much for the church and has served on the board of deacons for a good many years. Emil Graber was elected to serve as trustee. The New Year and also the first Sunday in the new year, services had to be canceled due to heavy snow. Ben C. Graber had a serious operation at Christmas time. Mrs. Peter J. Schrag was also hospitalized due to a hip fracture. The Orlando Waltners and Sam Goerings from Newton, Kan., were able to attend the funeral of Alfred Waltner, whose life has meant much in this church and community. Leland and Joan Buhler Voth, now serving under MCC in Korea, are expected to come home this summer. Pastor Krehbiel is spending some time with the Good Shepherd Mennonite Church in Sioux Falls since he is chairman of the Home Missions Committee.

—Carl Miller

CHURCH BUILDING PROGRESSES

First Church, Wadsworth, Ohio: Good progress is being made on the new church building on Trease Rd. Men in the congregation have been donating time and labor to help speed the construction progress. The congregation is looking forward to occupying the building this spring. Elected at the annual business meeting were deacons, Stan Hostetter; trustee, Kenneth Halterman; flower committee, Mrs. A. J. Neuenschwander; church correspondent, LaVonne Klassen; and Memorial Home representative, John Althaus. Recently added to the list of church memberships were Mr. and Mrs. John Althaus and Henry D. Krehbiel. In March the Men's Brotherhood is sponsoring a family night program at which time Prof. J. P. Klassen of Bluffton will give an art demonstration talk.

FOCUS ON CONGO

Bethel College Church, N. Newton, Kan.: New members were received into church fellowship Dec. 20, bringing our membership total to 607. The entire program of the annual Christmas Eve service was photographed on colored slides and recorded on tape. The School of Missions and Peace is being held nine Sun. evenings beginning Jan. 10. Vernon J. Sprunger spoke on the topic, "At Work in a Disturbed Congo"; Ted Doherty, Bethel College student from Nigeria, spoke and answered questions about his own country on Jan. 17; D. W. Bittinger, former missionary to Nigeria, brought the message on Jan. 24. A film, "New Faces of Africa," was presented Jan. 31; on Feb. 7 the speaker was John M. Janzen, recently returned from Congo Pax service. Children's classes are studying "The Church's Mission in Town and Country." Erwin Goering and J. W. Nickel were installed deacons on Jan. 17. Our church is planning to participate in the MCC meat canning project.

CHRISTMAS BASKET DINNER

First Church, Fredonia, Kan.: Our Christmas program was held

Dec. 20, followed by a basket dinner at the home of Mr. and Mrs. Isaac Haller to celebrate their 50th wedding anniversary. The annual business meeting was held Dec. 28, including the election of officers. Mr. and Mrs. Ray Schmidt are the parents of a daughter, Sandra, born Dec. 23—Mrs. Alvin Schmidt.

REVIVAL SERVICES PLANNED

Herold Church, Bessie, Okla.: Pastor Richard Tschetter held revival services in Turpin the week of Nov. 15. Installation services for the newly elected church and mission society officers were held in December. Funeral services were conducted by our pastor for Ernest Schmidt, a former member. Dec. 27 Delila Buller, daughter of Mr. and Mrs. Leo Buller, was united in marriage to Guy Henning of Little Rock, Ark., where he is a medical student. Dec. 31 the Clinton Church joined us in a special evening service with our Okla. missionaries. The film, "The Unfinished Task," was shown Nov. 29. Jan. 3 we observed Holy Communion. Mrs. Ben Reimer and Mrs. Albert Nickel are recovering from surgery. We are looking forward to our revival services with Dan Dalke of Whitewater, Kan., the week of March 13.—Mrs. Ferd. Harms

NEW PASTOR ARRIVES

Friedensberg Church, Avon, S. D.: Mr. and Mrs. Henry Siebert have arrived to take up their duties as pastor of our church. Rev. Siebert is a graduate of Grace Bible Institute with a degree in religious education. For the first time in the history of the church the congregation has purchased a house for a parsonage. Jan. 3, Loren Schultz was united in marriage to Barbara Crisp of Dell Rapids, S. D. At a recent business meeting the following officers were elected: treas., Sanford Ratzlaff; mission treas., Albert Ratzlaff; song leader, Harold Hornstra; pianist, Mrs. Albert Ratzlaff; asst. pianist, Helen Hornstra; corr., Anna Unruh; ushers, Waldo Becker, Arthur Becker, Norman Becker; emergency relief, Leonard Ratzlaff; nominating committee, Harold Hornstra; entertainment, Gladys Koehn; serving, Mrs. William Unruh; cemetery, Henry Becker.

NEW PASTOR WELCOMED

Bethel Church, Inman, Kan.: On Feb. 7 we had a record SS attendance of 400. Our new pastor, P. A. Wedel, opened the worship service with Psalm 33 and commented briefly on reverence and fear of God. P. T. Neufeld then preached his farewell sermon, lifting up the fact of God's willingness to help imperfect human beings. He also related different experiences and changes that happened during the twenty-three years of his pastoral responsibilities—the change from German to English, introduction of musical instruments in the worship service, beginning Conference affiliation, change in pastoral support. The evening of Feb. 7 the installation service was held for P. A. Wedel. John Thiessen presented the duties of a bishop, according to 1 Tim. 3, and P. T. Neufeld spoke of the duties of the congregation, using Heb. 13. The Wedels were received as members of the Bethel congregation, and this was followed by the installation of Brother Wedel as pastor of the church. Mrs. Wedel responded briefly, asking for counsel and help from the ladies of the church. A fellowship meal in the church basement ended a significant day in the history of our church.—J.H.E.

into the beyond

Mrs. Agnes Miller, a life-long member of the Butterfield Mennonite Church, Butterfield, Minn., was born in Galacia, Austria, March 21, 1873, and passed away at the Eventide Home in Mountain Lake, Jan. 14, 1960.

Elizabeth (Miller) Hostetler of the First Mennonite Church in Sugarcreek, Ohio, was born Oct. 1, 1882, and died Jan. 27, 1960.

William H. Hostetler of the First Mennonite Church, Sugarcreek, Ohio, was born Jan. 6, 1893, and died Jan. 27, 1960.

John Friederick Jaegli, of Hillsboro, Kansas, and member of First Mennonite Church was born Feb. 5, 1872, and died Jan. 30, 1960.

The following members of the Eden Mennonite Church near Moundridge, Kan., passed away recently.

Mrs. Peter J. C. Gehring was born Dec. 9, 1907, and died Dec. 26, 1959.

Melvin Graber was born Aug. 17, 1923, and died Feb. 5, 1960.

John D. Stucky was born Sept. 2, 1883, and died Feb. 5, 1960.

our conference

continued from back page

Men Present Encyclopedia To Reedley Library

The men's brotherhoods of the First Mennonite Church of Reedley, Calif., and the Reedley Mennonite Brethren Church in a co-operative venture, presented a set of the four-volume Mennonite Encyclopedia to the Reedley branch of the Fresno County Free Library. Making the presentation in behalf of the Brotherhoods were Aaron Epp, pastor of the First Church and Dan Friesen, pastor of the Mennonite Brethren Church.

Perhaps a project of this kind could be duplicated by men's groups in others areas.

MAKE THAT WILL!

Men's Brotherhoods have more and more been requesting information concerning the making of a will. You may now order "Treasures in Heaven" from the Audio-Visual Library, 720 Main, Newton, Kan. This is an excellent film presenting the need for making a will. The rental is $8.50.

MISSION CALENDAR AVAILABLE

The Board of Missions still has available a number of copies of the 1960 calendar prepared by General Conference missionaries in Japan. With pictures of the missionaries and of Japanese in various aspects of life in the church and without the church, the calendar serves as a guide to more effective prayer.

A few copies of the Taiwan calendar also are available. Write to the Board of Missions, 722 Main St., Newton, Kan.

PEACE GUIDE PLANNED

A peace guide, with units for children, youth, and adults, is being planned by the Peace and Social Concerns Committee. A helpful publication in peace education, it will contain relevant audio-visual suggestions, book lists, and lessons dealing with peace, government, and citizenship for discussion at midweek meetings or in any discussion group. The peace guide is recommended for a program series emphasizing peace.

Other peace literature scheduled for publication by the Peace and Social Concerns Committee at its January meeting is in drama form. Plays with a peace theme have been written by Mennonite authors, and three of these will be available soon. Besides peace, the Peace and Social Concerns Committee works in areas of race relations, witnessing to the government against the nuclear testing program, and Christian ethics in business and industry.

our conference

PUBLICATIONS AVAILABLE FOR CONFERENCE SUNDAY

The following materials, available from the General Conference office, are suggested for distribution on Conference Sunday, March 13.

Faith 1860-1960 (brochure). Designed in black and gold, with the symbol of the mariner's compass, this small folder quotes statements made by General Conference workers in each of the ten decades since the Conference was formed.

Faith 1860-1960 (insert). A folder which was used as an insert in the November 24, 1959, issue of *The Mennonite,* using the same motif as the smaller brochure, outlines the plan of union originally drawn up on May 28, 1860, and lists the goals for the next centenary.

General Conference Mennonite Church
722 Main Street, Newton, Kansas
Please send the following materials in the quantity indicated to

(Name and Address) ____________________

(Church) ____________________

________ Faith 1860-1960 (brochure)
________ Faith 1860-1960 (insert)
________ Conference Sunday Church Bulletin
________ *The Mennonite,* January 5, 1960
________ General Conference Report 1959

Conference Sunday Bulletin. The ten goals for the next triennium adopted by the General Conference in August 1959 are featured on the cover, and a timely editorial challenges the General Conference to a more effective witness.

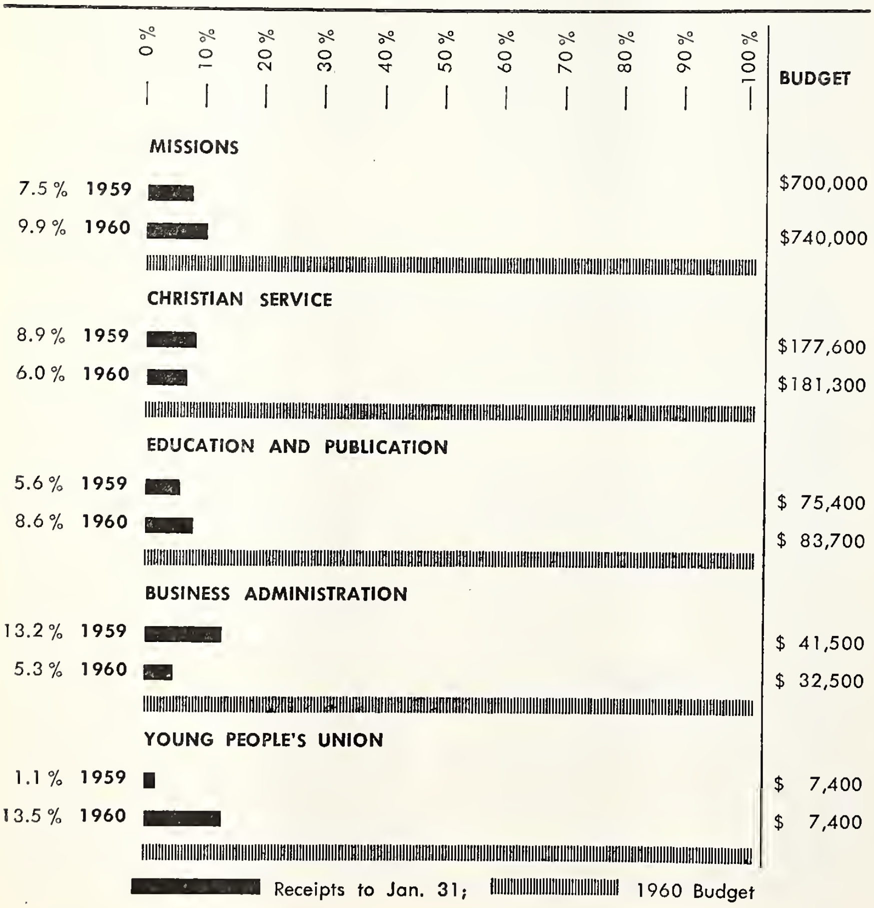
The Mennonite. The January 5, 1960, edition of *The Mennonite* features the work and organization of the General Conference.

General Conference Report 1959. Reports prepared by the Conference boards for the triennial sessions in August 1959 summarize all phases of Conference work.

All the above materials may be had by simply completing and mailing the order blank.

conference stewardship

January 31, 1959, as compared to January 31, 1960



THE TREASURER REPORTS

Total receipts for January are indeed gratifying. It is interesting to note however, that while receipts in November of last year were above anticipation, December receipts were much lower.

It should be explained that the much higher income for the Board of Business Administration in 1959 was due to the settlement of an estate which was earmarked for Ministers' Aid.

During the coming year an attempt will be made to say something monthly about the past month's receipts, about special needs, or simply to keep the reader posted on Conference finances in general. This will be done in addition to the stewardship graph which Edna Ruth Mueller, assistant Conference treasurer, will continue to prepare.

We have a newly designed contribution form which explains how "undesignated gifts" are prorated to the four boards and which also graphically illustrates the increase in budgets and receipts over the past ten years. Please feel free to request a copy of this if you are not already familiar with it.

Wm. L. Friesen

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

MARCH 1, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

WORLD DAY OF PRAYER—MARCH 4, 1960

in this issue

ARTICLES
THE AVENUE OF PRAYER
By Olin Krehbiel 131
MISSIONS OR CHRISTIAN SERVICE?
By Marvin Linscheid 132
MOSCOW INCIDENT
By Tom Anderson 133
PARAGUAY'S WIDENING HORIZONS 134
A NEW LOOK AT
MISSIONS IN AFRICA
By William H. Crane 135

DEPARTMENTS
EDITORIALS 130
THE READER SAYS 136
MENNONITE YOUTH
Tribute to a Great Man 137
Mr. Smith's Concern 138
Fourteen Hours of Meeting 139
Summer 1960 139
OUR SCHOOLS 140
OUR CHURCHES 140
OUR CONFERENCE 144

THIS WEEK'S CONTRIBUTORS
Olin Krehbiel is pastor of the Salem-Zion Church near Freeman, S. D. Tom Anderson is editor of **Farm and Ranch** magazine. Marvin Linscheid is a member of the Pacific District's Christian Service Committee.

PHOTO CREDITS
Cover photo by Sharpe from Monkmeyer. Page 139, S. F. Pannabecker.

of things to come

Feb. 29-Mar. 5—Faith and Life radio speaker, P. K. Regier. (KJRG, Newton, Kan.)
March 2—**Ash Wednesday, Lent Begins**
March 4—World Day of Prayer
March 13—Conference Sunday
March 13-17—Bethel College **Bible Lectures**
Mar. 15, 1960—Spring **meeting of the** Western District Women's **Missionary** Organization, Eden Church, Moundridge, Kan.
April 2—Association of Mennonite Social Workers, Bluffton, Ohio
April 3—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 9

editorials

LENT—TIME OF RENEWING With Ash Wednesday (coming this year on March 2) we begin the season of Lent, a time of self-examination, penitence, and renewal of spiritual life. The name "Lent" comes from "lengthen" and signifies the gradual lengthening of the days as we approach springtime. How appropriate to also designate this a time to "lengthen" our spiritual growth and experience.

As we prayerfully examine ourselves in the light of what God expects of us, we are painfully aware of our shortcomings. We become humbly penitent for our sins and our failure to live up to what God expects of us. This penitent attitude leading to repentance makes it possible for God to forgive us and renew the spiritual life within us. This in turn should bring inner joy and gratitude in a renewed spiritual life.

We need these periods of thoughtful meditation, not merely upon our own spiritual condition, but first upon the greatness and goodness of God. This humbles us and makes us realize how great is the gulf between what we are and what God would have us be. We need forgiveness not only for what we have done wrong or what we have failed to do, but also for what we are. We cry out with the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me." With "repentance toward God, and faith toward our Lord Jesus Christ," we may be transformed into His likeness, and experience the blessings of the springtime of the soul.

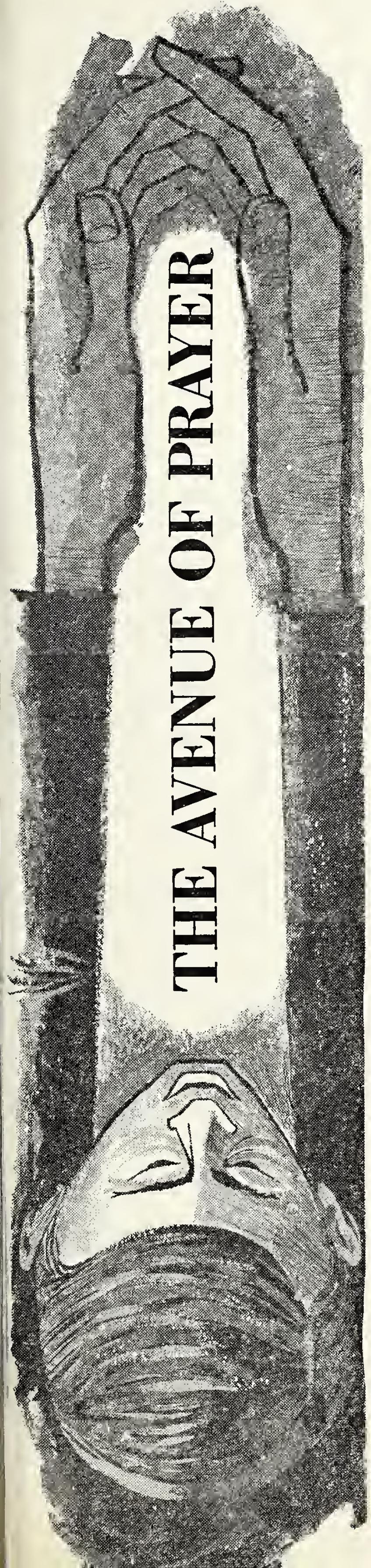
WORLD DAY OF PRAYER In 1887 a group of Presbyterian women designated the first day of Lent as a day of prayer for home missions. This observation, now the first Friday of Lent, has continually grown until today it encompasses 145 geographical areas and six continents and their surrounding islands "to unite all Christians in a bond of prayer."

Since 1941, United Church Women have been responsible for the worship service and have chosen the theme. This year the Women's Inter-Church Council of Canada is responsible for the World Day of Prayer service, having chosen as the theme, "Laborers Together With God."

Christian women have always understood the need of spiritual guidance and strength for their varied duties in home and church and school and community. They not only offer their prayers, but follow them up with offerings to help accomplish the things for which they pray. These world-wide offerings help in mission work at home and abroad, among the migrants and Indians of America, for Christian broadcasting overseas, for training literates and Christian writers, to assist women's colleges in the Far East, and to provide for scholarships for a number of foreign students.

Here is a fine opportunity to experience the blessings of united prayer in a fellowship around the world, and to witness to the belief that prayer has the power to bring hearts of men into conformity with God's will.

THE AVENUE OF PRAYER



Olin Krehbiel

DR. JOWETT is reported to have said that he would rather teach one man to pray than to teach ten men to preach.

Prayer is important work. In fact, it is the greatest thing you can do for yourself, your family, your friends, your church, your nation, your enemies, the lost, an erring soul, or anyone else. This we can do when we are flat on our backs or when all other avenues are closed to us. There is always the avenue of communication with God. He invites us to share with Him, and He will lead us into the path of His will and mind.

In the summer of 1957 when my wife and I were in Europe, we arrived at the hotel one Saturday evening and were given a cable stating that our daughter had undergone a serious operation and it was uncertain if she would live. Sunday was a long anxious day. Travel and communication offices closed. Monday we cancelled the rest of our tour and tried the difficult task of getting immediate reservations to fly home. Finally at 3 a.m. Wednesday, we left Europe and got to California at 11 p.m. the same evening. During this time we only received short cable messages. However, there was the avenue of communication with the Heavenly Father and matters were committed into His hands.

Several weeks ago a heavy ice and snow storm wrought havoc in southeastern South Dakota. Roads were blocked, telephone lines were blown down, and many farms and even some towns were without electricity. There was no means of communication, and we could have no church services because of the blizzard. Yet the avenue of prayer was open for us to remember one another to God.

IT APPEARS that Luke was much impressed by the prayer life of Jesus for he makes frequent references to Jesus' praying. In Luke 11:1 we read, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray." The way Jesus prayed was different. There was a vitality about His praying that opened the door of heaven and brought God near. The disciples longed for such contact with God.

What causes roadblocks on the avenue of prayer? If we do not come to God in the right spirit, the way is not open. That is why the Pharisee who went to the temple to pray never made contact with God, for he came with a self-righteous spirit. The publican who came in the right spirit went away helped.

Jesus in His teaching on prayer pointed out that if a man comes to God with an unforgiving spirit, holding a grudge against another, this can block the grace of God from becoming operative in that man's life. In other words, sin comes between man and God. So as it says in Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me." The sinful spirit of being self-righteous, unforgiving, and fault-finding is common and difficult. It hinders the Holy Spirit from doing a work of regeneration in the lives of people. Jesus faced the same in His day. It was harder for Him to reach the Pharisees than the publicans, sinners, and harlots.

A confession, the forsaking of sin, and a sincere faith in Christ can remove the barricade on the avenue of prayer. The prayer of faith can do the impossible. James wrote, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." How often have we admitted that we were wrong? And how often have we been really interested in helping someone who had a fault? Is it any wonder that our praying hasn't been more effectual? Prayer can do powerful things if we mean business with God.

By their fruits shall ye know them

Missions or Christian Service?

Marvin Linscheid

THROUGH the decades of missionary work, we have become convinced that the missionary effort of the church should have priority in our Christian activities. In recent years, Christian service has become recognized as a missionary effort. The purpose of this writing is to recognize the relationship between missions and Christian service, and to place them in proper perspective.

A concrete example of Christian service will illustrate its effectiveness as a Christian witness. During the month of October, a typhoon struck central Japan. Its destructiveness proved to be unequalled in Japan's history. Mennonite Central Committee immediately organized relief units to alleviate the desperate needs of these unfortunates. These people suffered material loss, but they also found themselves in great need spiritually.

Two of our missionaries were asked to supervise the work at the Kuwana Relief Camp. Missionaries know how difficult it is to bring the gospel to the Japanese people. After six weeks of Christian witnessing, however, they were amazed at the response of these needy people. The co-operation of city and government officials also was gratifying. One of these missionaries wrote, "Since coming to this work, I have about changed my philosophy of missions. The impression that a group of people coming from many different churches make is pronounced. Last week we had people from five denominations and from five countries in our team. It makes a tremendous impression on the people here. Instead of starting with preaching meetings as we did the first term, it would be much better if we would begin with service with our hands, helping the people before preaching to them."

The Christian service witness amazed the people in Japan. It was beyond their experience to realize that the Christians would give themselves in this service of love. As a result of this devoted service came opportunities to witness for Christ and His saving grace. The deed was convincing, and hearts were opened. They wanted to know what it was that prompted them in this service that was unmistakably Christian. When the missions motive is strong in our Christian service, it becomes an effective open door for the gospel of our Lord. These two avenues of Christian witnessing must go hand in hand. When the need of the soul is the primary objective of the relief worker, he becomes an effective missionary.

Since Voluntary Service is a phase of the total Christian service program, it becomes a vital part of our missionary witness. Young people will find the field of Voluntary Service an opportunity to experience the challenge of actual missionary work. The voluntary giving of oneself in a program of service in which Christ is central is an actual taste of the blessings that will come to them should God call them into full-time missionary service.

Only in recent years our church has had this program of Voluntary Service, especially designed for young people. As a result of this opportunity, great blessings have been realized by the participants, by the recipients, and by the churches that have sent forth these volunteers. It is the prayer of those working in the area of Voluntary Service that every young person in our congregations will prayerfully consider Voluntary Service. It is an opportunity to work with other young people of similar Christian convictions. You can be a blessing to others, and it will deepen your own Christian experiences.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

MOSCOW INCIDENT

Tom Anderson

IMAGINE getting your greatest spiritual experience in atheistic Russia!

We had just left Moscow's citadel of atheism, Red Square, where thousands come daily to worship history's foremost mummies, Lenin and Stalin.

Stalin had pronounced repeatedly: "The party cannot be neutral toward religion. Anti-religious propaganda is a means by which the complete liquidation of the reactionary clergy must be brought about."

Lenin had stated: "Religion is a kind of spiritual gin in which the slaves of capital drown their human shape and their claims to any decent human life. Marxism is materialism. We deny all morality taken from superhuman or nonclass conceptions. Atheism is an integral part of Marxism. The materialist gives a more important place to materialism and nature, while relegating God and all the philosophical rabble who believe in Him to the sewer and manure heap. Down with religion. Long live atheism."

Atheism or Starvation

Sunday schools in Russia are not permitted to exist. All "education" belongs to the state—and so do the children. Six days a week for forty years the children have been taught atheism in school. It would be inconsistent to let them be taught about God in a Sunday school!

A person can lose his job or be demoted for church attendance. Starting next year young people have to either be confirmed in church or join "youth confirmation" (Communist) groups. If they choose the church, they won't be able to get a job when they're old enough to work. Most people under sixty have sold out God for jobs, security, convenience. Or maybe they've simply concluded that co-existence with atheism is better than no existence.

Our intourist guide had informed us that intelligent people don't go to church—that religion which they refer to in the past tense—is a fairy story. With a straight face the beguiling guide had told us that churches were closed because the people no longer wanted them open; they had "learned better."

In spite of this unsolicited wisdom, we drove from the ornate Kremlin to a little out-of-the-way faded stucco Baptist Church on a narrow cobblestone street. The Central Baptist Church, one of the few open-for-business churches left in Moscow was playing to its usual three-times-a-week standing-room-only crowd of about 1,000.

A Different Kind of Light

Behind the pulpit glowed a stained-glass window inscribed with "Bog est lyubov" (God is love). It glowed quite differently from the diffused orange-colored light which bathes the carcasses of the enshrined killers on display in Red Square.

Every face in the old sanctuary gaped incredulously as our obviously-American group was led down the aisle. They grabbed for our hands as we proceeded to our pews which were gladly vacated for our unexpected visit. Their wrinkled old faces looked at us pleadingly. They reached out to touch us. They were in misery and yet a light shone through the misery. They gripped our hands like frightened children.

A member of our group was unexpectedly called to the pulpit. His voice choked with emotion; he preached a sermon of love and faith, hope and truth.

"I believe very firmly in prayer," he said. "It is possible to reach out and tap that unseen power which gives us strength and such an anchor in time of need.

"Be not afraid. Keep this commandment: Love one another. Love all mankind. Truth will endure. Time is on the side of truth." Thus spoke Ezra Taft Benson, Mormon Apostle and U.S. Secretary of Agriculture.

The Secretary's wife and daughters drank in his words. "God lives. I know that He lives, that Jesus is the Christ and the Redeemer of the world. We are eternal beings."

As each sentence was translated for the audience by the Russian minister, the women removed their handkerchiefs from their heads and waved them like a mother bidding permanent goodbye to her only son. Their heads nodded vigorously as they moaned, "ja, ja, ja!"

As their gnarled hands folded in frevent prayer, it made me think of the ancient Christians about to be thrown to the lions. Most were old women. Old people have no jobs to lose. They can "afford" to go to church. There was a handful of teenagers, one of whom stood beside me. I wished mightily that we could break the language barrier and talk. Here was a youth with the courage to oppose history's most godless dictatorship!

Cynical newspaper correspondents, who had griped about a "command performance" in church with Benson, stood there crying openly.

The Last Believers

These people have what has been described by some bubble-heads as "freedom of religion." It is freedom to live out their last few years without being shot in the back of the neck; freedom to go on existing in a living hell under a forced choice between God and their own families.

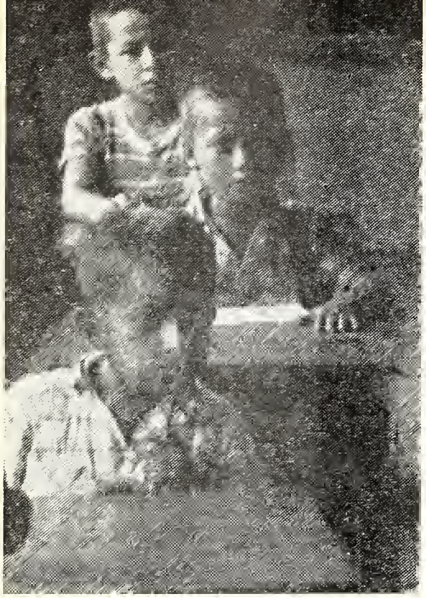
These old souls live by faith alone, unlike the Communist high priests who are backed by the all-powerful state and the firing squad.

The Communist plan is that when these "last believers" die off, religion will die with them. What the atheists don't know is that God can't be stamped out either by legislated atheism or firing squad. This Methodist back-slider, who occasionally grumbles about having to go to church, stood crying unashamedly, throat lumped, and chills running from spine to toes. It was the most heartrending and most inspiring scene I have ever witnessed.

As we filed out they sang with all their hearts, "God Be With You Till We Meet Again." And all knew we never would—on this earth. We also knew that some day, somehow, the greatest force in the world, love of God, will triumph over this organized religion of hate.

With heavy hearts we left to rejoin the smug guides who took us to the church but refused to go in.

Farm and Ranch Magazine
Nashville, Tennessee



LAST summer I was sent by the Board of Missions to Neuland Colony to work in the *Zentralschule.* I arrived in time to begin working at the beginning of June.

At present, because of fairly low enrollment and a teacher shortage, we have only two classes in the school, alternating grades eight and ten, and seven and nine.

My work is in the fields of mathematics and science. Besides this there are opportunities for work in the church.

For the summer holidays, which begin early in November, three teachers from Neuland—Anna Isaac, Lise Dyck, and I—went to Encarnacion in southern Paraguay to teach DVBS to children of German descent. This work was under the mission at Camby-reta, a joint undertaking of the Board of Missions and the churches of Paraguay.

We began our school on November 23 and continued until Christmas. Using the German translation of the Herald Press vacation Bible school materials, we taught the children stories of the Bible and practiced reading and writing. The parents appreciate the chance to have their children learn some more German. Then we also prepared a Christmas program which ended our course.

This year, because of unrest in South Paraguay, none of us were able to hold our Christmas program. But the Bible schools were well attended. We know that it is not time or place that makes Christmas, but the fact that Christ came to save us.

The work of the mission is among people of German descent. Most of them belong to the Lutheran church, but the pastor in the area is so overloaded with work that they have only one service every two months. Few of these people know Christ as their personal Savior. In fact, many are engaged in practices which hinder the work of the gospel. Here, too, the Catholic church is making inroads. Those for whom religion means little see material advantages in belonging to it.

This work needs your prayer support. Encouraging results have been noted, and we know that the Lord will continue to bless.

—B. Theodore Friesen

Paraguay's Widening Horizon

MORE THAN eighteen years have passed since I first came to this part of the Chaco. At that time the hospital was a solitary building at the very edge of the bush. Indians still had their heathen dances and killed their babies to keep breast milk for their dogs. Paraguayan Mennonites were glad to have a thatched roof and crude wooden shutter for rough window frames.

The ox was just giving way to the horse, and milk cows had thin long horns. There still was not time to learn or teach the Spanish language, hence little opportunity to contact the Paraguayan or to confront them with a positive spiritual witness.

Today the darkness of the bush, of the hearts of the Indians, of crude houses, of little Spanish knowledge, have all been exposed to the light of advancement, giving a much wider horizon. The same hospital is a modern complex of buildings surrounded by homes and gardens, with the bush pushed back almost out of sight. Now there are four doctors in the Chaco instead of one, each with facilities for his work.

Christian voluntary service was looked at askance in 1952. The thought of alternative service was forbidden and could not be expressed openly. Today Christian service for young people is organized in mental hospitals, the tuberculosis sanitorium, Salvation Army children's home, and the leprosy mission. Five large churches have been built for the Indians in the Chaco and a school has been started for Paraguayan children.

We have been in the three Mennonite colonies in the Chaco reporting what our combined efforts have done in the past, the present situation as it exists and the opportunities for the future in the leprosy mission at Kilometer 81. We find great enthusiasm for the Lord's service. One is especially encouraged by the Christian awakening among the Old Colony Mennonites from Canada. The Lord is working mightily in their midst. They are aware of their opportunities and responsibilities. They all share their earthly possessions. However, our expansion needs cost more than our South American brethren can pay. We need your support to give light to the widening horizon in Paraguay. —John R. Schmidt

second of two parts

A New Look at
Missions in Africa

William H. Crane

A LOT HAS BEEN said in recent years about the church in Africa: on the one hand, deploring her organic weaknesses, the scarcity of capable or trained leaders, her legalistic tendencies, her tendency to compromise with the culture. On the other hand, missionary speakers, in presenting the challenge of the church situation in Africa to American audiences, have a habit of making exaggerated claims for the church in Africa.

Promotion of the world mission of the church in one particular denomination has seemed to demand that we present a "success story" to the home church. It is believed that church people will not give to missions unless they are given some guarantee that their investment is worthwhile and that it is safe. Because of this, there is the temptation for us to tell what we think they want to hear—that while there is a general social disintegration in Africa, all is well with the church because she stands as an island of hope, unaffected by the sea of despair and social disintegration.

I don't think it is necessary to belabor the point that the church is very definitely involved in every manifestation of the revolution in Africa, whether we are sufficiently aware of that involvement or not. Some of the thorniest problems facing the church are growing out of this involvement: the breakdown of old cultural values, the instability of African marriage and family life, the corrosive effects of materialism and individualism on the traditional life-in-community.

The Meaning Reaches Out

If the church is to play an effective part in instructing the revolution in Africa, she must be helped to arrive at a full consciousness of the truth that she is the Body of Christ in Africa, every bit as much as a church as the church in North America or Europe. Any sense of inferiority, growing out of a paternalistic attitude manifested by the mission society to whom she is indebted for the gospel, will only serve to destroy this self-consciousness.

The church in Africa cannot speak the word of God with authority, conviction, and effectiveness to the revolution as long as she thinks of herself only as half-a-church, dependent upon the American church. For this reason, paternalism of every sort must go.

A Converted Definition

We can no longer be content with the old-fashioned definitions of an autonomous church by which a congregation was conceived to be the church only when it became completely self-supporting, self-governing, and self-propagating. Important as are these considerations for the church's life, the church is the church where "two or three are gathered together" and where the Spirit of Christ is operative in the gathered group. The church's effective witness to the reconciling love of God in Christ should be our primary concern today in the mission entrusted to us.

To deepen this self-consciousness of the Christian fellowship that the church members are the Body of Christ in the local community, we in Luluabourg are putting emphasis upon the church as the "New Tribe." Because of a resurgence of tribalism with several major tribal groups asserting their claims for the people's loyalties, this emphasis upon the church as the "New Tribe" is of critical importance.

New Depth for Old Words

The clan and the larger tribal group are so important to the African. Furthermore, the tribal chief, in the old African order, fulfilled the role of high priest in the worship of the ancestors, which was the heart of tribal religion. The church as the New Tribe calls forth the allegiance of all tribes to Jesus Christ as the "Great New Chief" of the New Tribe.

Obedience to Christ as Lord of all life is drawn together into one meaningful movement. Furthermore, He is the mediating personality by which men of all races and conditions of life are drawn into one Holy Commonwealth, the New Tribe of the Church.

Emphasis is not put upon the law, or on a set of rules by which the life of the tribe is ordered. Emphasis is put on a series of covenants by which the loyalty of individual members of the tribe and that of the whole tribe is engaged, as they freely indicate their intention of serving the Great New Chief.

This concept is thoroughly biblical and at the same time it is peculiarly African. The New Testament church was also a fellowship of Christians who had been called out from a world of unbelief to faith in Jesus Christ as Lord. Togetherness was not just a horizontal dimension of fellowship, as it is in so many of our churches in America today. It was a quality of life because Christ was Lord. And so must it be in Africa, for the hurt has gone too deep for men to be reconciled on any superficial level.

A Path of Action

What does all of this have to do with us who are called to participate in this "ministry of reconciliation"?

The injunction to change our attitude comes not only from the

Congoese burgomaster, mentioned last week, but also from our Lord Jesus Christ. Few of us consciously want to be proud; few of us consciously want to control other people. These things are just a part of our sinful nature. They condition the kind of work that we do, the kind of institutions that we build, and the kind of people that we are.

Is our Chrisitan faith like a hothouse plant that is made beautiful by sun and water but is destroyed by fire?

In Africa we have periodic veldt fires in the dry season. There is a particularly resistent type of tree which the Africans call "the tree of life" (mutschi wa muoyo). It is scorched as the fires pass over it, but lives on because its roots are deep down where the moisture is.

Is our church's missionary faith like that "tree of life" or will it be destroyed because we insist on maintaining missionary policies that were good for their day, but do not conform either to the realities of today or to the new demands of obedience which the Lord of history lays upon us?

Beyond Nationality

It would be disastrous if all that we did in Africa were to transfer all responsibility to the African church, detach ourselves, and say, "It's all yours. You take it from here, because it's your church. We'll come help you if you need help." That is a basic denial of the nature of the church. We missionaries are built into this church just as much as are the Africans, and to withdraw from it at the point when we conceive that it has reached maturity is to affirm our prior loyalty to our national church rather than to the church of Jesus Christ which transcends all nationality. If the Spirit of God is truly present, then our presence as missionaries—exercising our charismatic missionary vocation—can become the means by which the New Tribe can also become a missionary society, a fellowship of faith which exists for the sole purpose of witness.

the reader says

Words for Parents

Dear Editor:

I would like to express my sincere appreciation for the article, "It's Your Turn, Parents," in the Feb. 2 issue of *The Mennonite*. Parents should not only read it, but take action.

I am inclined to think that the key to the whole problem is in the question which was stated as follows: "Could it be that our parents do not have the equipment of spiritual knowledge and conviction, not the personal experience with Christ which is necessary for this training program?"

We cannot transmit to our children that which we do not have. There seems to be a lack of concern. We are not only in the world, we have become of the world.

Home life is a thing of the past. What is this restlessness on the part of the parents? Many are on the go day and night, never giving a thought to the harm they are doing to themselves and their families. It is almost as if they are afraid to spend some time alone, afraid to sit and think, afraid to face facts.

It is indeed a sad situation when we have come to the place where we expect the schools and churches to do what we have failed to do at home.

May we as parents gladly accept the challenge to "take our turn."

Mrs. Dan H. Schrag
Moundridge, Kansas

Dear Editor:

I am writing concerning the article "It's Your Turn, Parents." This is an excellent message and sorely needed in our American homes. I herewith express my appreciation for printing it.

Peter Peters
Sweet Home, Oregon

Weighed in the Balance

Dear Editor:

For the past half year as I have read your weekly journal I have been continually impressed and delighted at the high standard of photographs and art work that you have used in *The Mennonite*. As I have continually compared your publication with other denominational weeklies, I cannot think of one that comes even close to the consistent use of good art work.

Gordon H. Stromberg
Art Editor of *His* magazine.

bookmarks

THE SECRETS OF ANSWERED PRAYER by Cyril H. Powell; 192 pp. $3.00; Thomas Y. Crowell Co., New York.

Here is a book that sets out to answer in a very practical way what the secrets of prayer are. Dr. Powell establishes our faith in prayer by building his book on the basis of personal experiences of twenty outstanding individuals, such as: Frank Laubach, C. F. Andrews, Thomas Kelly, E. Stanley Jones, Alex Carrol, Glenn Clark, Billy Graham, Muriel Lester, Leslie Weatherhead, and others.

This book deserves a place on your bookshelf. It is a fine devotional classic, very good for personal devotions, and especially for group study. It is the kind in which you will mark phrases, underscore lines, and turn down pages.

The various chapters will meet the need of your personal life and living, as well as give a feeling of sharing. It is a reverent book which puts the emphasis of the values of life where they belong.

As Bishop Cushman says: "It is much needed in this hour when the need for mature Christians is increasing."

Special attention might be called to such chapters as: "Exploring the Power of Prayer," "Prayer and Surrender," "The Depths of Our Nature," "The Curative Power of Prayer," and "Prayer for Guidance."

The many practical examples of faith strengthen all who read and reread its pages.

Tribute To A Great Man

Hilda Ediger Voth

"Guy Heap-of-Birds died:" That was the telephone message. No, he was not a relative—he was an Indian and I am white—but that did not make the shock any less. I felt very much as though a close relative and friend had passed away.

After attending the funeral in my home church near Clinton, Oklahoma, Mother and I returned to Kansas and resumed our well regulated daily lives. But somehow my thoughts return so often to my childhood on the mission station.

The Heap-of-Birds family is a church going family. Mother tells me Guy's parents, Alfrich Heap-of-Birds and Soar Woman, were Christians even when she and Dad arrived in Oklahoma as missionaries in 1907. At that time Guy was a child of four years, so he was one of very few Indians his age who was brought up in a Christian home.

Guy's father was the interpreter in our church until his death. His mother, who spoke no English, possessed a peculiar loyalty, not only to her new found faith but to her minister, the missionary, as well. Upon one occasion where a meal was involved she heard unkind remarks against the minister. She gathered up her dishes, called her children together, and said before going home, "I don't care to stay where my minister is being shamed."

Guy was the age of my oldest brother. It was not at all uncommon to see him playing "catch" with my three brothers. Both he and his brother John were in our home so often that we took them for granted. The parents neglected sending the children to school regularly, for that was not "Indian way." I am sure the boys regretted this later, for their education was certainly limited. Guy attended the government boarding school at Colony only a few years. He enjoyed reading, however, and was to some extent self-educated.

Even as a young man, Guy was not often in trouble; he shunned fights, brawls, drinking parties, and other vices. Although he often picked cotton with rough crowds he did not join in with their loose talk.

In 1926 Dad needed an interpreter and Guy seemed the likely one if he could overcome his extreme shyness. I can see him in my mind, standing and perspiring behind the pulpit with Dad, groping for the correct Cheyenne words to translate the sermon. Soon he became bolder for he was eager to tell of his Lord and Savior whom he had accepted some years before.

Guy married Alice Red Bird, a non-Christian girl with a lovely personality. She soon joined him in his faith, was baptized, and was just as regular in church attendance as the rest of the Heap-of-Birds family. The young couple established a family altar and kept it. Alice was in our home a great deal, always willing to take suggestions from Mother, especially where the family was concerned. Their three children, Charles, Dorothy, and Edgar were "swell kids," and often played with my sister and younger brothers.

Of Guy it can be said he grew in wisdom and in stature. On Dad's Sundays at one of the other mission churches he took charge of the services in our church. The first time he was in charge I am sure he was trembling for he said before he led the singing, "Mrs. Ediger play real loud so they can't hear my singing."

When he spoke, he spoke with conviction. He loved his people and wanted desperately that they leave their sins at the foot of the cross. Since his daily living coincided with his sermons he was respected by both Indians and white people. He was indeed a leader!

We Edigers have all left the state of Oklahoma to pursue our various professions. However, we all love to visit the home church whenever possible. We were always so sure of a warm handclasp from Guy as he welcomed us home with a smile. In my finite mind I can visualize his joy in being with Jesus whom he preached these many years. I can imagine too that he and Dad are now continuing the hours of fellowship they began here on earth.

When Guy Heap-of-Birds passed away, one of the missionaries said: "Our Indian mission work must not be buried with the passing of one of God's servants. A new challenge needs to come to us of the unfinished task before us and of the need of young Indian Christians to dedicate themselves to God's service for a yet greater work ahead."

Guy Heap-of-Birds was born on March 16, 1900, and died September 30, 1959. The funeral took place October 3, in the Clinton Indian Church.

Guy Heap-of-Birds was a life-long resident of the Clinton community and served as assistant pastor in the Mennonite Indian Church for twenty-nine years.

On February 17, 1918, he was baptized by J. B. Ediger upon his confession of faith in the Lord Jesus Christ.

His death is not only a loss to the family, but also to the church and to the community. He gave himself in unselfish Christian service. He was always ready to help and to comfort by his visits, prayers, and messages.

As a parting prayer for his loved ones, Guy prayed that they would not fall by the way like some others had done, but that they would continue to live the Christian life. He prayed (in Cheyenne) for his family, relatives, and for all of the Indian people.

To and From a Pastor

MR. SMITH'S CONCERN

DEAR Pastor,

Joe has been sharing your letters with me. I have felt they were helpful to him. However, when he showed me your letter on recreation (Jan. 20, 1960, *The Mennonite*) I felt I'd better write you myself. My main concern is the way you answered the question of cards. I know a Christian family that allowed playing cards at home, but they began to play it almost all the time, and then to have more "fun" they even began to gamble there!

It is regarded by many that if playing cards is allowed by church people, they have to bear the responsibility of some of their young people eventually turning into gamblers and other associated degraded forms of living. This, in other words, would be leading some of our young people to hell.

I don't want you to feel that I am overly critical because I am glad for your efforts to help our young people. But I do feel that we need to teach our children high Christian standards, and help them to practice real nonconformity to the world as enjoined by Paul (Rom. 12:1, 1 Thess. 5:22). Finally, I'm sure you realize as well as I that sometimes we must abstain from certain things in order that we do not cause others to stumble.

John Smith
(Joe's dad)

DEAR Mr. Smith,

I certainly appreciate your letter to me. I'm glad you felt free to share your concerns over my letter on recreation. I'll try to clear up some misunderstandings.

You realize, of course, that I felt Joe's questions were too numerous to answer in detail all at once. So I merely tried to lay down some principles by which he could make up his own mind on these issues. I was not trying to discuss each form of recreation in a thorough way. All that I wrote was in the context of his striving to live by the Scriptures as a Christian, upholding the standards for life set forth there. It may be that the illustrations I used to illuminate the guides were confusing, because I was not able to discuss them adequately.

If you reread the letter you'll notice that the general point I was trying to make was that, in most cases, forms of recreation are not bad in themselves. But our use or abuse of them makes them remain clean and wholesome or makes them degrading. Look at Romans 14:14. Although Paul is not talking about recreation I feel the same principle applies here.

Now take playing cards again (and note that I am using this as an illustration, but these principles could apply to other forms of recreation as well). We generally hold that Old Maid, Authors, or Rook are O.K. to play, but that Pinochle, Poker, or Bridge are not. Yet if one wanted to gamble he could do it well with Old Maid or Rook or even in Bible card games, although it is usually not associated with those games! Or, if a person had no desire to gamble, he could play Pinochle all his life to no ill effect.

So rather than take away every form of recreation that might be abused by those who don't care about living up to Christian standards (and this could mean all forms of recreation!), we should try to help our young people mature so that they can responsibly make their own decisions as to what is right and wrong for them. This way they can avoid pitfalls themselves.

There's no getting around it: if our young people want to sin, they'll sin. If they don't want to, they will find ways to avoid it. We can't keep them from sinning just by taking certain things away from them. Evil is then likely to come out in some other form — maybe in the form of Pharisaism or hypocrisy—and these things are worse. We can very easily bring these upon our young people by emphasizing too much that one is a Christian merely whenever he does or doesn't do certain things.

The form of recreation in most cases does not make a person a sinner. The person makes the form sinful. Right use of the form can make it constructively useful to the individual.

Let me speak now to your point of nonconformity. I share your concern very much. As Christians we must display a way or quality of life that is different from the world. But I don't think we achieve this simply by doing different things from what the world does.

Nonconformity is bigger than actions themselves. Rather, actions are an outcome of a renewed spirit. Nonconformity includes the display of love, and concern for others in everything, with an accompanying giving up of selfish interests. In Romans 12:2 Paul tells us that nonconformity is expressed in a transformation brought about in the "renewing of the mind." This is a much more comprehensive thing than individual actions or forms of recreation. So, for example, a Christian drives a car differently from another person because he applies Christian qualities of considerateness to his driving habits. He does not shout and grumble every time someone else makes an error, but is "patient and kind." He is a nonconformist, even though he is doing the same thing that the world does, that is, driving.

Applying this to recreation the Christian plays for fun, for relaxaiton, for refreshment, not to make money; he doesn't cheat; he doesn't do it into all hours of the night; he doesn't play when he should be attending to matters of business or his family; he exercises self-control. His playing is wholesome for him. If you are thinking of card playing as an example, compare this with the compulsive player or the gambler and you have a good example of nonconformity.

Now let me deal with your last concern. We must always be on guard lest we cause a brother to stumble. But as I understand Paul (2 Cor. 8 and Romans 14) he is speaking about the effect of our actions on others in the brotherhood. He is dealing with the problem of eating meat that had been offered to idols. He felt it was all right for himself, but didn't want to offend those who did not have the insight into the matter that he did.

I think it fair to assume, that along with abstaining, he tried to help them to more mature understanding of the problem, thereby eventually getting to the place where his eating the food would no longer be an offense. In other words, we need to at times make concessions to other weaknesses, but at the same time be energetic in trying to strengthen them.

I'm sure you understand that if we would abstain from doing everything that would cause any brother to stumble we would not find anything to do. To show you how absurd it could get, I may see paperback books in my "brother's" library. They might all be serious Christian books. I may think, however, that since he has paperbacks, I can too. So I buy them, but without discretion, and end up with some trashy ones. Should he stop reading paperbacks or hide them away? Or should he help me see a standard for selection?

Let this then be our guide on this matter: Always, in all our actions, be sensitive to our brother's needs. Sometimes it may mean that we will refrain from an action. At other times it may mean that we will help him to come to more mature ways. I don't think that we can make flat, across-the-board rules that require us always to abstain from anything that might in some way cause offense.

If our lives are "transformed" and if we, by a superior quality of life, demonstrate to others that we serve Christ as Lord of our lives, we shall not very easily be an offense to our brothers by a single action. Rather, they will be inspired to become more like us, and the Christ whom we serve.

Your Pastor

Fourteen Hours of Meeting

WOULD you like to know what eight people talked about for fourteen hours? The occasion: meeting of the Young People's Union cabinet Feb. 12, 13. The place: Elkhart, Ind. Present (left to right on the picture): Duane Friesen, Milton Harder, Ralph Shelly, Jacob Friesen, Nancy Wismer, Bill Block, Muriel Thiessen, Marvin Zehr. Absent: Peter Letkeman.

Our next Young People's Union retreat will focus on local leadership training and will take place in summer, 1961. The location (one of the retreat grounds) will depend on where the YPU council decides to meet the following autumn.

Youth activities at the Mennonite World Conference, in the summer of 1962, will take shape within the context of the program planned for the entire group. Possibilities include special housing for young people who attend, planned fellowship after evening sessions, youth-oriented Bible study.

Editor for the 1961 Prayer Calendar is Duane Friesen, new Faith and Life Area chairman.

Definite plans were made to have the Faith and Life Area Manual ready for distribution by the time the YPU council meets next fall. This manual written by Frank Epp, completes the set of four produced by the YPU for youth groups and leaders.

How do you translate an emphasis on evangelism from a goal on paper to reality? The YPU will be channeling efforts through publications, area rallies and workshops, and the 1961 retreat.

SUMMER 1960

Two teen-age work camps will be sponsored by the Board of Christian Service this summer. They will operate for three weeks at Camp Friedenswald in Michigan the early part of June, and at Canadian Mennonite Bible College, Winnipeg, Manitoba, in July or August.

Twenty young people served in the work camp at Mennonite Biblical Seminary, Elkhart, Indiana, last summer. The previous year, a teen-age camp was held in Idaho.

Young people may write to the Board of Christian Service, 722 Main Street, Newton, Kan.

Would you like to spend part of your summer in Oklahoma? Here is someone who did:

"I thought the best part of teaching Bible school in Oklahoma last summer was the chance to give instead of always receiving all the time. I think everyone should have the experience of being a VSer."

—Margaret Enns
Inman, Kansas

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

MENNONITE FOLK FESTIVAL

"We Are Pilgrims," a historical pageant depicting scenes from over four hundred years of Mennonite history, will be the featured program event at the Mennonite Folk Festival at Bethel College, North Newton, March 11-12. The pageant will be given both evenings in Memorial Hall, beginning at 8:00 p.m.

Pastries, representing different cultural backgrounds of the Mennonites in this area, will be served both days, from 10 in the morning until 3:30 in the afternoon. There will also be demonstrations of spinning, weaving, quilting, stenciling, and crocheting.

Visitors are invited to bring along antiques and pioneer items for display.

BOOKS SENT TO VIETNAM

The International Relations Club of Bluffton College shipped 373 pounds of both new and used books to American Friends of Vietnam, Inc., in New York City on Feb. 15. From there they will be sent to the University of Hue Library in Vietnam, 30 miles from the Communist border.

Lorin Rediger, head of the shipping department of Triplett Electrical Instrument Company in Bluffton, supervised the packing of the books and shipping to New York by truck.

Eileen Schultz, South Bend, Ind., and Robert Suter, Canfield, Ohio, were co-chairman of the book drive which was begun at Thanksgiving. Proceeds of a cookie sale held in November were used to pay shipping charges.

STUDENT, FACULTY DISCUSSIONS

The Exodus, a best seller by Leon Uris, was the topic of recent discussions by the Bluffton College faculty and students.

For the faculty discussion the following persons pointed out implications in *The Exodus* as related to their respective fields: Robert Kreider, historical significance; Howard Raid, economic implications; Irwin Bauman, sociological values; Ada Lapp, educational teachings; L. L. Ramseyer, psychological techniques; Naomi Brenneman, literary evaluation; Paul Shelly, ethical quality; and William Keeney, theological assumptions underlying the book. A general discussion was led by Ed. G. Kaufman.

The student discussion was open to all students who had read the book.

HOSPITAL VISITATION BY CMBC STUDENTS

Opportunities to serve in the name of Christ are numerous. Among these is the hospital visitation being carried out by the students of CMBC. Marina Dyck, a third year student, is in charge of a group which visits the Princess Elizabeth Hospital once each week. Personal workers visit the patients and seek to bring them much-needed comfort, while a group sings hymns in the corridors. A mixed octet and a girls' trio have served in this capacity.

Feb. 14 the octet had the joy of serving also at "Bethania," a home for the aged and infirm. Arthur Driedger, a student at CMBC, brought a brief message.

31 MINISTERS REGISTER FOR TWO-WEEK COURSES

The second annual two-week ministers' courses are now in progress at CMBC with 31 ministers from across Canada registered. The classes being taught this year include: First Peter, Homiletics, Jeremiah, Church History, Hymnology, and Family Counseling.

PLAY PRESENTED AT BETHEL

George Bernard Shaw's "Arms and the Man," under the direction of Helen Voth, was presented in Memorial Hall February 19 and 20.

The play, a three-act satire on war and the professional fighting man, is bubbling with humor, while behind it lies Shaw's serious purpose of stripping away the "glamour" of war.

Helen Voth is a senior at Bethel College. The daughter of Mr. and Mrs. William C. Voth of Newton, Kan., she has played a prominent role in a number of recent major dramatic productions at Bethel College.

our churches

PASTOR AND WIFE HONORED

West Swamp, Quakertown, Pa.: The members of the ladies' Bible class, with their husbands, presented Pastor and Mrs. Rosenberger with a live Christmas tree decorated with thirty-six silver dollars, on the occasion of their 36th wedding anniversary. Christmas offerings amounting to $89.00 were sent to the Arthur Keisers to be used in buying food for needy families in Colombia. The youth fellowship spent an evening preparing some beautiful Christmas manger scenes for the residents of the Home for the Aged at Frederick. The Never Idle Class presented boxes of candy to the residents of the Frederick Home. The senior choir is preparing a cantata for Easter. Our white gift offerings this year were for our missionaries (Harvey and Ella Bauman, Kenneth and Mary Bauman, Albert and Katherine Bauman, Arthur and Helen Keiser, and Huldah Myers) and for the following projects and institutions: Men-O-Lan, Eastern District Revolving Fund, surplus food for relief, Mennonite Biblical Seminary, and Bluffton College. Two deaths occurred in our church during Dec.: Viola Weiss and Edward Angstadt. Jan. 11 the annual dinner meeting of pastors and peace and service representatives was held at our church, with J. Winfield Fretz as speaker (see Feb. 16 issue of *The Mennonite*). Harold Rosenberger was installed as our newly elected deacon. Our congregation and all auxiliaries have made plans for the new year and we pray God's richest blessings on all that is according to His will.—Laura Rosenberger

STUCKY IS SPECIAL SPEAKER FOR MISSIONARY CONFERENCE

Grace Church, Lansdale, Pa.: A missionary conference was held in our church Dec. 11-12 with Gerald Stucky, missionary to Colombia, as speaker. Dec. 12 a dinner was given for the Spanish speaking folk who hold services each Sunday morning in our church basement. A daughter, Lisa Marlene, was born to Pastor and Mrs. Howard Habegger on Nov. 22. The first Sunday evening of each month is known as "Missionary Night." Recent speakers at these services have been Thomas Cosmades, a native of Istanbul, Turkey, and missionary candidate to East Pakistan; Henry Paul Yoder, missionary to Cuba; Bill Chegwin, who conducts the Spanish service each Sunday; and Walter Branning, a senior student at Berean Bible School in Allentown, showing pictures of his visit to the mission fields of Venezuela and Colombia las summer. Our pastor recently presented three Sunday evening sermons on problems that perplex

Christians—to correct error, stimulate thought, and strengthen faith. On Wednesday evenings we have begun meeting in small prayer cell groups, divided according to the various age levels. The men's quartet from Bluffton College presented a special program of music on Dec. 30. Our members gave $4559.64 for the annual stewardship thank offering to reduce the debt of our church building. At a special congregational meeting we voted to adopt a new budget completely supporting the four missionaries who have gone out to the mission field from this church. A hundred and eighty attended our annual father-son banquet, sponsored by the men's brotherhood, for which Kenneth Mast was the speaker. At the beginning of 1959 the brotherhood undertook a project to provide a car for David and Marion Whitermore, our missionaries in Trinidad. Through the co-operation and giving of the various organizations, their goal of $1,000.00 has now been met. Dec. 27 the junior choir presented a Christmas cantata. — Mrs. Marion G. Schlegel

VERNON SPRUNGERS VISIT

Eicher Emmanuel Church, Wayland, Iowa: A series of meetings were held in Sept. with Vernon Sprunger as speaker. The annual mission festival was held Sept. 27 with Mrs. Vernon Sprunger as the afternoon speaker. Harry Yoder spoke the morning of the same day in behalf of the Bluffton College expansion program. Nov. 19 several of our members helped butcher and process several hogs which were donated for the MCC relief program. A total of 1828 cans were filled with meat and lard. Nov. 29 J. E. Hartzler gave an illustrated lecture on "Russia — 5,000 Miles Overland." Several of our members attended a workshop for SS teachers held at the Donnellson Church in Dec. On Christmas Eve the children brought toys which were sent to the Tennessee Bible Mission. Dec. 29 the girls' Gospel Team quartet from Bluffton College brought us a worship service. A Billy Graham film, "The Heart Is a Rebel," was shown at the Wayland High School gym on Jan. 21.—Mrs. Robert Freyenberger

1959 SUMMARY

First Church, Geary, Okla.: During the past year a girl was born to Mr. and Mrs. Robert Leck and a boy to Mr. and Mrs. Dan Dalke. We lost two members by letter and one by death. Harve Amstutz, 73, went to be with the Lord on July 1, 1959. He had been a member of the church since 1902. Pastor Henry Hege has been very faithful in the pulpit. During the year we joined with several other churches for union meetings with the various churches. The Missionary Aid Society has kept busy making and knotting comforts for relief. Mr. and Mrs. Val Krehbiel represented the church at the sessions of the General Conference last summer, later giving a report on the activities. In Nov. we joined with the other local churches for a union thanksgiving service. In Nov. a harvest festival was held, at which time P. K. Regier gave an interesting report on his trip to South America. On Christmas Eve a fine program was given by the children, and all took part in a white Christmas and candlelight service.

DISCIPLESHIP MESSAGES

Topeka Church, Topeka, Ind.: The young people met recently with Peter and Judy Stucky, children of the Missionary Gerald Stuckys, and were told of life in Colombia, S. A. William Klassen, from the seminary in Elkhart, delivered a series of messages on discipleship, Nov. 22-26. The closing service was a union thanksgiving service of all the Topeka churches. The Good Fellowship Class was in charge of family night on Dec. 6. John Jay Hostetler, teacher in Topeka schools, was speaker. O. J. Yoder was in charge of a New Year's program on Jan. 3. Dwight Yoder was leader for the men's program Jan. 10. Pastor Roy Henry led a program on great men of the Bible on Jan. 17. Robert Lambright showed films of his Pax experiences in Europe. Recent births were a daughter, Christine Louise, Dec. 10, to Mr. and Mrs. John Yoder; a daughter, Carrie Maxine, Jan. 20, to Mr. and Mrs. Gary Yoder.

CHURCH STUDIES ROMANS

Burrton Church, Burrton, Kan.: Our church sponsored a hymn-sing the eve of Dec. 6, led by Sara Ann Claassen. Melvin D. Landis of Hesston brought the morning message on Dec. 27. Mrs. Mary Toews, a former missionary to the Belgian Congo, gave an illustrated lecture Jan. 31. The young people of our church and the young married SS class had a joint social on Feb. 7. Pastor Gideon Yoder showed slides of Palestine. Meat canning for relief took place at Hesston Feb. 12. Our congregation is having a Bible study of the book of Romans.—Mrs. Pete Klassen

MISSION SOCIETY ORGANIZES

Immanuel Church, Downey, Cal.: For the year 1960 we are all making a special effort to memorize Scripture verses, listed each Sun. in the church bulletin. Pastor Albert H. Epp was in Salem, Oregon, to attend the meetings of the Home Missions Committee and the Annual Ministers' Conf. Jan. 7 was the first meeting of the new Women's Missionary Society. The new officers are looking forward for rich blessings this coming year. MCC dept. chm., Mrs. Jessie Cooprider; bandage and quilt chm., Mrs. Hilda Unrau; quilting chm., Mrs. Kathryn Fast; cutting chm., Mrs. Mabel Klopfenstein; lunch chm., Mrs. Art Regehr; pres., Mrs. Kathryn Lepp; sec., Mrs. Mabel Klopfenstein; devotions, Mrs. Preheim. Our new youth director is Joe Agee, Jr. The young people enjoyed a two day winter retreat in the foothills over the New Year holiday. Jan. 10 they had charge of the evening program. The speaker was Larry Graber of Salem, Oregon, recently returned Paxman from Congo. Jan. 17 the young people gave an exchange program for the City Terrace M. B. Church. Feb. 28, after a dinner at the home of the youth director the young people will attend a concert of the Biola Chorale at the new Biola College campus. An outstanding junior meeting in Jan. was a Junior Talent Night.—Mrs. Karl Quenzer

PROJECT IS SUCCESSFUL FOR CHURCH ADDITION

Butterfield Church, Butterfield, Minn.: The eve of Jan. 13 we joined the North Church for the showing of the youth film, "Teen Age Rock." This picture shows the social, moral, and spiritual conditions in the average American high school, and also gives a valuable solution. The past season our congregation carried out a corn-raising project to raise funds for an addition to our church. The church realized an approximate net profit of $1,100. Jan. 24 a couples' group met for the first time to organize and make plans for the coming year. Pastor Peter Tschetter is giving us some very timely and informative studies on the teachings of Jehovah's Witnesses, who recently had a conference in our area. Two of our senior members are receiving care at the Eventide Home at Mountain Lake: Mrs. Katie Keil and Rudolph Linscheid.—Mrs. Henry Hunstad

J. J. ESAU HOLDS SERVICES

Inman Church, Inman, Kan.: J. J. Esau, our Conference evangelist from Mountain Lake, was with us Jan. 10-17. The deeply spiritual biblical messages were given with clarity and wrought from a heart of deep convictions and compassions. Children as well as young and old feasted on God's word and were strengthened through the ministry in word and song. An all-German service was sponsored by the Women's Mission Society, at which time Brother Esau brought the message. The annual YPU banquet was sponsored by our young people on New Year's Day. Five Conf. churches in this area were included. The theme of the banquet was "The Sea of Fellowship," with Fremont Regier as guest speaker, and Larry Buller as master of ceremonies. Jan. 16 Rachel Ann was born to Mr. and Mrs. Jonathan Carlson.

NORMAN BERGEN INSTALLED AS NEW PASTOR

Country Church, Monroe, Wash.: Nov. 1 the installation and ordination of the new pastor, Norman Bergen, took place. During the morning service Mr. and Mrs. Bergen were received into membership, and Holy Communion was observed with P. D. Unruh, Colfax, in charge. In the afternoon program Lester Janzen, Ritzville, officiated at the installation service and also gave the charge to the pastor. George Kopper, Monroe, gave the charge to the congregation, and Brother Unruh performed the act of ordination. A Christmas candlelight vesper program was presented by the choir on the Sunday before Christmas. The choir, under the leadership of the pastor, is now rehearsing an Easter cantata. Darrell Allen, first child of Dale and Geraldine Madill, was born Nov. 29. Diana Zerger and Reuben Johnson were married in the church on Dec. 20. The young people meet after the evening service every other Sunday. On Jan. 31 they participated in a singspiration sponsored by the Ministerial Association of Monroe. The children of the Sunday school were entertained at the parsonage on the afternoon of Jan. 31.

ENCYCLOPEDIA PRESENTED

Lorraine Ave. Church, Wichita, Kan.: The Board of Education of the Lorraine Avenue Mennonite Church has donated to the Wichita City Library a complete set of the new four volume set of *The Mennonite Encyclopedia.* Interesting to note is the fact that Pastor George Stoneback majored in history at Bluffton College at the time that C. Henry Smith, co-editor of the *Encyclopedia* until his death, was at the head of the history department.

SUNDAY SCHOOL CONVENTION

First Church, Mountain Lake, Minn.: Our midweek Bible class has finished the book, *Studies in Church Discipline.* A new catechism class was started Jan. 3 with twenty-five enrolled. Both the clothing drive in Nov. and the meat canning in Dec. were very successful. We are raising money to buy a new mimeograph machine for the church. We are now putting the envelope system in use for our church offerings. On Feb. 4 the members of the Oakleaf Mission Society met for an all-day quilting in the church basement. Thirty-eight large comforters and six small ones were tied. The pastors of the community had pulpit exchange Feb. 14. Erland Waltner conducted a three-day Bible conference here in Jan., with studies in the book of 1 Peter. Our annual Sunday school convention and workshop for teachers began Feb. 14 and ended with a banquet on the following Tuesday. — Mary Bargen

CHURCH OFFICERS ELECTED

Flanagan Church, Flanagan, Ill.: At the annual business meeting of the church, Edward J. Yordy, Jr., was elected chairman of the church council; Mrs. Howard Zehr is the new sec.; and Burdell Roeschley, treas. Recent visitors have been John Purvis in behalf of Bluffton College, Harry Martens for Mennonite Biblical Seminary, and Hugh Sprunger representing Taiwan. Mr. and Mrs. Sam Eigsti celebrated their fiftieth wedding anniversary on Dec. 28. Waldo (Old) Mennonite Church gave an exchange program Jan. 31. At the beginning of the new year Pastor Earl Salzman started a catechetical class with twelve members. Emanuel Ulrich, who served this church for forty years, is in the hospital for observation and surgery.

YOUTH SUNDAY PARTICIPATION

First Church, Sugarcreek, Ohio: Pastor Harold Thieszen attended the Ohio Pastors' Convention in Columbus recently. Young people participated in the morning worship service on Feb. 7. In the evening they joined with the other local churches to observe Interdenominational Youth Sunday. Feb. 11 was a day of relief sewing for all the women of the church. On the evenings of Feb. 15, 22, and 29, a Leadership Training School was held at the United Church of Christ, sponsored by the Ministerial Association. Two of the classes were led by Mrs. Mary Raber and Lester Hostetler, members of our church. Children were welcomed recently into the homes of Mr. and Mrs. Edward Hamsher, Mr. and Mrs. Richard Troyer, Mr. and Mrs. William Warther, Mr. and Mrs. Claude Blauch, and Mr. and Mrs. Gene D. Miller. On Dec. 20, 1959, Patricia Gross and Gary Sprunger, both seniors at Bluffton College, were married in our church. —Mrs. Ernest Gross

BUILDING FUND PROMOTED

Faith Church, Newton, Kan.: During the first week in January Henry Hege, pastor of the First Mennonite Church in Geary, Okla., was our special speaker, bringing us messages on the subject of prayer. Our congregation is now fully organized and we are having regular collections for our building fund, which is gradually rising with the kind help of the neighboring churches. The Mission Workers have had bazaars to promote the fund. We hope to soon have the desired amount to start building. Pastor Howard Nyce is instructing a catechism class of fifteen pupils. James Yoder is directing the men's and ladies' choirs, and was again chosen as superintendent. Jan. 31 we had a booster banquet for which Ernest Bachman, field representative for Bethel College, was the main speaker. Feb. 6 Karl McKim and Elisabeth Classen were united in marriage. We are having midweek prayer and Bible study meetings.—Mrs. F. A. Rutschman

STEWARDSHIP FILM SHOWN

Bergthal Church, Pawnee Rock, Kan.: At the annual business meeting, Dec. 30, Leo Smith was elected as deacon. A stewardship film entitled "Treasures in Heaven" was shown at the CE program on Jan. 10. Mr. Matthews, pastor of the Methodist Church in Pawnee Rock, was guest speaker at the Men's Fellowship meeting Jan. 18. The Clarence Smith family has offered to purchase an electric organ for the church in memory of Mrs. Smith, who passed away Jan. 12 after a short illness. Newly printed program books for the Youth Fellowship have been handed out. The Women's Mission Workers' programs for the first three months of the year are on Africa.—Daisy Rudiger

CHURCH OFFICERS CHOSEN

First Church, Normal, Ill.: Walter Yoder was elected moderator of the church for the coming year at our annual business meeting. Others elected to church offices are: Mrs. Lloyd Combs, sec.; Robert Kaufman, treas.; John H. Miller, deacon; Mrs. Gerald Galloway, deaconess; Russell Hensley, trustee; Leon Schmucker, SS supt.; Earl Sutter, asst. supt. A candlelight consecration service and installation of YPU officers was held Jan. 17. Paul Roth of the Carlock Church was guest speaker. Ida Troyer, our oldest member, celebrated her 92nd birthday Jan. 18. New pews have been installed in the church; new lights have been purchased. A new piano was given the church as a memorial gift. Roy Bucher, pastor of the Metamora Mennonite Church, has been invited to be the speaker at our evangelistic meetings March 6-11. R. L. Hartzler and three other ministers left Jan. 29, for a trip to Africa's Belgian Congo, to confer with American missionaries and leaders of the African church. Erland Waltner was our guest speaker Jan. 31. He showed slides and told of the work of the Mennonite Biblical Seminary. John H. Miller, Hudson, Ill., is now making progress toward recovery after an eye operation. The World Day of Prayer service will be held at our church the evening of March 4. The choir members and their families had a fellowship supper Feb. 3. Jan. 31, in observance of Youth Sunday, the young people conducted the morning worship service. Richard Sommer and Leo Desch were the main speakers. Mr. and Mrs. Allen Ropp are the parents of a son, Jeffrey Lynn, born Dec. 18. Mr. and Mrs. Robert Kauffman are parents of a daughter, Laura Lynn, born Dec. 26. The young people conducted a service at the Home Sweet Home Mission Feb. 7. William Stauffer spoke to us about the Conference Church Extension program on Feb. 8.—Ethel Streid

ARIZONA REPORT

Friedensfeld Church, Turpin, Okla.: Jan. 31 we had a set of 80 slides with the accompanying tape recording telling of our mission work with migrant laborers in Arizona. Feb. 7 we had a Gideon representative in our church. The church gave $50.00 for the work. We elected Mrs. Paul Ediger, Mrs. Vernon Plett, Mrs. Leo Plett for our new program committee. The Meade Bible Academy mixed choir is planning to give a program in our church April 10.—Mrs. Chester Windsor

YOUTH SUNDAY SERVICE

First Church, Bluffton, Ohio: Donald Nestor, senior at Bluffton College, is the assistant to our pastor this year. He brought the morning message on Youth Sunday. Nancy Patterson gave the offertory prayer, Douglas Reichenbach read the Scriptures, and Elizabeth Raid gave the morning prayer. A special mass choir presented the "Stabat Mater" by Rossini on Feb. 28 in our church. The church councils of the five Mennonite churches in this area will meet in Lima for a carry-in supper, with the Lima Mennonite church as host. Plans are progressing for family church night, beginning Mar. 10 and continuing through Apr. 14. New officers for the coming year in SS are supt., Arden Slotter; asst., Harvey Bauman; sec.-treas., Jo Ann Niswander; librarian, Mrs. Wm. McKibben; pianist, Elizabeth Raid; chorister, Mrs. Bruce Shelly. Pastor J. T. Friesen was the annual Bible Week speaker at the Canadian Mennonite Bible College. The catechism class meets with the pastor every Sat. morning at the church. The aim of the study class is to deal directly with the question of understanding the Christian life and the meaning of confessing Christ as Lord and Savior.

into the beyond

Jacob Bergodt of Trenton, Ill., member of the First Mennonite Church of Summerfield, Ill. was born Nov. 19, 1864, at Sippersfeld, Germany, and died Jan. 27, 1960. He was the oldest member of the Summerfield Church and was the last of the original immigrants to Summerfield from Germany.

our conference

continued from back page

WAR, TAXES, STEWARDSHIP

Stewardship "is a fearfully neglected aspect of the Christian gospel in our time." Roy Pearson, dean of Andover Newton Theological School, tells us in the January 1960 issue of *Pulpit Digest* how his conscience was shaken:

"One day, I read that the national budget proposed for 1958 called for expenditures of $71.8 billion and that 'items related to present and past defense' composed 80 per cent of it, 'leaving about $14 billion for all other federal activities from combating floods and narcotic smugglers to minting pennies and keeping up the price of peanuts.' I thought of a man I know who has an income of $10,000 a year, who pays an income tax of $2000, and who gives $300 to the church and various charities. Eighty per cent of his income tax presumably is spent for national defense. That means that $1,600 of his money goes for bombs and bayonets and $300 for preaching and teaching; $1,600 for poison gas and hand grenades and $300 for cancer clinics and mental hospitals; $1,600 for submarines and aircraft carriers and $300 for social workers in the slums and chaplains in the prisons. And then I asked myself, is this simply 'too bad'? Is this just 'a necessary evil'? Is this nothing more than another burden which we have to carry because of Russia's threat to our security? Or could it be that this is sin against the God who put within the reach of man the iron and the steel which, shaped now into swords and spears, was meant instead for pruning hooks and plowshares?"

Lord, what a change within us one short hour
Spent in Thy presence will avail to make;
What heavy burdens from our bosoms take!
What parched ground refreshes as with a shower,
We kneel and all around us seems to lower;
We rise, and all, the distant and the near;
Stands forth in sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee!

—Richard L. Trench

CHOIR DIRECTORS' WORKSHOP

A Junior Choir Directors' Workshop is planned for May 3-4, 1960, to be held at the Bethel College Church, North Newton, Kan. The leadership of Mrs. Ruth Krehbiel Jacobs of Santa Barbara, Calif., has been secured. Mrs. Jacobs is president of the National Choristers' Guild, an organization devoted to the cause of children's choir work in the church. She is a recognized authority and writer in this field and is in great demand as a workshop leader.

This is the first workshop planned in Kansas in co-operation with the guild. Junior choir directors and anyone interested in junior choir work is invited to attend. The program will include actual demonstration rehearsals on lower and upper grade levels, the child voice, study of materials and problems, place of junior choirs in the church's program. Plan to attend!

There will be a small tuition fee. Registration will begin at 1:00 p.m. on May 3 and close May 5 at noon.

This workshop is sponsored by the Mennonite Song Festival Society, the officers of which are David H. Suderman, president; J. Harold Moyer, vice president; Evelyn Voth, secretary; and Novalis Toews, treasurer. For more information write to Evelyn Voth, 28 East 10th St., Hutchinson, Kan.

A CHILD'S GIFT

Missionary to Colombia, Gerald Stucky, on furlough in Berne, Ind., was moved by a contribution of $1.50 given him by a child in Berne with these words: "This is not much money, I know, but it is to help the people in Colombia. I want to be a missionary when I am older, so I want to do all I can to help now. I am sorry it is not more. It is all I have."

our conference

LOTUS TROYER REPORTS FROM BELGIAN CONGO

"Because the church is built upon the foundation of Jesus Christ, we do not fear for its future."

This expression from one of the African pastors seems to sum up the feeling and attitude of the Congo Inland Mission Church as found by the delegation of board members after visiting the Kandala, Kamayala, and Mukedi stations and after meeting with a field administrative committee composed of three missionaries and three Africans.

The exploratory work concerning mission and church integration in CIM was done with a fine spirit of unity and earnest seeking. The plan was approved essentially as first proposed from the field and accepted earlier by the CIM board. A delegation of sixteen missionaries and sixteen Africans met on Feb. 24-26 to take the final steps needed to place the plan into operation.

The sense of urgency is felt here in the surge of the movement for independence. Time may be all too short to give the African the help that the missionary feels he needs to take his proper place as a self-governing and free people. But one recurring expression was summed up by Pastor Kadinda David when he said: "We will not chase the missionary out, whatever happens, because we have learned that the missionary tells us the truth. If there are any bad missionaries, we would like them to return to their homeland. But the desire of the people is to have the missionary stay because we need him to help us. The missionary has much to do to strengthen and establish African leadership."

Pastor Matthew Kazadi strengthened this prevailing thought when he added: "People in general look to the state and company officials to see what they do for the leaders and the people. The people also look to the mission leadership to see what they are doing. In that respect, my words are similar to those of Pastor Kadinda's."

"One of the big jobs of the hour confronting Protestant missions today is to establish theological training with all haste. I hope we are not too late," was the comment of James Bertsche at one point of the discussion at the conference.

A highlight of the stay at Mukedi was the dedication of the new hospital unit on Feb. 11. This was done at a formal ceremony attended by many Africans, Belgians, visiting missionaries, and the American delegation. This hospital will fill a tremendously growing need in the upsurging Congo.

The load being carried by the missionary staff and African church leadership is overwhelming and tremendous to the visiting westerner. Fervent prayers at the throne of God's grace is the need of the hour.

TEACHER TRANSFERRED

Mary Warkentin of Munsen, Alta., who has been teaching in a Paraguay colony for two years, this year is teaching at the leper mission in East Paraguay. She teaches children of the MCC and mission workers at the station known as Kilometer 81. Half of the courses are taught in English and half in German.

ARIZONA MISSIONARY TRAVELS

Glen Habegger, missionary in Eloy, Arizona, is spending several weeks itinerating in Manitoba churches. Mr. and Mrs. Habegger have been in migrant mission work in Arizona for six years. Their home is in Berne, Ind.

Habegger's schedule is as follows: Rosenfeld, Feb. 22; Plum Coulee, 23; Winkler, 24; Morden, 25; Graysville, 26; Homewood and Carman, 28; Kane, 29; Lowe Farm, March 1; Morris, 2; Arnaud, 3; Spencer, 4; Steinbach, March 6.

OKLAHOMA REPORT

Andrew Shelly, executive secretary of the Board of Missions, on his return from mission stations in Oklahoma, reports that "our Oklahoma work has its very bright spots." In spite of reputed slowness of Indians to respond to the gospel, there were reports of a number of converts. At Hammon, Shelly shook the hand of a man who had been converted only six weeks earlier. This person offered the prayer at the evening service.

visual aids for your programs

If You Have Love

Slides with record and script

Shows MCC foreign relief and service

Has been described as "the very best of materials available on the subject."

No rental.

Freewill offering.

Pax in Europe

Slides and script

Added to the Visual Aids Library just last summer.

The story of Pax in action.

No rental.

Freewill offering.

Slides on mental health and Christmas bundles are available from MCC, Akron, Pa.

A Mennonite Disaster Service filmstrip is in the making and will be ready in six weeks.

Write to: Audio Visual Library
720 Main,
Newton, Kansas.

THE MENNONITE

MARCH 8, 1960

ELKHART

GOALS 1959-1962

ONE EVERY MEMBER A DEVOTED DISCIPLE OF JESUS CHRIST TWO EVERY MEMBER GIVING TO THE LORD A PROPORTIONATE SHARE OF HIS INCOME THREE EVERY CONGREGATION CONDUCTING A STUDY OF ITS CHRISTIAN STEWARDSHIP FOUR EVERY CONGREGATION USING THE LIVING FAITH SUNDAY SCHOOL SERIES FIVE EVERY CONGREGATION AND INSTITUTION ADOPTING “A CHRISTIAN DECLARATION ON RACE RELATIONS” SIX AS A CONFERENCE, TAKING POSITIVE STEPS TOWARD A MORE UNITED WITNESS WITH THE WHOLE MENNONITE BROTHERHOOD SEVEN EVERY MEMBER A PART OF THE TOTAL MISSION

in this issue

ARTICLES
BLESSED BE HUMILITY
By Erwin C. Goering 147
PLAN OF WITNESS
By Harris Waltner 148
A BRIDGE OVER BORDERS
By J. W. Fretz 150
A VISION OF THE CHURCH
By Howard Raid 151

DEPARTMENTS
EDITORIALS 146
BOOKMARKS 152
FILM REVIEW 152
MENNONITE YOUTH
Index for Summer Service 153
Projects for 1960 154
Students in Industry 155
OUR SCHOOLS 156
MCC NEWS 157
OUR CHURCHES 159
OUR CONFERENCE 160

CREDITS
Cover, Page 149: Robert W. Regier. Page 153: Fritz Henle from Monkmeyer. Page 156: S. F. Pannabecker. Page 160: Darvin Luginbuhl.

CONTRIBUTORS
Erwin Goering is executive secretary of the General Conference. Harris Waltner is secretary of the Conference. J. W. Fretz is acting president of Bethel College. Howard Raid is professor of business and economics at Bluffton College. Leo Driedger is associate executive secretary of the Board of Christian Service.

of things to come

March 7-12—Faith and Life speaker, KJRG, Newton, Kan.: Elmer Friesen.
March 13—Conference Sunday
March 13-17—Bethel College Bible Lectures
March 14-19—Faith and Life speaker, KJRG, Newton, Kan.: Harris Waltner.
Mar. 15, 1960—Spring meeting of the Western District Women's Missionary Organization, Eden Church, Moundridge, Kan.
April 2—Association of Mennonite Social Workers, Bluffton, Ohio
April 3—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 10**

editorials

CONFERENCE SUNDAY, MARCH 13 The work of our Conference is constantly growing and expanding. One is amazed at the variety of responsibilities and opportunities dealt with by the various boards and committees along the whole field of Christian living and service.

A study of the Conference charts and explanations in this issue will help us see the whole picture more clearly. New outreaches and forms of service are explored and developed year by year. The number of people giving time to the planning and directing of this total work keeps pace with the growth of the various avenues of endeavor.

One of the encouraging features is the way in which younger Christians are assuming responsibility for the various tasks. These are people of dedication and vision who sense the needs of the world as well as the possibilities we possess in helping to meet those needs.

Of course we all have a part in this great work. It could not be carried on without our prayerful support. It seems pathetic that frequently financial aid is so limited that the work needs to be curtailed. We have not begun to reach the limit of our capacities.

One item might be given careful consideration; that of a unified budget. When churches specify definitely to which board or committee their money shall go it frequently happens that certain phases of the work are neglected or forgotten. Could we not have the confidence in those responsible, that when we send our contributions unmarked, they could be used where the need is the greatest at the moment? It is all the Lord's work, and we should be happy to support all parts of it as most needed.

"WHAT I HAVE WRITTEN . . ." During the Lenten season we give special thought to the Cross of Christ. We consider again the words of our Lord spoken from the cross, and realize that we can never fully fathom their depths.

But we may also profit by listening to what others are saying around the cross. There is Pilate's defiant answer to those requesting that the title above the cross, "King of the Jews," be changed. He silenced his objectors by haughtily declaring, "What I have written, I have written."

Pilate spoke truer than he knew. Yes he had written, and the centuries to the end of time will read of his weakness and selfishness. He had given his verdict against Christ.

But we, too, are writing every day for or against Christ. Our life, our conduct, our attitude is either for or against the Lord of life. If we truly write that He is indeed our King, then we humbly and gladly obey Him and submit completely to His will. We have faith in Him, and fears and tensions are abated.

We are writing for Him or against Him every day of our lives. What a glorious witness when people can read from our lives as from a sign "Jesus Christ Is King of My Life."

. . . for God resisteth the proud and giveth grace to the humble.

Blessed Be Humility

Erwin C. Goering

HUMILITY is difficult to define. I know of no definition which does justice to it.

Humility is an attitude. It is really the extreme opposite of pride. Yet humility is not anti-proud, for it is not anti-anything. It is submissively and permissively positive. It is a quality which helps create an atmosphere in which tensions can be resolved.

Pride builds tensions; it almost inevitably is aggressive.

Sometimes we imagine ourselves to be quite important. Position, wealth, reputation, training, experience, abilities, status, capacities may suggest to the ego that here is something "unusual." And this "unusual" quality we feel certainly deserves recognition. If recognition is not obtained, more effort is exerted. From seemingly unassuming motives can spring the bolder forms of status seeking.

It is quite obvious that every person needs some form of status. Yet there is a subtle quality hidden in human nature which feeds on this seeking of status. Allowing this tendency sets one in the direction of pride. In a child this is sometimes referred to as an "attention gathering" device. Adults use more subtle forms to achieve similar ends.

Pride can be found among Christians. Willingness to judge may be a form of pride.

We have no right to judge another, but we have a duty to witness to him in humility. We are commanded by Christ to be witnesses. As witnesses we verify a given fact. A witness testifies to the truth. We are witnesses to the salvation which is in Christ Jesus. This is a fact. It happened to us. It is happening to others. These are experienced facts and we witness to them.

We witness by our spoken testimony. We also witness to these facts by our lives. What we are often speaks so loudly to others that they hardly hear what we say! We are to be disciples of Jesus Christ. We are to witness by word and deed. To what? ". . . That Christ Jesus came into the world to save sinners: of whom I am chief."

Is it possible to be proud in one's witness? Can the manner in which one bears witness be interpreted as pride? Is it possible to have a condescending attitude while one witnesses? Is it possible to display a superior attitude and spirit while one gives witness to one's faith? Certainly pride was not in Christ. Why should we then allow pride to enter our hearts? Christ lived a life of disciplined humility. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The cross was designed for low status. The triumphal entry into Jerusalem was not on a conventional white charger but on a lowly donkey.

Was Jesus in character with His time? A status seeker? He chose the role of a servant! Did He accumulate property for prestige and power? He owned no place to lay His head! Did He select His clients according to prestige? The only qualification a person needed to possess to be helped by Christ was to be in need! Wherever He found need, there He ministered — in humility. On the other end of the "status" ladder was Nicodemus who came under cover of the safety of night so as not to be found out. Jesus ministered to him also — in humility.

ARE WE humble? Are we dedicated disciples of Jesus Christ, serving in His name in our vocations? Are we united in our witness, being of the same body, believing in the same Savior?

If we are enjoying the salvation which He freely gives at our sincere request, if we are enjoying the Lordship of the same Christ, then what is there that can separate us? Is it pride? Do self-centered ambitions and proud accusations drive wedges between us in our Conference fellowship? Or are there honest misunderstandings which we should explore?

Paul said to the Roman Christians, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." In 1 Peter we read: "Yea, all of you be subject one to another, and be clothed with humility."

In this spirit, let us renew our discipleship to Jesus Christ as Savior and Lord. Let us be good stewards in our assignments and opportunities through our Conference program: giving our offering as the Lord has prospered us; training our children in the faith; carrying the "Good News" wherever it is needed; accepting as brothers in the faith all those who seriously love the Lord and wish to fellowship with us; making the spirit of cooperative fellowship more genuine with other Christian brotherhoods.

If every member takes an active part in the work our Lord has given us through our Conference, if in the spirit of love and humility through prayer and dedication we join our hearts with singleness of purpose and place our talents, skills, and pocketbooks at His disposal, the Lord will accomplish great things, for He said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The General Conference Mennonite Church -- its plan of WITNESS

Harris Waltner

THE GENERAL Conference is an association of 284 churches for the purpose of unitedly promoting a program of missions, education, and service in the interest of Jesus Christ.

The work of our General Conference is delegated to four major boards. Twelve persons meet annually (some meet also for special sessions during the year) at which time they review the work and agree on policies. The boards delegate most of their work to committees appointed for specific tasks. The committees work on their assignments during the course of the year and bring reports and recommendations to the annual meeting. In order to help implement all the decisions, each board also employs some full-time personnel.

THE BOARD OF MISSIONS seeks to extend the witness of our congregations for the redemption of people from sin and for their establishment in the Christian faith and the church. They supervise a large corps of mission workers, schools, and hospitals in home and foreign lands. Functionally, their work is now being divided into two areas of operation.

In "the American area," work is done with Indian Americans, migrants, city churches, church extension, interracial fellowships, Latin and South American missions, and giving interchurch aid to our South American brethren. Here also they seek to recruit and prepare new workers as well as promote mission interest and information.

In "the Africa-Asia area," a significant work is being supported in India, Taiwan, Japan, and the Belgian Congo, including activities of evangelism, Christian education, medical work, agricultural work, literature promotion, and leprosy control.

The Board of Missions has assigned specific tasks to a number of committees. One committee seeks to foster church unity in and among the congregations. Another serves to help recruit and place ministers where they are needed. The Evangelism Committee seeks to promote the evangelistic concern in our congregations. Another committee endeavors to help candidates who are interested in mission service. The newest committee is one that will seek to give guidance to city churches.

THE BOARD OF EDUCATION and Publication is concerned with the task of helping the congregations to grow into the "fulness of Christ." The nurture and growth of the spiritual life for young and old is the goal of this board. Its work is also divided among committees that serve in various areas. One committee plans for children's work, promotion of the Sunday school, and concerns of the Christian family. Another committee works with the Young People's Union in ministering to the needs of youth in our congregations. Items of concern for higher education are studied by the Educational Institutions Committee. A Retreat Committee helps plan a Christian training program in summer camping. Another committee is studying the needs of church music and worship. The Editorial Committee plans teaching materials for our churches, while the Publishing Committee reviews items relating to the publication of Christian literature. The Historical Committee seeks to preserve items of historical interest to our church.

THE BOARD OF CHRISTIAN Service strives to extend Christ's compassionate ministry of love within our congregations and to others beyond our own. It has a committee that plans for Voluntary Service and assists those in 1-W service. Another committee is active in the study of social problems such as temperance education, race relations, labor-management relations, peace education, capital punishment, and agricultural surplus. One committee seeks to relate itself to the needs of our hospitals and homes, with special emphasis now upon the needs of the aging. Another committee endeavors to provide fellowship, guidance, training, and vocational opportunities for women who seek to serve through the church.

Mutual Aid Services, Inc., provides loans and investments for our brotherhood, offers a Hospital-Surgical Aid Plan, and seeks to promote the spirit of sharing and helping within the brotherhood. The Board of Christian Service also represents the interest of our witness in relief, material aid, Pax service, and mental health services.

THE BOARD OF BUSINESS Administration endeavors to supervise the business interests of the Conference in the spirit of efficient Christian stewards. It is responsible for the administration of Conference properties, funds and investments, the Central Office management, and the preparation and promotion of the annual budget. A major concern of the Finance Committee has been the promotion of Christian stewardship in our congregations. The Committee on Pensions is concerned about provision for our church leaders and workers after their retirement.

Because some activities are intimately related to the interest of all boards, several special interboard committees and agencies have been created. These are made up of representatives appointed by each board. The South America Co-ordinating Committee is such a one. It

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

seeks to explore ways and means through which we can work together with our South American brethren. Another (the Student Services) is now trying to relate itself to our students who are attending universities and graduate schools. Two other interboard committees are the Radio Committee and Visual Aids Co-ordinating Committee.

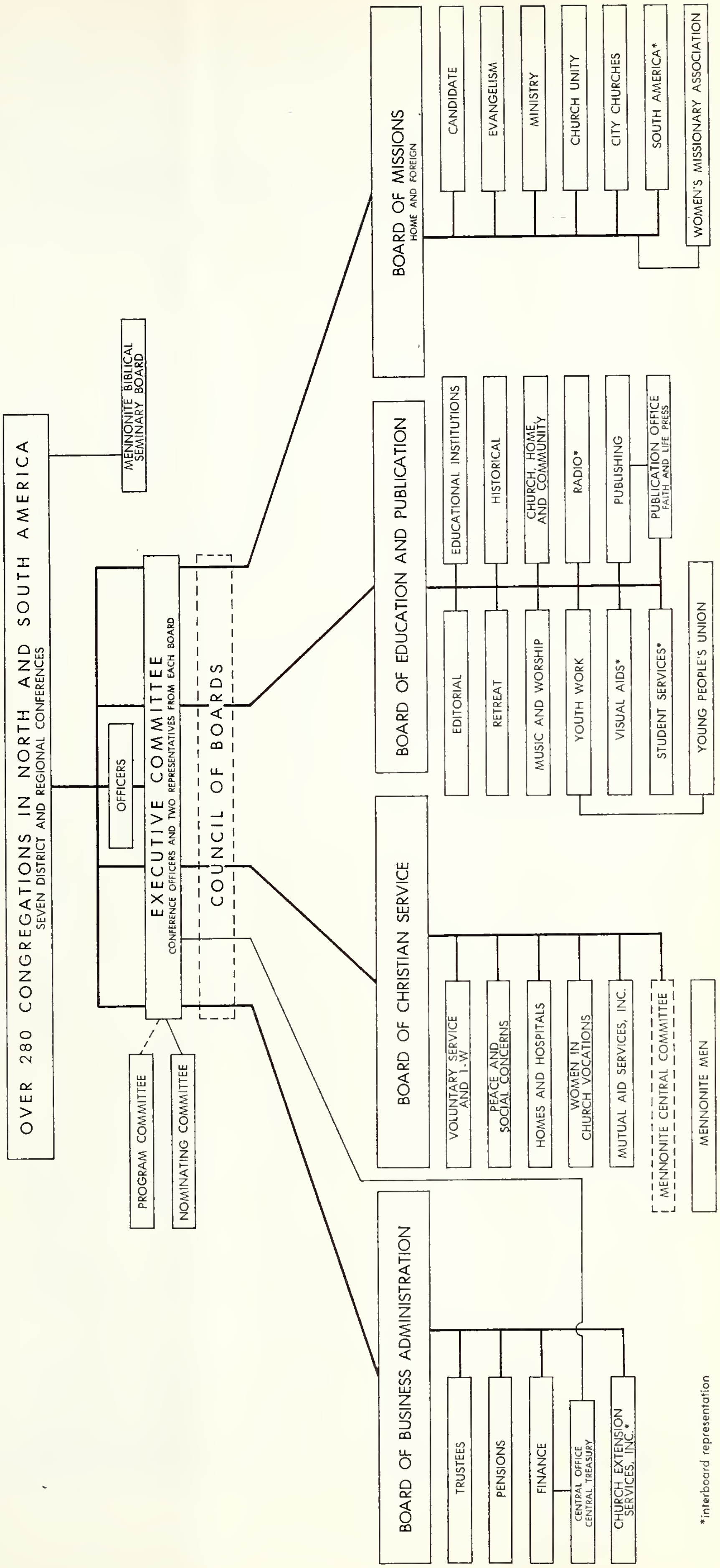
Church Extension Services, Inc., is an interboard agency that seeks to receive investments and in turn make loans to help build new churches and, when possible, help established churches expand their facilities.

The Executive Committee of the Conference serves to co-ordinate the activities of the four boards and their committees and to act on special concerns. It is composed of eleven members (the three elected Conference officers plus two representatives from each board).

Women's Missionary Association, Young People's Union, and Mennonite Men are auxiliary organizations. Each has its own organization and representative elections. Each initiates its activities. These organizations, however, are closely linked to the Conference and assist its work. The Women's Missionary Association co-operates with the Board of Missions; Young People's Union works with the Committee on Youth Work of the Board of Education and Publication; and Mennonite Men relate themselves to the Conference through the Board of Christian Service.

Each board has its offices and executive personnel at Central Office, located at 722 Main Street in Newton, Kan.

In a century of growth, our General Conference has expanded its witness into many areas. Daily it reaches into the lives of many persons around the world. Although we have many divisions of responsibility in our Conference, the work and the cause for which we work are one. "The work is Thine, O Christ, our Lord." This work must not be thought of as being done by "boards" or "committees." It is done by persons—many persons who are dedicated to Jesus Christ and His church and who are working cooperatively to extend the witness of our congregations.


OVER 280 CONGREGATIONS IN NORTH AND SOUTH AMERICA
SEVEN DISTRICT AND REGIONAL CONFERENCES
MENNONITE BIBLICAL SEMINARY BOARD
OFFICERS
EXECUTIVE COMMITTEE
CONFERENCE OFFICERS AND TWO REPRESENTATIVES FROM EACH BOARD
COUNCIL OF BOARDS
PROGRAM COMMITTEE
NOMINATING COMMITTEE
BOARD OF MISSIONS
HOME AND FOREIGN
CANDIDATE
EVANGELISM
MINISTRY
CHURCH UNITY
CITY CHURCHES
SOUTH AMERICA*
WOMEN'S MISSIONARY ASSOCIATION
BOARD OF EDUCATION AND PUBLICATION
EDUCATIONAL INSTITUTIONS
HISTORICAL
CHURCH, HOME AND COMMUNITY
RADIO*
PUBLISHING
PUBLICATION OFFICE
FAITH AND LIFE PRESS
EDITORIAL
RETREAT
MUSIC AND WORSHIP
YOUTH WORK
VISUAL AIDS*
STUDENT SERVICES*
YOUNG PEOPLE'S UNION
BOARD OF CHRISTIAN SERVICE
VOLUNTARY SERVICE AND I-W
PEACE AND SOCIAL CONCERNS
HOMES AND HOSPITALS
WOMEN IN CHURCH VOCATIONS
MUTUAL AID SERVICES, INC.
MENNONITE CENTRAL COMMITTEE
MENNONITE MEN
BOARD OF BUSINESS ADMINISTRATION
TRUSTEES
PENSIONS
FINANCE
CENTRAL OFFICE
CENTRAL TREASURY
CHURCH EXTENSION SERVICES, INC.*
*interboard representation

Here is the story of MEDA—a vigorous and helpful program of economic assistance reaching from north to south.

A Bridge over Borders

J. Winfield Fretz

WE IN NORTH America seldom stop to contemplate the close relationship between private enterprise and our church life, yet it is this private enterprise which makes many of our physical improvements in the church possible and undergirds the marvelous benevolence program which our churches carry on. It is private enterprise which provides the money to undergird our tax structure for public institutions as well as the basis for our giving to church and charitable causes.

The Mennonite colonists arriving in South America found an undeveloped economic system. Capitalism was not flourishing in any of the countries where they settled with the possible exception of Uruguay. These colonists have had to develop the free enterprise systems by slow, gradual steps just as North Americans over the past century and a half have developed it.

In 1952 and 1953 two separate groups of North American Mennonite lay businessmen made trips to Paraguay to visit the colonies. These trips were referred to in the press as "flying missions." Upon the return of these men, they decided that much could be done to help their brethren in South America, especially in Paraguay by providing some capital to develop the resources that they found there. They were convinced that this was a part of Christian stewardship. As a result they called a meeting in Chicago on December 10, 1952, and in co-operation with the Mennonite Central Committee set up a preliminary organization for the expressed purpose of assisting their brethren in Paraguay. This organization has come to be known as MEDA. The coined word stands for Mennonite Economic Development Associates. It now has nineteen members and began with a capitalization of $50,000. MEDA has undertaken a vigorous and helpful program of economic assistance in several of the colonies. They began in the Fernheim colony and have now extended aid and are planning considerably more in the colony of Volendam.

The method by which MEDA operates is to find a project which it feels has possibilities for development. MEDA then seeks out Mennonite colonists who have an interest in such a project and with whom they form a partnership, MEDA providing most of the capital and the Paraguayan Mennonites furnishing the labor and the management skills. The primary interest of the MEDA organization is not to make a profit and bring it to North America but to develop an economic opportunity for the benefit of the colonies and for the partners who are involved. Indirectly it is supposed to benefit many of the people by providing either a market for their products or a demonstration of how they themselves can do the same thing.

The first enterprise MEDA undertook was a model dairy farm. Land was secured, the ground cleared, plowed, and sowed with grass seed that had the promise of providing nutritious diet for the cattle. Milking parlors were arranged and purebred cattle were introduced. A high grade bull was imported and crossed with the native cattle, thus breeding up the stock from the scrub material which was found everywhere in the Chaco. This model dairy called Sarona has been an outstanding success. The milk produced by the domesticated cattle has astounded the native Paraguayans as well as the Mennonites who are now eager to buy the young stock and to improve their milk production for which they have a market in the local creamery.

A second project that MEDA has undertaken is the setting up of a tannery to use the hides from the cattle which all the farmers have. Previously there was no market for hides. Now they can be sold to the tannery. The tannery in turn processes the leather from the hides which is sold to the local shoe makers and saddlers. Since all Mennonites still drive horses, harness is an important commodity in the colony. It is now no longer necessary although much leather is still imported. The tannery called Sinfin provides an abundance of leather for local purposes.

In connection with the tannery is a shoe factory where from one to two hundred pairs of shoes a week are manufactured. Thus far, most of these have been working men's shoes but as the labor becomes more skilled, dress shoes are also to be manufactured.

A third project which MEDA has undertaken is the opening and development of a foundry. An ingenious Mennonite had been doing an outstanding piece of work on his own but lacked capital to develop it. The MEDA partners invited this man to come to the United States and then to Germany to select some machinery and is now back in Paraguay preparing to go into the production of tools and farm implements. He is able to cast his own molds and make his own parts for metal which is hard to find in Paraguay. In this way the colonists have a better source of supply for many of their parts than can be found in Asuncion proper. Again, the MEDA enterprise has helped a number of men find useful employment and the total colony is benefited by this enterprise.

In the colony Volendam, the second dairy project has been undertaken to do what was previously demonstrated in Fernheim. In Volendam also MEDA has undertaken to provide up to $25,000 in capital to establish the rice industry which has possibilities according to all experts of previous investigation. This again is to pump economic life into the colony and help create methods of marketing and production of rice. It will be a model demonstration and at the same time provide for a number of men as well as cash into the colony economy.

In all of these ventures there have been trials and difficulties and there have been numerous mistakes made, but the effort of MEDA has been a rewarding effort. It is an illustration of Christian mutual aid on a private venture basis.

It is a thrilling experience to study this venture, to see it in operation, to observe the enthusiasm of the partners, and to see what hope it has given to them and to notice how it has been the necessary spark to fan the imagination of many people not directly involved in it to start enterprises of their own. MEDA has been careful to co-operate with the colony administration and the co-operatives so that there is no feeling of threat or rivalry to existing enterprises.

Because MEDA has successfully ventured in this field and because there are many additional needs for capital and the services of MEDA in colonies other than Fernheim and Volendam, the MEDA shareholders have decided to enlarge their operations and invite additional men to subscribe capital. There are two types of members, the common and the preferred stockholders. There may be those interested in learning more about MEDA and this Christian enterprise in international brotherhood. The officers of the organization are Ed Peters of Wasco, California, chairman; Erie Sauder of Archbold, Ohio, secretary; and Ed Snyder of Waterloo, Ontario, vice president. Any of the officers would be happy to direct interested people to the proper source of information.

A VISION OF THE CHURCH

Howard Raid

YES, I THINK I saw the apostolic church in action.

This was a group of relatively young people from various Mennonite backgrounds. All of them were people of the dispersion, pulled off the land by economic forces, and all of them were seeking new ways to earn a living far from the traditional agricultural community. They were in the heart of a metropolitan area. They were not even neighbors to themselves. They were anonymous figures lost in the heterogeneous mass of humanity. But in this service was found unity of purpose, for they were seeking to understand their great spiritual possession of the Mennonite Church which was to be theirs to inherit and possibly possess.

The host of the miscellania of the modern secular world was there at their door, and yet they came to church. One from across the town, another one from down town, another one out in the suburbs. And it is significant that they came carrying their Bibles, and in their discussion there were references to the word of God. They came seeking to undrstand, to find out what this Mennonite way of life held for them apart from the social structure within which they had been nurtured.

So you had again the apostolic church seeking to come together by first knowing Christ as Lord and as Savior, seeking not to build up institutionalized practices and social forces, but seeking to gain deep insight that would strengthen their souls, that would enable them in a hostile or at least careless world to make an impact for, with, and through, the word of God.

Perhaps this is one of the new frontier areas of our Mennonite church for we shall see literally hundreds of our Mennonite young people pulled out of our rurally centered communities into the impersonal world of our day. They will go seeking jobs; they will also go seeking to understand the impact of the spiritual way of life which is theirs if they can but make it applicable to their day and situation. Surely these children of ours are just as worthy of all the aid and help we can give to them as the far distant people who know not Christ.

We of the Mennonite church have two basic approaches to meet the needs of these people. One, is that of going with them in an attempt to establish churches in the metropolitan areas of our land. This, we can do through our home missions program. This, we have basically failed to do. Recently, while riding on the train, I began to talk to the man who sat beside me. He told me that he taught in a denominational school, and I said I did too. I said I was a Mennonite. "Oh," he said, "there is something that I always wanted to find out. I hear some very fine evangelistic programs put on by Mennonites, especially 'The Mennonite Hour.' Then I meet Mennonite people in the city where I live. But they are cold and indifferent. They are not at all concerned that anyone even know that they are Mennonites, let alone join their church."

What a tremendous indictment this is for us. For close to this large city there is a very strong Mennonite community. Many of their people have gone into that city but they have never organized a Mennonite mission.

The other alternative for us is to attempt to realize that most of our people will respond to the economic pull of a better job or a better business opportunity and will go into different places whether or not there is a Mennonite church there. Therefore, it behooves us in Mennonite communities to attempt to create new economic opportunities in these communities so that our Mennonite people will find job satisfaction and business opportunities that challenge them in our Mennonite communities.

Perhaps what we need is a combination of these two approaches: increased emphasis upon missions or the establishment of new churches among our own people and the creation of new job opportunities and business opportunities in our Mennonite communities.

This would be the apostolic church in action!

bookmarks

Biblical Revelation and Inspiration by Harold S. Bender is a twenty page treatise on the meaning of revelation and inspiration. The booklet has been published by Herald Press and may be obtained from our bookstores for 35 cents.

It is likely that this treatise will go down in history as a classic statement of Mennonite understanding of revelation and inspiration. Every pastor and Sunday school teacher should get a copy and study it. The positions presented here will do much to unify the brotherhood, for some of the tensions in our fellowship have centered in the problems of revelation and inspiration.

Revelation, the author explains, refers to the self-disclosing acts of God, to the interpretation of these acts, and to a recording of these acts and interpretations in Scripture. The self-disclosure of God is climaxed in Christ. Since Christ is fully presented in the New Testament, it becomes the norm of Scripture. This is so because Jesus Christ is the center of Scripture. He is the supreme, final, and complete revelation of God to man.

Inspiration refers to God's relation to Scripture. The author points out that the Scriptures do not explain the method of inspiration nor its character. The Holy Spirit moved; men wrote, God and man cooperating. A precise description of inspiration is not necessary to a saving faith and obedience. The question of whether we should speak of "verbal" and "plenary" inspiration is raised. All Scripture is inspired, though not all its contents are revealed. The problem of inerrancy is faced honestly and realistically. The Bible is a redemptive book. Our faith in the inspiration of the Bible does not rest on a theory of inspiration, but on the redemptive power of the Scriptures.

The church will feel deeply indebted to the author for this clarification of the Biblical meaning of revelation and inspiration, two areas of teaching where there has been much confusion and misunderstanding. We cannot help wishing that the author would have gone one step further to clarify for us how the inspired Scriptures are to be used under the Lordship of Christ. Christendom through the centuries has been plagued more by wrong hermeneutics than by disagreements on revelation and inspiration. Without a doubt faulty hermeneutics of the Scriptures has done more to undercut the spirituality and power of the church than anything else. We hope that in the near future the author will in his lucid style and with his penetrating insights show us how to use the inspired Scriptures so that the living Christ will indeed be given pre-eminence through the right use of the Bible.

W. F. Unruh
North Newton, Kan.

Focus on Christian Concerns

RIGHTS FOR HUMANS

Frank H. Epp

IF the champions of human rights of a century ago knew our problems of today they would become restless in their graves.

In 1861 the emancipation manifesto was signed, freeing 22½ million peasants in Russia. It preceded by four years the Thirteenth Amendment abolishing slavery in the United States.

But in each instance the proclamation was not the end of human enslavement. The old forms simply give way to new forms of human subordination.

The enlightened twentieth century has had its share of serfs and slaves. The Communist Revolution brought chains to uncounted millions in the Soviet Union. And on our continent we have suddenly rediscovered the sociological and psychological bonds which did injustice to the souls of Negroes and Indians and others.

One ray of hope in this colossal human problem is that the conscience of man is profoundly disturbed, even if this disturbance originates in his ego structure.

The one-time butcher of the Ukraine seeks desperately to wash his hands as he talks to the world about western colonialism. In Ottawa and Washington, right now, civil rights legislation is being prepared to guarantee equal rights to vote, to work, and to education, to the Indian and the Negro.

Church conferences, like ours in Bluffton, feel uneasy until they have some official resolution denouncing our social sins and lifting high the worth of human soul.

It has been argued that legislation and resolution don't change the heart of the individual and hence have no place in the struggle for equality and dignity. They may not change the heart but they certainly help to open the eyes.

The decrees of the Supreme Court have been steppingstones in the struggle during the past twenty years. Constant prodding from the top has been as hard on racial prejudice as the radium treatment is on cancer.

Likewise the resolutions have been schoolmasters, voices crying in the wilderness, prophets of righteousness. They never take the place of spontaneous Christian brotherliness, but they do serve to sharpen ethical sense within and without the brotherhood. They also give a much overdue twentieth century application of the gospel.

As in church and country we gain steadily in the fight for true recognition of human rights and values, we must recognize that man finds new forms of human subordination. The powerful patriotic forces of nationalism, denominationalism, and institutionalism, make it respectful just to use people for our glorious causes. And whenever we just use people for other ends, we begin to do anew what we have done for centuries.

Remember Caryl Chessman. His life was worth saving only after the international political thermometer said that execution meant trouble.

your index for summer service

COMMUNITY WORK—Fresno, Calif.; Gulfport, Miss.

CONSTRUCTION—Thompson, Man.; Denver, Colo.; Mexico; Colombia, S. A.; winter service.

COOKING—Friedenswald, Mennoscah, Men-O-Lan, Camp Sholom.

COUNSELING—Wiltwyck School, Junior Village, Camp Paivika, Institute of Logopedics, Camp Sholom, Brookland Plantation, summer retreats at Friedenswald, Mennoscah, Men-O-Lan.

CRAFTS—Friedenswald, Mennoscah, Men-O-Lan, Kansas City, Migrant Labor Camps, Eloy (Arizona).

EDUCATIONAL WORK—Mexico, teaching English in Colombia.

FARMING—Colombia, Koinonia, Mexico.

HOUSEKEEPING—Winter service.

INDUSTRY—Students in Industry in Elkhart-South Bend area; Thompson, Man.

IN THE CITY—Kansas City, Chicago, Denver, Fresno.

IN MENTAL HOSPITALS—North Battleford, Sask.; Youth Farm; Fergus Falls and Hastings, Minn.

IN THE SOUTH—Koinonia Farm; Gulfport, Miss.

MAINTENANCE—Arizona, Winter service.

MEDICAL WORK—Mexico, National Institutes of Health (participation in research).

MUSIC LEADERSHIP—Mennoscah.

ON MISSION FIELDS—Colombia (S. A.), Arizona, Montana, Oklahoma.

RECREATIONAL LEADERSHIP—Kansas City, Oklahoma, Migrant Labor Camps, Eloy (Arizona), Gulfport, Institute of Logopedics, Friedenswald, Mennoscah, Men-O-Lan, Camp Paivika.

RETREATS—Montana, Youth Farm (Rosthern, Sask.)

SECRETARIAL WORK—Mennoscah.

SEMINAR—Students in Industry.

SEWING—Colombia, S. A.

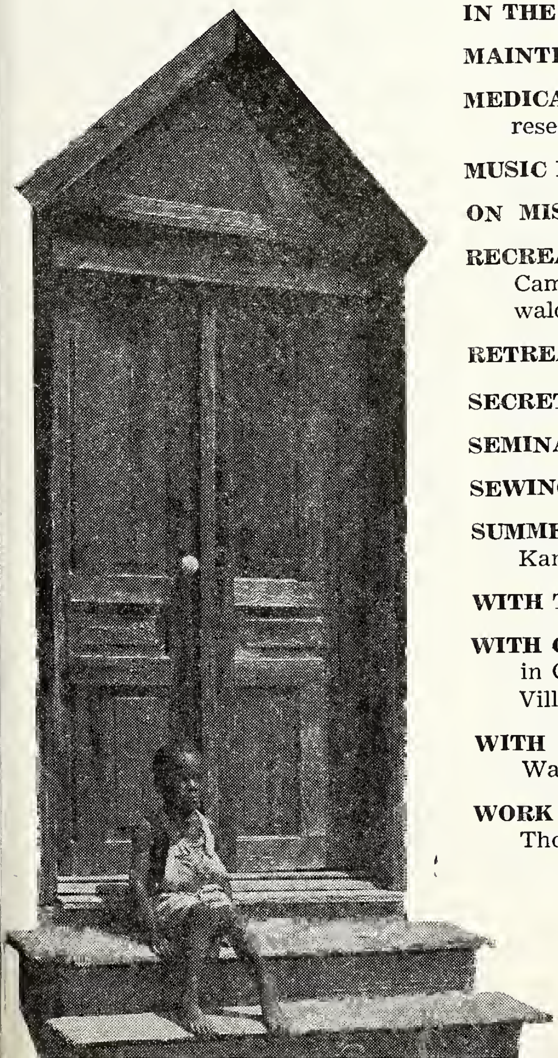
SUMMER BIBLE SCHOOL—Gulfport, Arizona (Eloy and Oraibi), Chicago, Kansas City, Montana, Oklahoma, Migrant Labor Camps.

WITH THE AGED—Youth Farm, Hospital Survey.

WITH CHILDREN—Fresno, Calif.; Gulfport, Miss.; Eloy, Ariz.; Woodlawn in Chicago; Wiltwyck School for Boys; Institute of Logopedics; Junior Village; Camp Paivika. Montana, Arizona, Oklahoma.

WITH MIGRANTS—Eloy, Ariz.; Migrant labor camps in Hamilton and Waterville, N. Y.

WORK IN A CHURCH—Mexico, Montana, North Battleford, Oklahoma, Thompson (Manitoba).



PROJECTS FOR 1960

ARIZONA Mission work with the Hopi and Navajo Indians; teach Bible school, recreational leadership, maintenance; 4 men and 4 women; May 30 to June 26. (GC)

BROOKLAND PLANTATION, Edisto Island, South Carolina; 2 men and 2 women to participate in a correctional program. June 10 to August 24. (MCC)

CAMP PAIVIKA, Crestline, Calif.; 10 camp counselors to take part in recreation and devotional programs for crippled children; June 20 to August 29. (MCC)

CHICAGO Work with people in the Woodlawn church community; day camping, Bible school, visitation; 6 men and women; June 21 to July 29. (GC)

COLOMBIA, S.A. Work on a foreign mission field; teach English, carpentry, sewing, fruit farming; 2 people; June to August. (GC)

DENVER, COLORADO Help erect a church building. Also winter service project; 10 men, some women; any period of time March to August. (GC)

ELOY, ARIZONA Work with migrants at the Friendly Corner Mission in Arizona; DVBS, playground activities, handicraft; 3 people; May 26 to June 15. (GC)

FERGUS FALLS AND HASTINGS, Minnesota, state hospitals for the mentally ill; 30 volunteers to serve as psychiatric aids; June 15 to August 31. (MCC)

FRESNO, CALIFORNIA New suburban church community; DVBS, community survey, children's work; 2 women; June 14 to July 12. (GC)

FRIEDENSWALD Teen-age workcamp; 16 to 18 year olds; building and preparing camp for summer use; 10 fellows and 10 girls; June 6 to 24. (GC)

FRIEDENSWALD Beautiful wooded Central District retreat grounds; cooks, counselors, recreational and craft leaders; 12 men and 12 women; any period May to October. (GC)

GULFPORT, MISSISSIPPI Work in a typically Southern town, Negro community; community center work, recreational activities, Bible school; 2 men and 4 women; June 14 to August 13. (GC)

HOSPITAL SURVEY 4 to 6 persons who have studied sociology, to make a survey of people over 65, under the supervision of a sociologist; Illinois; July. (GC)

INSTITUTE OF LOGOPEDICS, Wichita, Kansas; 10 volunteers to assist in classrooms, relief duty and recreational activity helping children with speech and hearing defects; June 10 to August 24. (MCC)

JUNIOR VILLAGE, Washington, D. C.; a unit of 4 helping children from broken homes or who have been abandoned by parents; June 10 to August 24. (MCC)

KANSAS CITY New Mennonite Church in the city; teach church school, crafts, recreational supervision; 2 men and 2 women; June 8 to July 9. (GC)

KOINONIA COMMUNITY Communal farm at Americus, Ga.; farm and pecan industry work, general help; 10 people; June 14 to August 13. (GC)

MENNOSCAH CAMP Western District retreat grounds near Murdock, Kansas; camp secretary, counseling, assistant cooks, crafts, music; 5 people; July 1 to August 15. (GC)

MEN-O-LAN Eastern District retreat grounds; counseling, cooks, craft and recreational leadership; 5 men and 5 women; July 26 to August 6. (GC)

MEXICO Hospital, agricultural, school and church work, construction, health program at Cuauhtemoc, Chihuahua; adult (18 on up) work camp; 10 persons; month of July. (GC)

MIGRANT LABOR CAMPS in Waterville and Hamilton, New York; 20 workers to help in recreation, crafts and religious instruction; June 17 to August 22. (MCC)

MONTANA Work with Cheyenne Indian churches in our mission work; assistants in church work, teach Bible school, work at retreats; 2 men and 2 women; May 30 to July 15. (GC)

NATIONAL INSTITUTES OF HEALTH, Bethesda, Maryland; 15 men and 10 women to participate in medical research; June 15 to August 31. (MCC)

NORTH BATTLEFORD, Saskatchewan; 10 men and 10 women to be ward aides for several thousand patients in government hospital for mentally ill; regular attendant wages; $10 a month unit fee; help in church activities; May 1 to Sept. 30. (GC)

OKLAHOMA Work with Cheyenne Indian churches and missions; teach Bible school, counseling, recreational work; 10 men and 10 women; June 6 to 24. (GC)

SHOLOM CAMP Ontario Hebrew Mission camp for Jewish families at Muskoka, Ont.; assistant cooks, counseling, activities; 4 people; July to August. (GC)

STUDENTS IN INDUSTRY Regular jobs for college and university students in industry in Elkhart-South Bend, Indiana, area; $10 a month unit fee; study of labor relations, lectures, discussion; 15 men and women; June to August. (GC)

THOMPSON, MANITOBA New mining area in the far north; regular wages; $10 a month unit fee; construction and help with church work; 20 men; any period June to September. (GC)

WILTWYCK SCHOOL FOR BOYS, Esopus, New York; 4 volunteers to assist in treatment center program for emotionally disturbed boys and religious life activities; June 10 to August 24. (MCC)

YOUTH FARM, Rosthern, Sask.; children and invalid homes, homes for the mentally ill on a large farm owned by Saskatchewan Mennonite Youth Organization; work with patients, retreats, children; 2 men and 5 women; any period June to August. (GC)

WINNIPEG Teen-age workcamp; 16 to 18 year olds; building sidewalks, cleaning, general landscaping at Canadian Mennonite Bible College; 10 fellows and 10 girls; July 25 to August 13. (GC)

WINTER SERVICE A new phase of service especially for older persons who can serve in winter and not in summer. Units are in operation in Chicago, Mexico, and Denver. If you can do carpentry, maintenance, housekeeping, general work, ask for further details for next year. (GC)

For projects coded (GC), write to Board of Christian Service, 722 Main, Newton, Kansas.

For those coded (MCC), write to Summer Service, Mennonite Central Committee, Akron, Pa.

this year's five new projects

1. Students in Industry

Leo Driedger

WHAT is the attitude of a General Conference Mennonite to the strike? Is this in agreement with our peace convictions? Do Mennonites participate in labor unions and strikes or do they withdraw?

Some Mennonite groups make special provisions and agreements with labor unions for those working in industry. What should the attitude of our people be?

Several years ago our Mennonite people were involved in a labor-management disagreement. All on the management side and all on the side of labor were Mennonite Christians but they did not communicate. Misunderstanding arose. The national labor union was called in and the workers voted whether they wanted to form a union in their industry. After much campaigning by everyone, they voted against joining. They did, however, organize their own shop committee. Just recently I was at a meeting where management and labor of this Mennonite industry met. The relationships were cordial and communication was really at work. They had found the solution for their particular situation. The newly created shop committee which represented the workers was an avenue by which discussion and negotiation with management could take place.

In the past we have been on the side of management. We owned our own farms and hired help if we needed it. It must be said, I think, that as those who were on the side of management (in many cases we still are) the thought was not so much how both sides could share in the profits but for how little can we hire the best help that we need? Since we make much of brotherhood, we must also find the Christian way by which we can rightly share the combined benefits of our labors, whether it be labor or management.

Most of us are not sure what the answer is. For this reason we are planning a Students-in-Industry project in the Elkhart-South Bend area this summer. Some twelve to fifteen men and women will find regular jobs, earn regular wages, and learn more about labor relations. Two or three evenings a week the group will gather to discuss their experiences. Experts on these problems will be invited to speak to the group. By the process of involvement and discussion it is hoped that new insights will be found.

Participants will stay on the Mennonite Biblical Seminary campus. Roy Vogt, who is now a student at the seminary and holds a master's degree in economics, will be the director. Approximately six seminary students are definitely planning to participate and other college students are interested. We are looking for more college and university people who are interested. Participants will pay a fifteen dollar per month unit fee to help carry expenses.

It would seem to us that this can be one of the finest programs of study and work for many who have to earn money this summer but at the same time wish to make a contribution to the Christian church and learn more for themselves.

SUMMER 1960

Voluntary service can be very meaningful to a Christian young person who wants to serve others through Christ.

VS at Gulfport last summer made me realize how much people need to know about the love of Christ. It was truly a rewarding experience.

—Luana Reimer

North Newton, Kan.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

STUDENTS REPORT TOUR OF SOUTH

Six Mennonite Biblical Seminary students recently returned from a ten-day study of race relations in the South, a project sponsored by the Board of Christian Service.

The group visited points of racial tension in Georgia, Alabama, Mississippi, and Tennessee. They met primarily with Negro leaders and students to get firsthand information on race issues and, if possible, to learn how the church can help solve them.

Answers Aren't Easy

"We haven't brought back the answers, but now we at least have a better understanding of the problems," said Harold Regier, leader of the group, who had previously worked in the Mennonite community service project in Gulfport, Miss.

Problems of integration in public schools, "gerrymandering" to exclude qualified Negro voters, segregation in churches and public transportation and other facilities were some of the situations observed by the group.

Besides planned interviews, tour members were able to sample the opinions of ordinary people they met casually, such as restaurant owners and service station operators.

Hear Pastor King

Among the tour's highlights were:

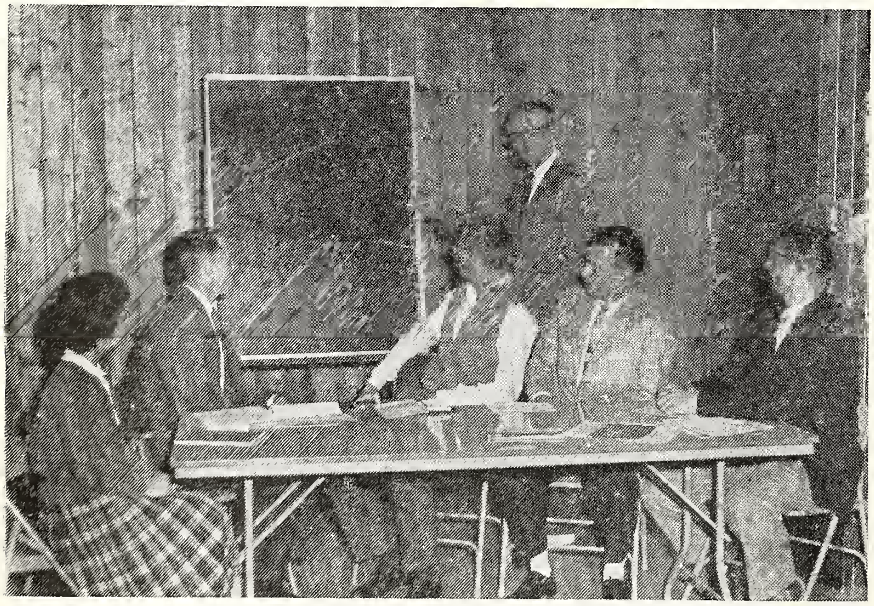
A worship servce led by Pastor Martin Luther King at the Ebenezer Baptist Church, Atlanta, Ga., where he and his father were being installed as co-pastors.

A meeting with Negro students at Gammon Theological Seminary, Atlanta, to learn their views and discuss a possible student exchange program between the two seminaries.

A visit to Tuskegee (Ala.) Institute, founded by Booker T. Washington, where they conferred with Negro educators who told them of civil rights grievances and Negro boycotts of local businesses.

A discussion of racial tension with Negro leaders in Montgomery, Ala., where Martin Luther King led a campaign of nonviolent resistance in boycotting the city's busses.

A visit to the General Conf. Voluntary Service unit community center project in Gulfport, Miss.



Harold Regier, Burrton, Kan., leader of the group of Mennonite Biblical Seminary students who toured the South to study race relations, points out the route taken. Other members of the group are, from left: Mineko Kubota, Tokyo, Japan; Vern Preheim, Hurley, S. D.; Leonard Wiebe, Whitewater, Kan.; John Friesen, Winkler, Man.; and George Janzen, Dominion City, Man.

CMBC RESCUE MISSION WORK

Every Saturday night a group of twenty to twenty-five students from Canadian Mennonite Bible College serves at the Union Gospel Mission in Winnipeg. The group is under the leadership of Waldy Klassen, a second-year student.

Several students stand outside the Mission, handing out tracts and inviting passers-by to come in. Those that respond are offered a cup of coffee and something to eat. Each receives a counselor who tries to determine the spiritual condition of the visitor and help accordingly. Two mixed quartets sing alternately and their singing is also heard on the street via a loud-speaker.

The people thus served are among the most wretched and forsaken. Most of the people are men, but some women and children also come in. Many are poor and homeless. Others are unemployed. Some are in deep despair over some personal or family difficulty. Twenty to seventy-five are served in a given night.

Dealing with such people brings a varied response. Most agree to their need of Christ, but few are willing to accept the conditions. Some are unresponsive. Others cannot comprehend the fact that a loving Christ offers them release and forgiveness. But we are very grateful to God for those who make a definite decision for Christ and remain true.

—Carl H. Epp

SERVICE OPENINGS PRESENTED

Freeman students showed strong interest in Voluntary Service, Pax, and 1-W when Merrill Raber and Ned Miller from MCC Headquarters at Akron, Pa., visited the campus Feb. 10 and 11. Chapel talks, personal interviews, and a special evening session helped acquaint students with openings and opportunities. A good percentage of Freeman students have spent or plan to spend time in these services.

HARTZLER SPEAKS AT BLUFFTON IN CHRISTIAN LIFE SERIES

J. E. Hartzler, Goshen, Ind., will be the speaker during Christian Life Week to be held at Bluffton College March 8-11. Dr. Hartzler will speak during chapel each morning at 9:30 and at 7:15 each evening. The final evening service on Friday evening will be a Communion service. Prayer cells will be held at 7:00 before each evening service.

Christian Life Week has been observed at Bluffton for about fifteen years. The committee responsible for planning Christian Life Week includes Doris Leichty, Berne, Ind., chairman; Nancy Yoder, Topeka.

Ind.; recording secretary; James Mohr, Milford Square, Pa., corresponding secretary; Jeannette Sprunger, Elkhart, Ind., Arlington Pollock, Palm, Pa., Harold Sawadsky, Vineland, Ont., and Paul Shelly and William Keeney, professors at Bluffton College.

OATES GIVES LECTURES ON PASTORAL COUNSELING

Wayne E. Oates, nationally known lecturer in pastoral counseling, presented the 1960 Associated Mennonite Biblical Seminaries lectures on Feb. 29 and Mar. 1. The series included four lectures on the general topic, "Pastoral Counseling and Christian Experience."

Dr. Oates is professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, Ky., from which institution he received the Th.D. degree.

He is author of *The Bible in Pastoral Care, Anxiety in Christian Experience, Religious Factors in Mental Illness, The Revelation of God in Human Suffering,* and other books.

The lectures interpreted pastoral counseling in terms of four aspects: "In the Free Church Tradition," "Spiritual Conversation," "Self-Encounter," and "The Holy Spirit."

BETHEL LEADS KANSAS SCHOOLS IN FOREIGN STUDENT RATIO

Bethel College heads the list of Kansas Colleges in foreign student enrollment, according to a survey by the Extension Division of Kansas State University.

The survey lists Bethel with 40 out of 533 students coming from 10 foreign countries comprising a 7½ per cent foreign student population.

The University of Wichita with 49, Kansas State University with 204, and Kansas University with 215 foreign students have a much lower percentage because total enrollments are larger.

Actually the number of foreign students at Bethel has increased since the survey was taken with additional enrollments from additional countries. Recent announcements added a student from Uganda and one from Egypt. A student from The Netherlands was the last to enroll. A recent tabulation shows 15 countries sending 43 students, the largest number (26) from Canada.

The survey by Kansas State attempted to check also the on campus and off campus community participation of the foreign students as well as assist communities to get foreign students to participate in community life. Many of these students at Bethel are quite active in representing their countries in club, church, and community affairs.

V.S. PRESENTED

Bluffton College was host to Mennonite Central Committee and General Conference representatives for the Voluntary Service emphasis on March 1 and 2.

MCC news

MENNONITE DISASTER SERVICE ANNUAL MEETING AT CHICAGO

Civil defense is intended for the same basic purpose that military defense is, even though it may be presented to the public for other reasons, said Elmer Neufeld at the Annual Mennonite Disaster Service meeting in Chicago, Feb. 11-12. Neufeld's detailed study of civil defense and the discussion which followed was the highlight of the meeting. A group appointed by the MDS Coordinating Committee and the Peace Section, of which Neufeld is executive secretary, have been designated to further clarify the statement regarding civil defense which was accepted by the Peace Section and MDS at a joint meeting in 1956.

Other events of the sessions, attended by 55 persons, included the first showing of a new Mennonite Disaster filmstrip, election of officers, and the fellowship dinner.

Civil Defense

In his talk entitled "Defense: Civilian, Military or Spiritual," Neufeld affirmed that, "Civil defense, after you strip away all the sugarcoating and superficialities, is basically concerned with preparation for modern war—preparation for possible atomic, hydrogen, biological, or chemical war. Preparation for natural disaster is but a secondary occupation and is sometimes used to make the whole package seem more innocent and acceptable.

"Ultimately our point of view for evaluating civil defense is not that of the military strategist seeking national security, nor even that of the citizen of a nation state. Identification with civil defense stamps our efforts with the mark of our nation and all that this means in the terrible struggle with the communist world. 'In the Name of Christ' is replaced by 'In the name of the U.S.'

"We should renew our efforts in those forms of relief and disaster service that can be clearly given in the name of Christ. In this respect, Mennonite Disaster Service, with its motivation and direction within the church, is a great challenge for a positive emphasis—to multiply the kind of aid already given to victims of flood, fire, and tornado. We should be especially sensitive to the needs of those groups who are neglected or despised in the power struggles of our day.

"At the same time, we must be cautious about any form of identification with the present programs of civil defense that would constitute approval of their motivation and endeavors and that would compromise the witness to which we have been called in this day of the Cold War."

MDS Filmstrip Review

Entitled "Greater Works Than These," the filmstrip which was previewed is composed of 93 slides together with a narration record. It portrays the Service's scope, its ways of working, and projects in which local Disaster Service units have helped stricken areas. The production was assembled by Virgil Vogt (Leo, Ind.) who also wrote the script. In about six weeks the completed filmstrip will be available. Congregations or disaster service units interested in purchasing prints should submit requests within several weeks.

Election results: Dale Rufenacht (Archbold, Ohio), who has been serving as chairman, was re-elected; J. B. Martin (Kitchener, Ont.) as vice-chairman, and William T. Snyder (Akron, Pa.) as seretary.

WIEBE INVESTIGATES MEXICO FOR VS POSSIBILITIES

Mexico City, Mexico (MCC)—"Mexico is an awakening, changing country and she is beginning to see herself as an emerging leader in the Latin American block. But Mexico is a nation which needs help and she recognizes her need for assistance," said VS Director Dwight Wiebe, after a 14-day visit to Mexico in the interest of studying VS possibilities there. Ray Horst (Elkhart, Ind.), Voluntary Service Advisory Board Chairman, also spent several days with Wiebe in Mexico.

Wiebe spent 10 days in Mexico City (which has one-tenth of Mexico's population and 50 per cent of the nation's wealth) conferring with government and service agency (American Friends Service Committee, CARE, and UNESCO) officers. He met with Mexico's Undersecretary of Health, who expressed interest in having MCC serve in Mexico, to discuss project possibilities.

Water, health, and agriculture problems were needs which were discussed and which require assistance. Well drilling teams and a mobile medical unit would help greatly, stated Wiebe. Also, the Director of Agricultural Extension invited and encouraged MCC to send men to demonstrate and to help improve agricultural methods on the village level.

Wiebe, continuing his observations on Mexico, asserts that Roman Catholicism is not the controlling influence in Mexico's political affairs. Through the years, especially since the revolution, government officials have swung the pendulum away from Roman Church domination toward directly opposing the church or working independently of it.

"In spite of many difficulties, various Protestant groups have been active in Mexico and their contribution has gained respect and appreciation. In light of a changing atmosphere, the Mennonite brotherhood must be sensitive to the continuing needs and seek to find acceptable means for carrying out the responsibility of the church."

Beside visiting Mexico City, Wiebe and Horst spent several days inspecting the "horrible plight of the Otomi Indian tribe — 65,000 Otomis, who are said to be the poorest people in Mexico, if not in the entire Hemisphere." On his way home, Wiebe visited with the Mennonites in the state of Chihuahua and with the General Conference Mission where he discussed his findings with VS Advisory Board Member Leo Driedger (Newton, Kan.).

FIRE IN HONG KONG

A fire in the squatter hut area of Hong Kong has augmented the already desperate refugee situation there. "2,500 were made homeless and four children were burned to death. This is the biggest squatter fire since we've been here," wrote Norman Wingert. "I went out the morning following the fire to consult with welfare officials. They lacked 500 blankets out of the 1,500 needed and because an Akron shipment had arrived just last week we were able to supply them immediately."

BRIDGE COMPLETED

A 66 meter (about 215 feet) bridge across the first major river has been completed on the Trans-Chaco Roadway. With this completion over River He-He, reported Frank J. Wiens, and with convenient weather, the builders (Paxmen, Paraguayan workers and American engineers) have moved machinery to the end of Km. 90 and "work should begin progressing again." In December construction was begun on Km. 89. Williams Brothers had built 29 Kilometers, of the 30 contracted, at the north end of the highway project by early February.

MILK NEEDED IN JAVA

"January brought a curtailment of our milk distribution program in Pakis, Java, after we learned that no more government surplus milk could be shipped here," wrote Ruth Hartzler, R.N. (Goshen, Ind.). "While there is still a small supply on hand, there is not enough to continue giving it out in subscriptions as we had done previously. Now it is given out only in the clinic and hospital to patients that indicate a special need for its nutritive value. We hope very much that the Mennonite constituency can be encouraged to give the extra funds required to buy powdered milk for relief distribution. It is an economic impossibility for most of the Javanese people to buy milk.

FEEDING PROGRAM AT HONG KONG

Norman Wingert's report of material aid distribution in Hong Kong indicates that about one-third of the total material aid distributions, from August to February, have been through Kwong Wah Hospital channels. Food and clothing distribution for mothers, are continuing — food is being decreased; clothing has increased. The feeding program for the Kwong Wah's entire patient population has been intensified considerably during the last few weeks.

With the launching of the enlarged feeding program, MCC service and witness at Kwong Wah has been doubled, wrote Wingert. "Several Christian doctors have recently been added to the Kwong Wah staff, one of them as assistant superintendent. There is a definite growing Christian witness in this distinctly Buddhist institution. Some doctors who have held themselves aloof from our activities are becoming more friendly and asking us many questions."

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

College graduate majoring in industrial arts and physical education is looking for a 1-W teaching position to begin the fall of 1960. Contact Mutual Aid, 722 Main, Newton, Kan.

WANTED: Applicant for superintendent of Mountain Lake Bible School, Mountain Lake, Minnesota, for the 1960-1961 school year beginning in September. The school offers kindergarten and grades one through six. It is supported by nine local congregations of the General Conference Mennonite, Mennonite Brethren, Evangelical Mennonite Brethren, and Christian Missionary Alliance denominations. Also needed are one or more teachers. Applicants may address Harold B. Warkentin, Supt., Mountain Lake Bible School, Mountain Lake, Minnesota.

our churches

GIESBRECHTS SPEAK

ROSTHERN, SASK.: Jake and Dorothy Giesbrecht showed slides on their work in India. Brother Giesbrecht also brought a short message. They are returning to India by plane at the end of March. We wish them God's blessing as they return to their work there. An appeal for help has come from the Men's Brotherhood of the Mennonite Church in Rosthern for Mr. and Mrs. John Neufeld of the Wingard District around Duck Lake, who in a recent fire lost their home with all their belongings. They have 8 children, ages 18 years to a few months. Mr. and Mrs. Neufeld were not at home the night of the fire and didn't know of it before they returned home later that night, finding their home burned to the ground.—Helena Lesser

RALPH WEBER BRINGS SPECIAL MESSAGES

NEW HOPEDALE CHURCH, MENO, OKLA.: The Ladies' Mission Society was in charge of the evening service Jan. 31. Besides a few musical numbers they also gave a skit on "How a mission society should not be run but often is." Our church gave a return CE program in the Grace Mennonite Church in Enid Feb. 7. Our church joined the surrounding churches in canning for relief Feb. 15-17, at Deer Creek, Okla. Thus far we have given $679. for canning. Brother and Sister Cornelius E. Ediger joined our church recently. We are looking forward to our special meeting with Ralph Weber, March 6-11.—Mrs. Emil Thomas

PASTOR TO BEGIN WORK AS HOSPITAL CHAPLAIN

FIRST CHURCH, BEATRICE, NEB.: The Religious Life Committee of our hospital has extended a call to Pastor Harold Buller to become chaplain of the hospital, which he has accepted. This change will be effective in May or June. Two new members have joined our church fellowship: Mrs. Dean Reimer and Mrs. Randolph Thimm. Missionary Hugh Sprunger of Taiwan spoke in the Beatrice Church recently. Our neighboring church, the E.M.B. church from Jansen, presented an inspiring evening program Feb. 7. On Youth Sunday the worship service was led by members of the pastor's class. We had the pleasure of having two trainees in our midst these six months: Christa Foth of Germany and Kuyn (Chais) Jan Arendz of Holland. The Nebraska Disaster Service meeting was held Feb. 18 in Bethesda Church of Henderson, Neb. Dr. H. Clair Amstutz of Goshen Ind., spoke on how to help meet the emotional and spiritual needs of our fellow men.—Emma Jantzen.

PASTOR ELECTED PRESIDENT OF WICHITA COUNCIL

LORRAINE AVE. CHURCH, WICHITA, KAN.: Our prayers and best wishes go to Pastor George Stoneback, who has been elected president of the Wichita Council of Churches. Andrew Shelly brought the message Jan. 31, entitled "The Privilege of Sharing." The evening meal was served in the Fellowship Hall, after which Brother Shelly spoke on "The Missing Ingredient." The Friendship Circle sponsored a dinner for which the music and guest speaker were furnished by West High School. The Circle's project for the month is sheets for Korean hospitals. Feb. 7 Bethel College Chorale, under the direction of David Suderman, presented a music-worship program. On Feb. 24 the Freeman College Choir brought us another musical program. Mr. and Mrs. Waldo Harder, missionaries in the Belgian Congo, told about the work in that country at the Mission Circle Feb. 16. Five members were received into the church by baptism and three by letter during the month of Jan.

SPECIAL PROJECTS FOR WEEKNIGHT SERVICES

JOHANNESTAL CHURCH, HILLSBORO, KAN.: The offering on Christmas Eve was for typhoon relief in Japan. Mr. and Mrs. Eldon Funk became parents of a son Dec. 16. Pastor Esko Loewen attended meetings of a theological study group in Chicago, the purpose of which was to seek spiritual renewal for the church. In midweek services, the adult class is now studying "Healing Racial Divisions." A varied series of subjects has been planned for the young people. The children are preparing scrapbooks for Nellie Penner to take back to India. These are very much treasured by the Indian people. The juniors are cutting quilt blocks and rolling bandages, and they have planned to make some Easter favors for the Home for the Aged. In Jan. 31 we had a baptismal service. John Brandt, David Franz, Jay Dean Klassen, Lonnie Nickel, Ray Penner, and Jerry Plenert were received as members of the church. In Feb. the Bethel College Chorale presented a program of sacred music under the direction of David Suderman.

TWO RECENT CONCERTS

FIRST CHURCH, PRETTY PRAIRIE, KAN.: Installation of church officers and teachers was held Jan. 10. Pastor and Mrs. Elmer R. Friesen are parents of a son, Mark, born Jan. 11. Elizabeth Philip, teacher in the University of Bombay, spoke in the evening services Jan. 31. She is at present attending University of Kansas. The afternoon of Jan. 31 open house was held at Prairie Sunset Home, the new home for the aged. The Bethel College Chorale sang in our church Feb. 21, and the Freeman Junior College Choir gave a concert in our church Feb. 25.

our conference

continued from back page

SCHOOLS UNDER STUDY

A study commission has been created to study the relationship of higher educational institutions to the district conferences and the General Conference. This action was taken by the Executive Committee in accordance with resolution 50 adopted by the General Conference last August.

Members appointed to the commission, representing General Conference schools, hospitals, seminary, Boards of Business Administration and Education and Publication, and the church at large are Lloyd L. Ramseyer, Henry Poettcker, Paul Goering, E. J. Miller, Elmer Richert, Andrew Shelly, R. L. Hartzler, Harry Martens, Paul Schroeder, and Erwin C. Goering (ex officio).

Assignment of this commission is to exlore attitudes of the educational institutions; explore relationship of institutions to the General Conference and district conferences and to local congregations; study other denominational patterns; evaluate patterns of institutional financial support; explore further co-ordination of Conference educational institutions; and determine what constitutes a "Conference school."

into the beyond

ZACHARIAS GOERING, 79, a member of the First Mennonite Church of Pretty Prairie, Kan., was born May 5, 1880, in McPherson County, and died Jan. 12, 1960.

MRS. TOBIAS J. SCHRAG (nee Fannie Graber), member of the First Mennonite Church of Pretty Prairie, Kan., was born Nov. 11, 1892, and died Feb. 11, 1960.

MRS. JOHN SCHMIERER of Bessie, Okla., was born July 8, 1886, and was charter member of First Mennonite Church of Clinton, Okla. During the past year and a half both of her legs were amputated. Yet amidst all her suffering she found her Lord to be faithful at all times. She went to her eternal reward, Feb. 7, 1960.

ELIZABETH NEIBUHR, a member of the Tiefengrund Church, Laird, Sask., was born Jan. 27, 1898, and died Feb. 5, 1960.

our conference

DON'T MISS THE PAGEANT

In the picture Menno Simons (played here by Vern Preheim) makes a decision that changes his life and marks the beginning of our denomination. This is dramatized in one of the five episodes of the Centennial pageant, "We Are Pilgrims."

The pageant will be given at North Newton, Kan., Mar. 11 and 12; at Henderson, Neb., Mar. 13; at Freeman, S. D., Mar. 14; Mountain Lake, Minn., Mar. 15; Winkler, Man., Mar. 17 (two presentations); Winnipeg, Man., Mar. 18 and 19; and at Gretna, Man., Mar. 20.

See the Feb. 16, 1960, issue of *The Mennonite* for details on the production.

CONGO DELEGATION REPORTS

Besides the general assignment of helping to integrate the mission and the Congo church, some immediate matters which the Congo Inland Mission delegation was asked to discuss with Congoese Christians were the appointment of personnel for future field administration, the secondary school for African young people in co-operation with other missions, and the over-all mission strategy for the next few years.

Members of the delegation, which left the Belgian Congo for home on March 3, were representatives from each of the mission boards sharing in the Congo Inland Mission program. Lotus Troyer, chairman of the CIM Board, R. L. Hartzler, secretary, and Vernon Sprunger, assistant executive secretary, represented the General Conference. Orlando Wiebe represented the Evangelical Mennonite Conference, and Reuben Short, the Evangelical Mennonite Brethren Conference.

At the first meeting with CIM delegates, Congoese church leaders indicated cordial co-operation with missionaries. They said in part, "We are grateful to you brethren for coming to us and assuring us of your desire to continue helping us with missionaries and funds. The question of independence causes us some fear because we do not know what it may involve. We shall continue to look to you as our fathers and we welcome the opportunity of working with you as developing children work with their fathers. . . . As God prepared Joshua to take Moses' place, so we trust Him to prepare us to take the place of the missionaries in God's appointed time."

An interesting question and answer period was engaged in by CIM and Congoese leaders. To the question by CIM: "Will the Congoese likely continue to respect Protestant mission work after independence?" the answer was: "Independence will be granted to all Congoese—good and bad. Not all will have good hearts. Congoese will be looking at all whites — Protestant, Catholic, and commercial—to see how they will treat their people. We church leaders want to continue to work in mutual trust with our missionaries."

Missionaries in the Belgian Congo realize that integration of the church and the mission, as well as establishing even a small measure of self-government, will be a large task. They ask for earnest prayer for the Lord's cause in Congo and in all of Africa, and for wise stewardship for people at home when extra funds are needed for the refugee and resettlement work and for strengthening the gospel witness in every village.

KANSAS CITY ROUNDTABLE

A conference on city church work entitled "The Kansas City Roundtable" will be held in Kansas City, March 22-23. The conference is for interested ministers, city pastors, and home mission board members of the Mennonite General Conference and the General Conference Mennonite Church. There is no registration fee. Meals and lodging will be provided by the churches of both of these denominations in Kansas City. The conference itself is sponsored by the Mennonite Board of Missions and Charities, Elkhart, Ind. The resource person representing our own General Conference church will be Leland Harder of the Associated Mennonite Seminaries in Elkhart. For further information write to John Kreider, Registrar, Community Mennonite Church, 1238 Washington, Kansas City, Mo.; or to Stanley Bohn, 4012 Booth, Kansas City 3, Kan.

MARTHA BURKHALTER SPEAKS IN ILLINOIS AND NEBRASKA

Martha Burkhalter of Berne, Ind., is speaking of her experiences as missionary educator in India to Illinois and Nebraska congregations during March. She visited Illinois congregations March 6 to 13. In Nebraska she will speak at the annual missionary conference at Grace Bible Institute, Omaha, March 14 to 18, after whch she will visit the churches there, March 18 to 21.

Miss Burkhalter returned from India in May 1959 after many years of missionary service under the Board of Missions. She instructed at the Union Biblical Seminary in Yeotmal.

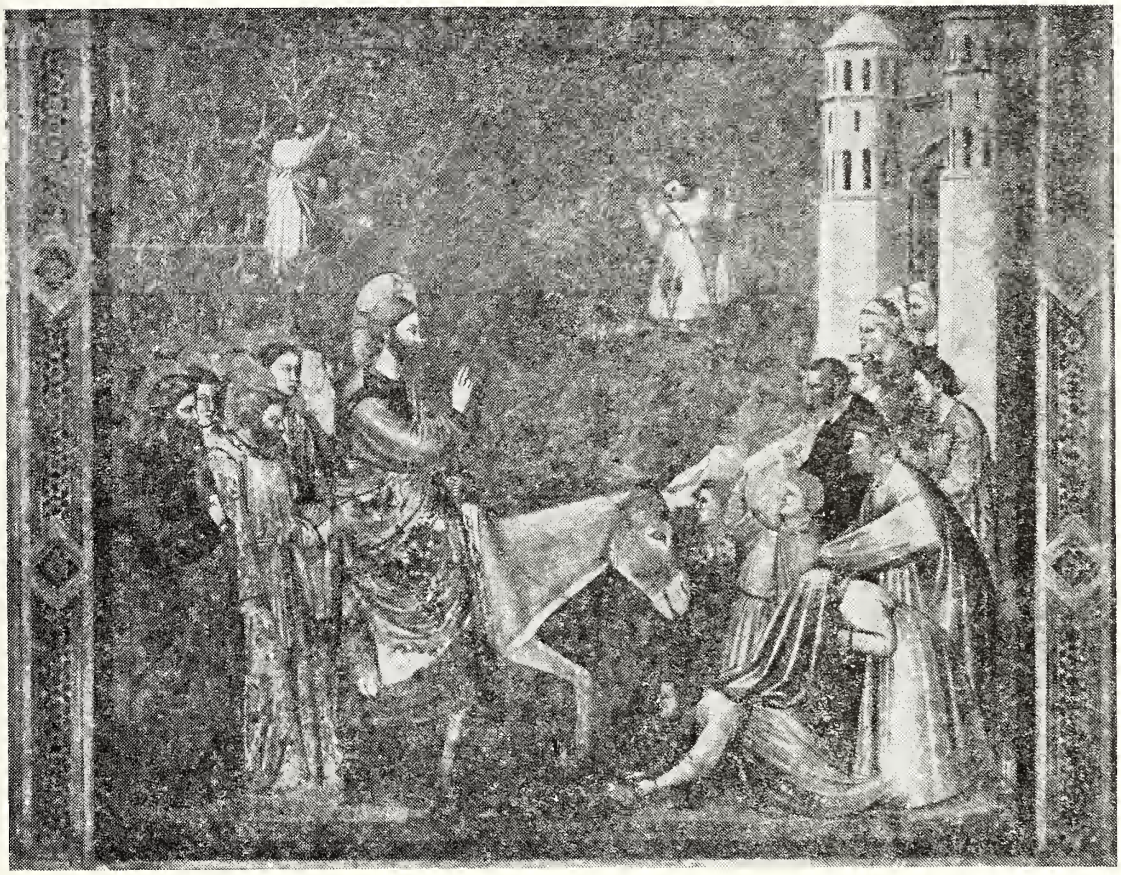
JOHN ZOOKS RETURN TO UNITED STATES

Dr. and Mrs. John Zook and their children arrived in Chicago March 4 on their way home to Portland, Ore., after completing their first term of missionary service in the Belgian Congo. Dr. Zook reports: "There are many changes and there will be many more in Congo, but I am encouraged, realizing God is still on the throne. This is the time when missionaries need to forge ahead and seize opportunities for counseling and guidance. I believe many new and younger men will arise around us who will assume more responsibility in the church. These will need to be guided and encouraged."

THE MENNONITE

MARCH 15, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



REJOICE GREATLY, O DAUGHTER OF ZION!
SHOUT ALOUD, O DAUGHTER OF JERUSALEM!
LO, YOUR KING COMES TO YOU;
TRIUMPHANT AND VICTORIOUS IS HE,
HUMBLE AND RIDING ON AN ASS,
AND UPON A COLT, THE FOAL OF AN ASS.
ZECH. 9:9

in this issue

ARTICLES
GOD'S STORY
By Nickolas Dick 163
EXIT: FEAR
By Delmar Stahly 164
THE ANSWER IS LOVE
By Myron Schrag 165
INVITATION TO COLOMBIA
By Mrs. Arthur Keiser 166
CAN FUNERALS BE CHANGED?
By Lucille Johnson 167
DEPARTMENTS
EDITORIALS 162
MENNONITE YOUTH
Deep Run Diary 169
Mary's Question 170
Three New Workcamps 171
Ontario Workshop 171
OUR SCHOOLS 172
MCC NEWS 173
OUR CHURCHES 174
OUR CONFERENCE 176

CONTRIBUTORS

Nickolas Dick is assistant pastor of the First Mennonite Church of Saskatoon, Sask. Delmar Stahly is co-ordinator of Mennonite Mental Health Services. Myron Schrag is a long-term VSer from Norwich, Kan., serving at Ailsa Craig Boys' Farm in Ontario. Mrs. Arthur Keiser is a missionary in Colombia. Ray Hacker is president of the Eastern District Young People's Union.

CREDITS
Cover: "Entry of Jesus into Jerusalem" by Giotto. Courtesy of Museo Civico di Padova. Page 165: Myron Schrag.

of things to come

March 13-17—Bethel College Bible Lectures
March 14-19—Faith and Life speaker, KJRG, Newton, Kan.: Harris Waltner.
March 26—DVBS Workshop, First Mennonite Church, Newton, Kan.
April 2—Association of Mennonite Social Workers, Bluffton, Ohio
April 2-5—Alberta Conf., Calgary
April 3—Mennonite Men's Chorus Fesitval, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 3—Passion Sunday
April 10—Palm Sunday
April 10-16—Holy Week
April 15—Good Friday
April 17—Easter Sunday
April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 11

editorials

SAYINGS AROUND THE CROSS "Let us not rend it, but cast lots for it." So said the gambling soldiers at the foot of the cross, throwing dice to see who could claim the seamless robe. Their only concern was to see how much they themselves could get out of this episode.

How insensible they were to the world's greatest tragedy enacted in their very presence. They were totally unaware of what was taking place—incapable of sensing the great drama before their eyes. They did not look up at the figure on the cross; their eyes were on the ground with the hope of gaining as much as possible of the possessions of the Man on the cross.

Could it be that we, too, might have our eyes so fixed on the material things about us that even during Lent we neglect to "survey the wondrous cross, on which the Prince of glory died"? The soldiers' philosophy of life was simply: to get all they could for themselves.

Could it be that we, too, are merely gambling with the things of God? He grants us time, which we can use to His glory or misuse it for our own purposes. He gives us talents, which we can develop in service for His kingdom or use for our selfish ends with no thought of the Christ on the cross. He grants us various opportunities, which we may use to express His love to all the world or gamble with for our own desires. Do we make the highest possible use of the possessions entrusted to us? Are they used for God and for our fellow men, or do we seize them for ourselves?

May we ever hold sacred what has been entrusted to us. May our eyes be raised aloft to see Him so near. In grateful remembrance of His redemption on the cross, may we be fully convinced that "love so amazing, so divine, demands my soul, my life, my all."

IS LOVE PRACTICAL TODAY? God is love, and man was created to respond to and live in the realm of love. The universe was created to respond to love. It is the greatest force in the world today. It is the mightiest power in human beings.

We so often give more intellectual assent to the power of love, and then go living as if we did not believe love would work today. But more and more we are heaping up evidence that love will work wonders in most unlikely places. We denounce so readily the delinquent youth but fail to understand the wonders wrought with such delinquents when love is exercised. We try various methods of dealing with the mentally ill, but are only slowly coming to realize how responsive they are to genuine love. We act as if we were sure love would never work in international relations, but we have largely failed to put it to actual test.

Lent is a time for us to open our hearts fully to the love of God. May it be shed abroad in our hearts and reach out through all our activities and relationships. If God so loved us we ought also to love one another.

O mysterious condescending! O abandonment sublime!
Very God himself is bearing all the sufferings of time.

God's Story

Nickolas W. Dick

THE SUBJECT of salvation is easier to proclaim than to define.

During the many centuries since the crucifixion of Christ, theological books by the carload have been written on this very subject. It has taxed the deepest minds of the Christian church. It has caused much controversy and strife. It has produced many theories of the atonement, not one of which can completely explain what happened when Christ went to the cross or what the salvation of God really means.

How tragic it would be if salvation would have to be fully defined before it could be accepted!

A Story Rather than a System.

Proclamation is better than definition because, essentially, the Bible is a story to be told rather than a theological system to be expounded.

Even though we take certain Bible passages like Romans 3:23, "For all have sinned and come short of the glory of God," and group them under such headings as "original sin," "regeneration," "justification," and "sanctification," the Bible is not primarily a storehouse of prooftexts for building theological systems. From beginning to end it is a story of God saving the world from selfishness and sin.

The story begins with two people, man and wife, who through an act of disobedience separated themselves from God's intimate fellowship. It continues, generation upon generation, in the children of Adam and Eve until one day God finds an obedient man, Abraham, who becomes the spiritual father of a great people and through whom God could reveal himself and restore the broken fellowship.

The story moves on: Israel, now a large nation, makes an agreement with God that she will be His people and will obey His laws and statutes. Through the hardships and sufferings of wilderness wandering, through continual chastisement of God by means of other nations, through a disheartening captivity in far-away Babylonia, Israel experiences the meaning of suffering—for her own sins as well as for the sins of others.

Then, at the depths of sin and guilt, God himself finally appeared in the person of His Son, Jesus Christ, who in some mysterious way took the burden of Israel upon himself. He took the sin, guilt, and suffering. And those who looked up to Jesus felt their guilt disappear and in its place there came a new power, a strange vitality, and a restored sense of fellowship which had been broken so long ago.

This is the story of salvation as we find it in the Bible.

Stories Within the Story

But even within the Bible we find short stories which summarize the grand story of salvation.

Take the story of the prodigal son: a father had two sons. They lived together as an intimate family group. But one day the younger son asked for his independence. Certainly, to ask for his freedom was not wrong, but look at what he did with his freedom! He spent his money and his life on sensual pleasures. Then, when the bottom had dropped out, he saw his predicament and returned to the father who welcomed him with open arms.

Here is a short story of salvation for anyone who does not have time to read the unabridged story, the Bible. In a nutshell it covers the whole sweep of history from the fall of man to the cross of Christ.

Your Story and Mine

Finally, the story of salvation will not be nearly as interesting until it becomes your story and my story, or until you can say, "Why, that's just the way it was with me!"

I, too, felt the loneliness and the meaninglessness of a life without God; I experienced what it meant to be driven from the Garden of Eden. I felt hunger, the cold, and the strangeness of a faraway country. I felt the burden and the guilt of Israel. And then, one day, in a small church on the west coast a man asked me whether I wanted to get rid of the burden. Together we prayed and I experienced the love of the Father as I returned from the faraway country of the prodigal back into God's fellowship. The story of the Bible had become my story!

What story can you tell? Does it resemble the one you have just read? Or are you still in that far country, living in poverty, hunger and guilt, when you could be back in the Father's fellowship? Your story can have a good ending!

Jesus says: "Come unto me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy and my burden is light."

The two lines of verse at the top were written by John Stainer in 1887.

Basic to mental health is a wholesome attitude to mental illness.

exit: fear

Delmar Stahly

OUR SOCIETY seems neurotic in its attitude toward mental illness. Elements of it, at least, are beset with unrealistic anxieties and fears which hinder competent dealing with America's number one health problem. And fears, deeply rooted in tradition and culture, may be as complicated as illness itself. The area of fear is wide—fear involves our consciences, our feelings of responsibility, and our feelings of guilt.

As with other anxieties that face us, we should investigate fears on mental illness to determine how realistic they are. Are they helpful or handicapping? If they are normal they will help us avoid mental illness or make us able to cope with it. If neurotic, they will limit even our everyday ability.

In spite of the frequence of mental illness, until recently we have managed to delude ourselves into believing that we need have no personal concern with it. We claimed ignorance, implying that others had the experience and should have the interest, but not we. Our sense of responsibility was being deceived.

The prevalence of mental illness frightens us: one out of ten of us will not be infected with cancer, but one out of ten will sometime have a serious mental illness. This brings it close. This tends to make it a fear that challenges our most capable resources.

What, then, is the cause which arouses our fear of mental disturbances? Fear of the unknown, fear of social stigma and feelings of guilt, I suggest, may be the causes culminating in either a hidden or blatant fear of emotional illnesses.

In spite of its frequent occurrence, what is the "unknown" about mental illness? For Mennonites, historically at least, the myth of violence attached to the disturbances of mentally ill was broken down by our first experience in state mental hospitals. CPS men learned that danger from a disturbed mental patient was frequently created, not by the illness itself, but by the way he was treated.

Bizarre behavior of the mentally ill is difficult to understand and, perhaps, to accept. Irrational, unrealistic behavior frightens people. The unknown aspect of what a mentally ill person might do is more frightening than the danger of bodily harm. But we have found that the supposedly unreasoning behavior of the mentally ill is explainable, it can be rationally understood.

In state mental hospitals and in Mennonite hospitals we witnessed and are seeing that the most disturbed person responds to reason, to love, to good nursing care of considerate personal attention.

Years of confrontation with mental disturbances have not entirely removed the stigma attached to it. If once judged insane, psychotic or nervous enough to seek treatment, the affected individual often feels that he is considered categorically "different" by society. Dropping the strong and misleading term of "insane" has altered, but not completely changed, the popular conception of one who has been treated. Emphasizing the possibility of being healed has not eliminated the unhealthy stigma. "Oh, yes. He's had a nervous breakdown," we hear and realize that normalcy is not always the expected result.

Guilt feelings may be engendered by the suggesting thought or fact of mental illness. Inevitably some concerned victim, relative, friend, or counselor feels, "Why did this happen? Is there something I could have done to have avoided this?" When faced with the reality of mental illness we hear, "Am I to blame?" "What is my guilt?" "Is it the result of a basic spiritual deficiency?" Such uncertainty is also a source of our fears.

Our fathers and grandfathers experienced an era of rapid advance in coping with infectious diseases. The period of ignorance and fear of bacteria and viruses has passed. Public health utilizes all sorts of measures in avoiding smallpox, tuberculosis, and polio. People face an occasional case with understanding and little anxiety. The fear of general hospitals as places where people went to die no longer exists, but it did not disappear over night.

For years, millions of dollars have been poured into research on diseases such as heart disease and cancer. At the same time very little was being expended in mental health study. Now there is an increasing sum of money spent by the National Institutes of Mental Health and private agencies in seeking causes and cures of mental illness. Funds used for mental health are mounting in proportion to that available for common diseases.

The mental health program in America is over fifty years old. Inroad against fears of mental illness have been made, if only in the last fifteen years — a mental health movement has made the concern conspicuous. And indications are that a transaction in attitude is in process. Contemporary professionals and laymen alike are consciously evaluating and realistically discussing the involvements of emotional disturbances. Fear, furthermore, of mental illness is slowly becoming the type of fear that stimulates constructive thinking, research, and personal responsibility. Neurotic fear of mental illness, the unreal fear that weakens and is a symptom of illness itself, is being dispelled.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

The Answer Is Love

Myron Schrag

"Whoever receives one such child in my name receives me."

Work with Ailsa Craig boys is frequently discouraging and tedious. It often means extra hours and lack of leisure time. It means living with the boys twenty-four hours a day, day in and day out.

But for every discouragement and tedious task there is work which is tremendously challenging and satisfying. VSers can show Christian love and understanding at a time when the future course of young lives is being determined.

Many of us take the love, kindness, and understanding which was shown to us as children for granted. Little did we realize that we could have become unfortunate victims of society by having parents who rejected or neglected us. Our fortune, however, is not universal. A good many of today's youngsters become inflicted with the sorespots of society's shortcomings.

Some of these unfortunate children grow into adulthood, bitter at society for not having given them the right breaks. They rebel by becoming criminals or withdrawing from society entirely, not willing to build a constructive place for themselves in the world.

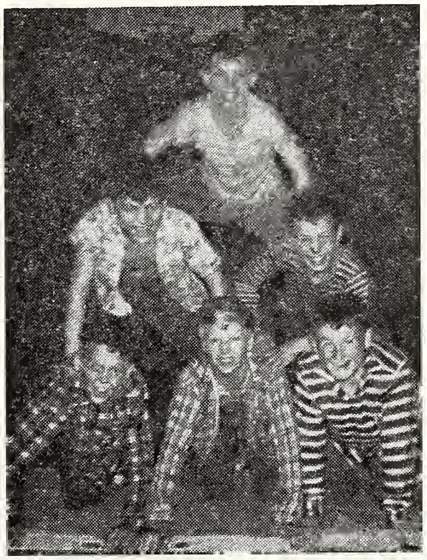
Many children of this type are placed under the wardship of Children's Aid Societies or in child welfare organizations. They are sent to institutions where they can be treated for their disturbances—Ailsa Craig Boys Farm in Ontario is such an institution.

The boys at Ailsa Craig Boys Farm are classified as emotionally disturbed and predelinquent. They are boys with behavior, personality, or character disorders. They are rebellious, hostile, and suspicious. Slightest impluses are translated into action. Antisocial behavior, fighting, truancy, stealing, fire-setting, sexual perversions, self-depreciation and even self-destruction, reveal these boys. And most of these conditions are the result of an unhappy relationship between the child and an adult.

Because of their problems, many boys of this type are placed in various foster homes with the hope that they might be able to adjust to a normal home situation. Failing there they are placed in an institution. Some boys who come to the Farm have been in as many as ten foster homes. A boy with such experiences feels that all of society is against him—and he is against it.

Once an adult does accept him as he is, however, the boy may realize that not all are against him; he is, after all, safe in liking him and identifies himself with the adult.

How does a person react to working with boys such as these? No one, no matter how extensive his education and interest may be or how much concern he may have in this work, is ever fully prepared to deal with people of this type. One must be careful to never lose sight of the initial ideals which dominate one's hopes when beginning work. Losing sight of high ideals and being content to merely "go through motions" will not accomplish anything, nor will the boys receive any benefit. It is easy to get discouraged, immediate results are not always evident and are only slowly built up.



This is not the type of work in which basic rudiments can be learned in a month or two. Indeed, one can never reach a point where one is fully prepared to cope with every situation that arises; no two boys are alike, no matter how similar disturbances may be. Much taken for granted in normal child's behavior or learning is out of reach for these boys.

For example, Tony is told to measure 20 inches on a board. He gets a puzzled expression on his face, and you realize that he hasn't the slightest idea how to begin. Once he gets started, after several explanations, he needs help for every new step involved in the process. Most boys are of normal intelligence. Their normal mental growth, however, has been hampered by inner emotional disturbances.

Sometimes the boys release their hostility and you as a companion-helper are on the receiving end. A great deal of understanding must be shown. You may be subjected to name-calling and abusive language. But, later, when the boy has regained a hold of self, he frequently feels sorry for his action and apologizes. Hostility must be expected and, unpleasant as they may be, it is good that a young lad's feelings come to the surface. Symptoms of his real problem may appear and it will be possible to approach him with fuller understanding.

Overt expressions of emotions are not usually directed to anyone personally, but are the result of a lifetime of being unwanted and uncared for. The boy himself cannot explain why he acted as he did.

A boy may be slow to respond, but when he does, it gives a satisfaction which goes far deeper than words can convey. In each boy I work with, I hope to plant a seed which will eventually blossom—in later life one of these young fellows may become a man who is worthy of society and one who is willing to abide not only by society's laws but also by Christian principles.

Transplant yourself
to Colombia for an evening.
Here is the adventure of
going to church.

INVITATION TO COLOMBIA

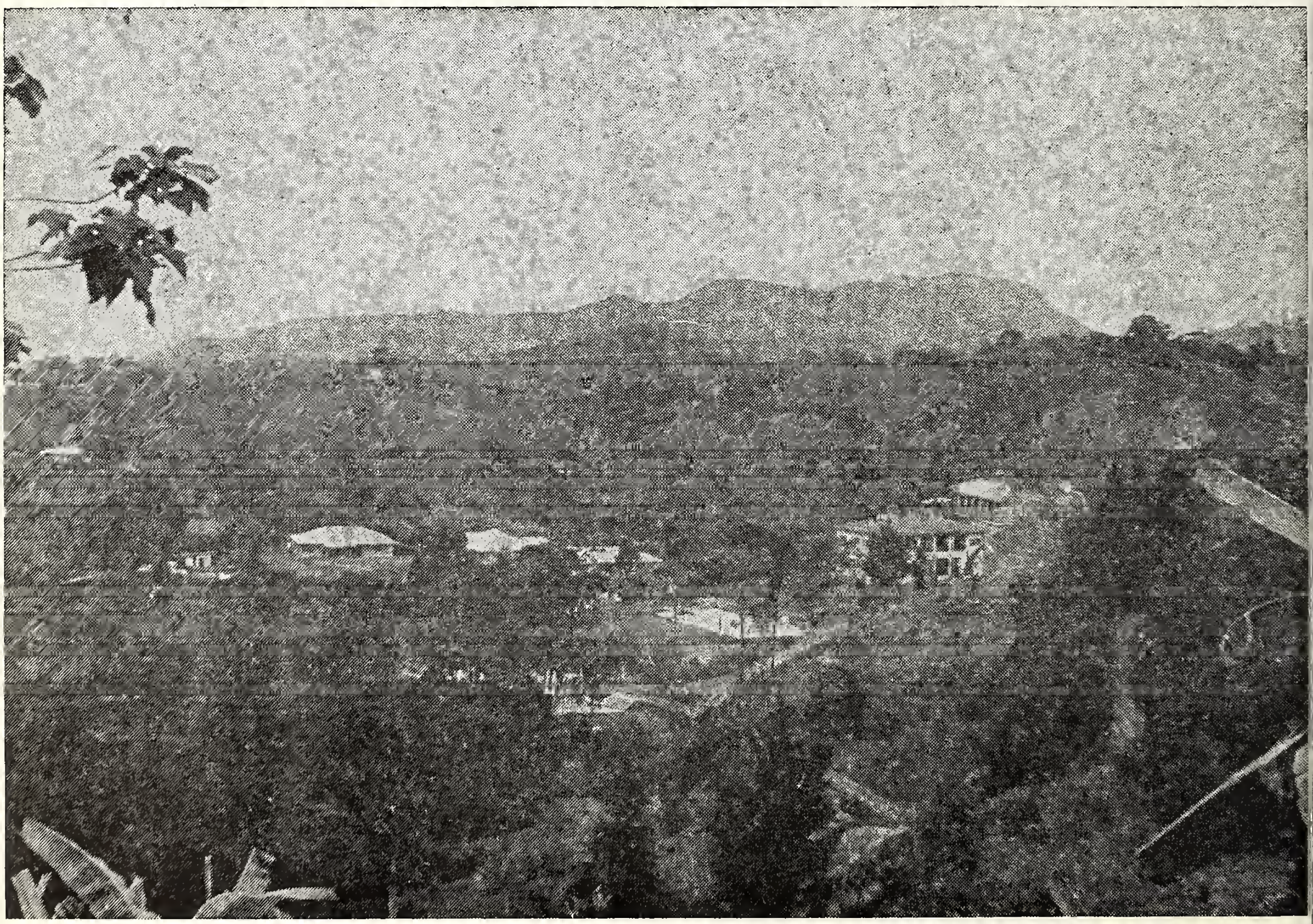
Mrs. Arthur Keiser

THERE IS A meeting in a home up the mountain tonight. It has been raining almost steadily for three days, and the path will be very muddy. But we would be happy to have you go with us. Would you like to?

The service will not begin until seven, but we leave early so that we can make part of the journey in daylight. When we say up the mountain, we mean up—a climb of an hour over a narrow path. Fortunately, it stopped raining in midafternoon, so that we do not have to walk in the rain; but there are puddles and slippery clay. The smoke from wood fires hangs low in the damp air, telling us that soon the men will be coming home from work in the fields to their small houses along the path, and supper will be waiting for them.

The path is as bad as we had

It's the valley of "La Mision Menonita Colombiana" in Cachipay



expected, and at times our progress seems to be measured by three steps up and one down. Day has ended now, and night has fallen. There is no lingering twilight in the tropics, so we must depend on our flashlights.

Halfway up we stop at a house beside the road and call out, "Good evening." From out of the darkness come a woman and small child guided by the light of a candle. "Are you going to the service with us?"

She hesitates—"Oh, the path is so slippery, I don't know if I should" —but soon decides to join us.

Soon we turn off the main track and go through a gate. The ground here is slightly more level. The branches of the coffee trees brush against us, and we smell the pungent sweetness of their blossoms. Drops of water fall on us as we pass under the large leaves of the banana tree. This must be a lovely place in daylight, for our flashlights pick out innumerable flowering plants in the dark. Then we come to a barbed-wire fence.

There is no gate here; so we crawl under. We are already muddy, and a bit more makes no difference. A few steps more, we slide down a steep bank, and at last we are on the front porch of the home where the meeting is to be held.

The family and neighbors who have gathered crowd around to welcome us and to comment on the state of the path. But we have come to worship God together, so after a few moments of chatting we announce that the meeting will begin. We enter the room which is to serve as a chapel. It has been cleaned very thoroughly. The furnishings consist of three chairs, a sewing machine, a wooden frame with a wire mesh bottom for hulling coffee, a saw, and boxes that have been placed around the walls in place of benches.

We sing together. These people have not been Christians long, but they find great joy in singing the hymns of praise that they have learned. Everyone has a selection. Together we kneel in prayer. Together we study God's word. Together we consider the problems that have come to them in their Bible study and in their lives. Time passes very quickly, and before we know it, it is time to start back.

We begin to say good-by, but they beg us to stay "just a few minutes more." After a very long "few minutes," the daughter appears with a tray of cups of tinto. Tinto is strong, black Colombian coffee, heavily sweetened. Anything as strong as this should give us pep for the return trip!

The trip down should be faster, but we must walk very carefully. Every now and then a short slide ends in a thump as someone sits down hard. But no one is embarrassed because it is happening to everyone, and we laugh heartily about it.

We pause to say good-by to our friend at her home but then wait a moment longer as she hurries inside. In an instant she is out again. Last Sunday was Bible Sunday, and she was not able to be at church, but she wants to give her special offering to the American Bible Society. We accept her small envelope and bid her good-night with a Colombian embrace and the wish for the Lord's blessing on her and her family.

It really doesn't seem so far down now. Soon we turn onto the road, and then it is just a moment until we arrive at the mission school. It is late, and the dogs are the only ones still awake to welcome us back. Our shoes must remain outside. Running water is the first order of the evening. As we think back over the past few hours, we have a new respect for these people and what church attendance involves in Cachipay, Colombia.

Why make funerals public displays of grief? Here is a family who tried another way and recommends it.

Can Funerals Be Changed?

Lucille Johnson

WHEN DEATH would come to our community, my husband Hal always simply refused to go with me to "the viewing" at the funeral home. "When I leave this life, I don't want people tramping past me saying how natural I look," he used to say.

It was all semi-kidding until Hal's brother-in-law, Herb, died. Herb's wife, Ethel, naturally turned to Hal, her only brother, for support. He was at her side during the funeral service, stood with her while tearful goodbyes were said before the casket was closed, walked with Ethel between lines of people who waited outside until the hearse pulled away, tried to calm her during the graveside service.

He was shaken by the experience. That night he talked to me: "Look, Luce, we've joked with each other about this funeral thing, but I'm serious now. I don't ever want a funeral like Herb's. It's taking advantage of a person to dress him up and lay him out for the public to see. It must be hideous for a grieving family to confront a crowd of people who are trying to express their sympathy and don't know how."

I wished he would drop the subject, but he went on: "Another thing—Ethel bought a new suit for Herb to be buried in! When my time comes, just put me away in something I'm used to. And I guess Ethel was comforted by the compliments people paid her on the bronze casket she bought, but don't spend that kind of money on me. You can skip the truck-load of flowers, too."

"In short, don't mortgage the homestead?" I quipped.

"In short, don't bury the children's college tuitions with me," Hal replied soberly. "And don't ever let yourself in for an ordeal like I've just seen Ethel go through. I don't see how she could bear the strain."

He went to sleep then. But I spent a restless night. Hal had spoken so intently, his words seemed ominous.

A month later, without warning or any last word, Hal died of a heart attack. Even in my first grief I realized I had a responsibility: to give my husband the kind of funeral he would approve—regardless of neighborhood customs.

Our minister and I decided on a plan to which I hoped the rest of the family would agree. We would ask our close friends to call at our house instead of the funeral home, the evening before the burial. Only relatives and members of the family would go to the mortuary to see Hal—if they wished to. We'd have a memorial service in our church, the following Sunday so Hal's business friends could attend without taking time off.

I called in the children, 10-year-old Janey and 14-year-old David. I phoned Jim Moore, the mortician who was Hal's good friend, and asked him to come over. He picked up Hal's parents on the way.

I told them all of the talk Hal and I had had. His parents were timid about doing things differently. But they respected their son's wishes and gave the go-ahead. (This was a great help which some widows are denied.)

We decided that there would be no public viewing and that we would ask that people omit flowers. We would suggest that the money which our friends would normally spend for flowers be given instead to our church camp fund, Hal's pet project.

We discussed how much I should spend for funeral and burial.

Jim said it was usually possible to do things well for whatever a family could afford if the details were gone over together. He asked about clothes, and we decided to have Hal dressed in his well-worn but favorite blue suit.

Janey, David, and I went alone to the funeral home that afternoon. We had cut some flowers from the border on which Hal had worked so hard and of which he had been so proud. We took these with us and arranged them around the room where Hal lay.

Janey wept and David scrubbed at his eyes. I won't discuss my feelings except to say the knowledge that we were following Hal's thinking helped me enormously.

There at the funeral home the children and I talked of the good times we had all had together. We could act naturally, free from public view. I remember thinking how right it seemed, our having this time alone with our dead—not being expected to be a reception committee for the customary callers. No one was eying me to notice "how she's taking it."

When friends came to see us that evening, the mood was not somber. Our neighbors, bless them, had brought food and we set it out. Hal had loved good friends, good food, good fellowship. It seemed as if he were there with us, just out of sight.

The following morning our immediate family went with our minister and Jim to the cemetery for the brief commital service. It's hard to take final leave of someone you love. We were glad not to be the target of sympathetic and curious eyes at this time.

Sunday afternoon many friends came to the church. The memorial service was simple. Our minister followed the familiar pattern of our church services: opening thoughts, invocation, choral response. He then talked briefly about Hal: the way he had lived, the good he had accomplished, the vacancy he would leave.

What a comfort—a "funeral" service without lengthy oratory or display of grief! It created a mood of victory; a conviction that the love of God is stronger than death or sorrow.

Afterward the children and I, Hal's parents, and other relatives drove to the cemetery and placed some flowers on Hal's grave. Then we went home to pick up the threads of everyday living.

The ordeal of grief is a personal matter. Not every bereaved family would wish to follow the plan I have just described. But for us it offered comforting friendship without maudlin sentimentality; dignity and reverence without show. For us that was important.

Farm Journal
By permission

God's Care

I know a pathless way to go
And travel it sometimes just so
I'll see some things no other sees.
Upon a rock beside a tree.
The chipmunks play with vim and glee,
And ground squirrels stop and look at me.
A redbird's nest is riding free
So hidden in a redhaw tree.
Some troutlets dart in pool and brook.
A woodthrush peeps from shady nook.
The violets all bloom so blue,
And other flowers have their hue.
I love to go some pathless way,
And see these things from day to day.
Here God has given full and free,
And well I know He cares for me.

Wallace A. Ely

Story Behind a Church

DEEP RUN DIARY

Ray Hacker

DURING the California Gold Rush of 1849, men were enduring all manner of hardship to stake their claims on the West Coast.

Also in 1849, a group of sixty dissatisfied laymen of the Deep Run Mennonite Church in Pennsylvania were busy staking their claim as a brand new congregation.

Before we answer all the "whys," let's have a look at the "Old" Deep Run Congregation—and it really is old.

Deep Run is named after a nearby creek. In the late 1720's a group of Mennonites began holding religious services in their homes. In 1746 a William Allen of Philadelphia donated fifty acres of land so these Mennonite settlers could erect their first meetinghouse — out of logs.

Not too much is known about these early years since no records were kept. It was the desire for conference and congregational minutes, for a conference constitution, besides the ambition to establish Sunday schools that caused John H. Oberholtzer to be expelled from the Franconia Conference. And when all efforts of reconciliation proved fruitless, Oberholtzer and his followers formed their own conference—the present-day Eastern District Conference.

This split many of the Franconia Conference churches and perhaps even families! Each of the ministers and elders had to decide which side he was on.

The ordained men at Deep Run all remained faithful to the more conservative Franconia Conference. However, there were the sixty dissatisfied laymen mentioned at the beginning, who sympathized with Oberholtzer.

Deep Run is unique. It was the only congregation where some members seceded without the aid of one of their ordained members. It was purely a laymen's movement!

The new Deep Run group was unique on another score. In December of 1848 it made application for a charter and constitution to the Bucks County Court. The only answer they gave for this out-of-the-ordinary legal procedure was "that it will be for the advancement of our interest, both spiritual and temporal." Of course the parent congregation was suspicious. It filed a remonstrance which stated that the new group planned to seize control of the church property. But in spite of all this, on the 25th of April, 1849, the court, with ". . . no sufficient reason being shown to the contrary," granted the charter. Deep Run is still organized under this original constitution, with revisions adopted in 1913, 1950, and 1958.

Once the new group's charter received approval, it presented three propositions to the old group: request to use the meetinghouse on alternate Sundays, a plan for joint ownership of the burial ground, and a suggestion that control of the meetinghouse be determined by means of a public sale—ownership going to the highest bidder.

It didn't take the old group very long to turn down all three proposals—except permission for the new group to use the cemetery.

Today 111 years later, this same meetinghouse is still in use.

There was one thing left to do: build a new meetinghouse. The group decided to buy 2½ acres of land from Henry Myers, "a brick building 55 feet by 40 feet by 16 feet be erected thereon." Evidently they worked quite steadily on this project, for the building, begun in June, was dedicated the following December (of 1849). Here again Deep Run is unique. It was the only congregation in the new conference which was forced to build its own meetinghouse. Today 111 years later, this same meetinghouse is still in use. Interior alterations were completed in 1900. Additions were made in 1949 and 1957.

During these 111 years, the congregation has been served by eight pastors. Allen Fretz set the record. He served for almost sixty years (1883 to 1943). Upon his semi-retirement in 1940, the congregation was pastored by Russell Mast till 1945, and then by J. Herbert Fretz (grandson of Allen) till 1953. The present pastor, Claude Boyer, has served since 1953.

Until 1883 services were held only every two weeks and German was used exclusively. Since then services have been held weekly, and since 1910 practically all services have been in English.

The congregation deserves credit for efforts in organizing three sister congregations. Allen Fretz was instrumental in organizing Souderton in 1893, Perkasie in 1905, and Lansdale in 1930. A considerable number of charter members of these churches came from Deep Run.

Deep Run has always taken an active part in the work of both the General Conference and the Eastern District Conference. Enos Loux, their pastor in 1860, was a representative at the sessions of the first General Conference at West Point, Iowa, in 1860.

Deep Run was early interested in Sunday school work for they had one in the late 1850's which was discontinued after several years but was again revived permanently in 1872.

The membership in 1849 was 60; in 1900 it was 140; in 1949 it was 208; today it is 271. Here is a congregation with a rich and colorful heritage worth taking note of.

To and From a Pastor

Mary's Question

Don Wismer

DEAR Pastor,

Last night Jim and I went out of town a few miles and pulled onto a side road and sat in the car a couple of hours. We had gotten out of church early and didn't feel like going right back to the dorms.

When I got back my roommate asked me what we did (as she usually does!) and I told her. She nearly hit the ceiling. She said, "Don't you know parking is bad! You'll ruin your reputation if people start finding out."

I was floored. I never thought parking was "bad." We had never done it before and we didn't do anything that I thought would ruin my reputation.

Is it really so bad as my roommate made me believe?

Mary

DEAR Mary,

I'd be pretty narrow-minded if I said parking in itself was bad. It can be a pleasant way to relax and enjoy each other's fellowship.

But your roommate is right about your reputation. Some use parking as a means of getting to some quiet, dark place where they can see "how far" the other will go in physical intimacies. Often when people think of parking they think of petting. If you don't want to be thought of as engaging in petting sprees, you might think of some other way to relax.

Most adults who love young people will advise activities other than parking. Perhaps I'd better speak plainly here, so there is no danger of misunderstanding. And what I say here does not reflect on your character, because all of us are made the same way.

What was intended by God to be used as a means of expressing love and to bring pleasure to married people becomes a burden to people who are not. What we call passion, or physical desire, operates with unmarrieds as well as with marrieds. Marrieds need not be concerned about controlling passion between each other in private places. But singles do!

We may have high ideals and think we are strong. Yet when we are close to each other in "romantic" situations we may be unintentionally arousing strong physical desires in our partners, and in turn, as he reacts, in ourselves.

We don't know how a touch of the hand or a kiss affects the other. So each of us may be leading the other on when we don't intend to.

We do not want to hurt feelings by being "cold" or suggesting going home (besides, we really do enjoy it!), and before we know it our passions are built up ready to burst into flame. This is dangerous!

Psychologists tell us that our consciences do not act as strongly before a wrong as after it. It is then that we sense guilt. Our passions become so dominant that they short-circuit our control-box, and we may end the evening doing something we are deeply ashamed of.

This, of course, can happen at other places than parking. So to be really safe you should be quite careful not to allow yourself to get into situations that you might have difficulty controlling.

I was glad you enjoyed yourself. I don't want to seem harsh, but it might be best to be very careful how much and when and where you park—even if you have good intentions.

Your Pastor

This year's five new V. S. projects

2, 3, and 4. Workcamps

Leo Driedger

Two for Teens

I SHALL tell you of two new workcamps—in Winnipeg and Friedenswald — for 16 to 18 year olds.

(Those past their teens should not pass by, for we have a workcamp in Mexico this year, too.)

For three years now, we have had workcamps, three weeks in length, for teen-agers between the ages of 16-18. The first was in South Dakota, the second in Idaho, and the third at our seminary in Indiana. Last year there were so many applications that we had to turn a dozen persons down. So we are having two camps this year.

Twenty workcampers are needed for July 25-August 13 to landscape, lay sidewalks, clean windows and many other things on the new campus of Canadian Mennonite Bible College. The fellows and girls, with a staff of four will eat, sleep, cook, work, and worship together. Besides six hours of work a day, there will be times for excursions, tours, discussions, and recreation. The Assiniboine Camp is only a few miles away where the groups will stay for several days.

Winnipeg has many educational and recreational facilities which can be taken advantage of. One trip will include a visit to the Hutterite colonies, and some of the historic churches of southern Manitoba.

A second workcamp will be held at beautiful Camp Friedenswald, June 6-25. Work will be much like the work at Winnipeg, but it will include also painting boats and possibly some building. Campers will stay in what used to be "Tubby's Store." Swimming, fishing, and boating facilities are available, as well as hiking and tenting. Hundreds of children and young people come to the camp each year. You can have a part in preparing for the camping season.

One for Post-Teens

The third workcamp, to be held in Mexico, is for persons eighteen years and older and will be held in July. Our Conference has seventeen workers at Cuauhtemoc, Mexico, about three hundred miles south of El Paso, Texas. Campers will find this an opportunity to be a part of an entirely different culture. This is an opportunity to witness to our Spanish neighbors to the South, and our Mennonite brethren there.

Work will consist of helping with the agricultural experimentation, building, painting, sewing, work with children. One of our 1-W men is teaching English in Spanish schools. Others teach children in the German language. The regional hospital, where our nurses and administrator work, is touching many lives. The little church in town, is often filled and many young people come to activity evenings. Last year some of the experimental wheat produced forty bushels per acre, when up to that time it was thought that wheat could not be grown well.

Workcamps through the years, have been a practical way to express willingness to help and give of ourselves in the work of Christ. Those who give, also find that there is much that they receive. When men and women from a dozen states and provinces come together to live, work, play, and worship together, lasting friendships result. Attractive sheets with more information on each of these projects will be sent upon request.

GORDON DYCK SPEAKS AT ONTARIO WORKSHOP

The Niagara United Mennonite Church was host to a two-day workshop which was attended by approximately 125 young people from Vineland, Niagara, Pt. Rowan, Harrow, Waterloo- Kitchener, St. Catharines, Leamington, and Sudbury.

Our slate officers for the coming year are as follows: president, Rev. Bill Dick (Toronto); vice president, John Enns (Waterloo); secretary, Frances Klassen (Toronto); treasurer, Fred Neufeld (Kitchener). Ministerial advisors are H. P. Epp and H. Lepp.

Gordon Dyck, pastor of the Mennonite Church in Nappanee, Ind., (former MCC worker and Fellowship Chairman of Young People's Union) was guest speaker. He was accompanied by his wife, Delia. Their musical numbers at every session will long be remembered.

Theme for the workshop, "Youth Reaches Out," was well presented by our speaker. The main purposes were to help each local youth group to become more effective through its program; to reach out so that every youth within the church and within reach of the church may be led into a living faith in Jesus Christ, into joyful fellowship with other Christian young people, and into active service in God's kingdom.

The addresses, emphasizing the three-area emphasis (Faith and Life, Christian Fellowship, Christian Service), were entitled: "Through Faithful Obedience," "Through Unifying Friendship," "Through Creative Love," the three areas through which to reach out.

Role Playing Sessions, Discussion Groups, and sharing periods followed each lecture.

A social fellowship hour climaxed our workshop on Saturday evening. Our service project for Sunday afternoon was short programs given at the Home for the Aged, Home for the Blind, and several hospitals in the vicinity. Our message to them was that Jesus can be their Savior, Shepherd, and Light.

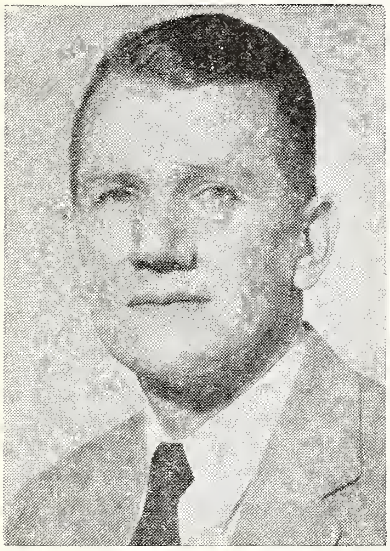
—Helen Penner

The **MENNONITE YOUTH** section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our churches

NEUFELD NAMED PRESIDENT OF BETHEL COLLEGE

Vernon H. Neufeld, Th.M., was elected president of Bethel College, as announced Mar. 5 by the board of directors. Professor Neufeld has been a member of the teaching staff since last fall.



Neufeld, a graduate of Bethel of the class of '49, completed a Bachelor of Divinity degree at the Mennonite Biblical Seminary in 1954 and a master of Theology degree at Princeton in 1957. He is scheduled to receive his Th.D. degree from Princeton in June of 1960. He came to Bethel last fall as assistant professor of Bible and Christian Education.

The presidential vacancy developed last June when D. C. Wedel resigned. Acting president for this school year was J. Winfield Fretz, professor of sociology. Neufeld will assume the office on July 1.

Professor Neufeld was born in 1920 in Shafter, Calif. He grew up in that community, and farmed there for several years. He is married to Ruth Neumann, also from Shafter. Their two sons, Ramon a senior and Howard a sophomore, are attending Newton High School. The Neufelds reside at 2727 N. Main in North Newton.

After serving as minister of the Zion Mennonite Church in Donnellson, Iowa, from 1951 to 1955, Neufeld later served as supply pastor in the Germantown church in Philadelphia while attending Princeton. In addition to teaching duties, he is currently serving as faculty advisor of the Church Workers' Fellowship, a student organization at Bethel.

Title of Neufeld's doctoral thesis at Princeton is "The Primitive Christian Homologia According to the New Testament." The study delves into the origins of the Christian Confession, making extensive use of the early Greek sources, and follows his graduate major in Biblical Studies in the New Testament.

Professor Neufeld has distinguished himself with a serious and scholarly outlook. A contributor to church periodicals, he is a forthright speaker with a wide geographical acquaintance with the Mennonite Church.

RINNER APPOINTED TO HOSPITAL POST

A. James Rinner, R.N., has been appointed assistant director of nursing education for Bethel Deaconess Hospital School of Nursing. He will be taking up these duties in July.

Mr. Rinner is a graduate of Bethel College, of the Alexian Brothers Hospital School of Nursing for Men of Chicago, Ill., and has completed residence requirements for the M.S. degree in nursing at the University of Colorado.

For the past 7½ years he has been the director of the school of nursing at the Grace Hospital in Hutchinson. He has also served a term in relief work under the Mennonite Central Committee in Puerto Rico.

Rinner is a native of Wayland, Iowa. He is married to the former Esther Lehrman of Aberdeen, Ida., and they have two daughters.

A NEW EXPERIENCE

A new experience for many at Canadian Mennonite Bible College was the day of prayer and fasting on Feb. 26. We can testify that God met us in a new and real way. His presence was keenly felt.

As we viewed the film, "Centerville Awakening," the story of revival in a small town, we were challenged to search our own hearts that we might know God's will for our lives and by His grace do our utmost to serve Him in the place of His appointment. The time of individual prayer and dedication which followed served to bring us into a more intimate fellowship with God.

GUEST SPEAKERS AT FREEMAN

Guest speakers at Freeman Junior College during February included the following: Vernon Buller, pastor of Mt. Olivet Mennonite Church of Huron; Henry Hitt Crane, peace crusader from Detroit; Merrill Raber, director of MCC Voluntary Service; Ned Miller, representative of the Pax division of MCC; Elbert Harrington, dean of arts and sciences at the University of South Dakota; Lloyd Kauffman, appearing on a student chapel session; Max Miller, pastor of the newly organized Good Shepherd Mennonite Church of Sioux Falls; Hugo Mierau of Freeman, discussing the Bible as a guide to Christian life.

CHOIR RECORD PRODUCED

A new record containing numbers sung by the Bluffton College A Cappella Choir was made by the Findlay Recording Company on March 7.

Records will be placed on sale later. An announcement of their release will be made when they are ready for distribution.

BLUFFTON BOOSTER BANQUET

"Humorous Signs of the Times" was the topic of Philip Lovejoy, well-known educator, international figure, and executive, as guest speaker at the Bluffton College Annual Booster Banquet to be held on March 14.

A native of Portland, Maine, and educated in the schools of Maine, Mr. Lovejoy received his A.B. and A.M. degrees from the University of Michigan and an Honorary LL.D. degree from Midwestern University.

Philip Lovejoy has been the recipient of many honors including decoration by the President of Chile and the King of Denmark. He served as consultant to the U.S.A. delegation in San Francisco at the creation of the United Nations.

Proceeds of the banquet will be used to purchase furnishings for the office and lobby of the new Mosiman music hall.

CONCERT FOR COMMUNITY

"The March Musicale," a concert performed by the Bluffton College

Band, Orchestra, Choraliers, and male ensembles, was held March 12 in Founders Hall.

The orchestra and band are under the direction of Professor Earl Lehman; Choraliers is under the direction of Christine Purves.

This was a free concert for the people of the Bluffton-Pandora area in appreciation of their support of the college during the recent financial drive.

BIBLE LECTURES AT BETHEL

Winthrop S. Hudson of Colgate Rochester Divinity School will give the annual Bible lectures at Bethel College, March 14-18.

The series, to be given in the Bethel College Mennonite Church, is supported by the J. E. Hartzler Lectureship Foundation.

For the morning series held at 9:45 a.m., Dr. Hudson will speak on the theme, "The Christian and the Church." The evening series to be held at 8:00 p.m. is entitled, "Living the Christian Life."

MARRIAGE COURSE

The Bluffton College Student Christian Association is again sponsoring a marriage course which is open to all students. The course deals with the following topics: dating and engagement, the wedding and honeymoon, sex adjustment in marriage, economic factors in marriage, achieving compatibility in marriage, and the home and children.

Speakers for the respective topics will be: Donald S. Longworth, professor of sociology, Bowling Green University; William Eddy, pastor of Lima Church of God; H. Clair Amstutz, Goshen, Indiana; Paul Stauffer, Bluffton; a panel of married couples moderated by Arden Slotter, Bluffton; and David Markle, professor of sociology, Ohio Northern University.

The series began March 1 and will continue once a week through April 12.

MCC news

DISASTER IN MOROCCO

MCC has informed the Frankfurt office—responsible for the program in Europe and North Africa—that funds and supplies will be available for victims of the shattering earthquake in Agadir, Morocco. It is being planned that representatives of EIRENE visit extensively destroyed Agadir, a city of 40,000, to report conditions and to determine needs of the earthquake victims. Four Paxmen are serving in EIRENE. Preliminary estimates say that 1,000 were killed by the devastating Feb. 29 earthquake and the fires and tidal wave which followed.

SHIPMENTS TO ALGERIA

MCC's first relief shipments to Algeria have been made within the past weeks. Refugee needs brought about by the Algerian-French crisis of the past months have called for assistance in this North African colony. A small shipment of 50 beef cartons and 50 bales of bedding have been sent to be distributed by CIMADE, the French Protestant relief agency. In midsummer the Mennonite Central Committee plans to send a team to Algeria for relief work.

NEWFOUNDLAND NEEDS

Following a visit to Newfoundland's projects, Harvey Taves (Canada MCC Director) has reported that except for shifts in several areas the program needs for teachers and medical assistance in 1960-1961 continues much as it has been for the past two years. At Twillingate, where five teachers are instructing in primary schools, two to four secondary teachers will enter a regional high school which is to begin operation. St. Anthony, Wild Bight, and Woodstock programs will remain similar to this year's. The unit at Baie Verte will close out in 1960 as was first planned when beginning there.

Plans for northern Newfoundland call for a "fanning out." Taves recommends that teachers be placed in several one or two room school houses in the three small fishing villages of Noddy Bay, Quirpon, and Medea. MCC has been formally requested to supply a principal and housemother at the Cartwright-Grenfell School. With assignment terminations and shifts in personnel, approximately 12 new teachers are needed in the educational program; six nurses plus a dentist are needed for the 1960-1961 medical program.

STATE PARK PROJECT OPENS FOR 1-W'S

In a heavily wooded and hilly setting 100 miles east of Pittsburgh, Pa., a 1-W project helping develop Prince Gallitzin State Park will be established soon. Arrangements for this 1-W project have been made between MCC and the Pennsylvania Department of Forests and Waters.

Beginning with a unit of six men, plus a director couple, the "1-W state park project" is to be a service in co-operation with the Department of Forest and Waters. The park program will include performance of duties such as clearing land, encasing spring wells, mowing camping areas, constructing camping sites; planning, marking, and establishing nature study areas and hiking paths; developing a park nursery garden as a part of the conservation education area; and construction of latrine facilities as well as building up a winter playground location. None of these services will duplicate or replace the work being presently performed by Prince Gallitzin State Park employees.

The Department of Forests and Waters will carry much of the financial load. In addition to providing housing and other living facilities for the 1-W men and the director it will supply working equipment and motor vehicles.

Mr. and Mrs. Marion Deckert (Glendive, Mont.) presently waiting for visas to serve in Indonesia, will initiate the park project and will serve as director and matron for the first four months of its development. Fellows who are to begin the work at Prince Gallitizin have not yet been selected. Interested fellows should write the Board of Christian Service, 722 Main, Newton, Kansas.

Assistant VS Director Edgar Stoesz and the Deckerts have surveyed the project area, as well as having met with state and park officials. Final arrangements for 1-Ws serving there have not been completed. When it is organized, the 1-W Co-ordinating Board will consider where the long term administration of the project should be lodged.

our churches

"THE MIYAZAKI STORY" SHOWN

Stirling Avenue, Kitchener, Ont.: Jan. 4-8 our church co-operated with the Twin City churches for the Universal Week of Prayer Services. The guest preacher for these services was Geoffrey Johnston, pastor of Central Presbyterian Church, Brantford, Ont. On Jan. 18 the Young People's Society had a film entitled "Major Religions of the World." On Jan. 19 the women of our church held a special meeting at which time they had as their guest speaker Mrs. Nettleton of Toronto, Ont., who spoke on disaster service. Women of neighboring Mennonite churches were guests for the evening. Mrs. Nettleton spoke on the different areas in which Mennonite women could help in case of disaster. On Jan. 21 the Women's Missionary Association held their installation of officers. Jan. 24 we had a missionary film entitled "The Miyazaki Story," telling of the work our missionaries are doing in Japan. Several groups held tobogganing parties recently. On Jan. 31 the service of installation and dedication for the officers of the church was held. Feb. 2 the Vesper Circle held its first meeting of the year. After a prayer meeting, a child development film was also shown. Recently the Women's Missionary Association and the Vesper Circle sewed and quilted for relief. The Wednesday evening prayer services are now held in the new chapel. The Bible studies are taken from Corinthians. The theme for the Feb. 8 young people's meeting was "The Christian and His Vocation." Feb. 21 Margaret Janzen, who was an MCC worker in Vietnam, gave an illustrated message. Feb. 26, 27 a special camp workshop, prepared by several of our Mennonite Conferences, took place at the United Mennonite Church in Waterloo. Feb. 27 the Stirling Homemakers were the guests of First Mennonite Church. Dr. John Sawatski, of University of Toronto, was guest speaker. On Feb. 23 the Men's Brotherhood held their monthly meeting. They saw a film entitled "The Meeting Place," followed by a panel discussion by the men of the church. On March 6 there was a special vesper service at which time Leona Cressman spoke. She is home on furlough from Woodstock School in India where she served as matron. Carolyn Jane was born to Roy and Elaine Shantz on Dec. 27, 1959. Joanne Marie was born to Ross and Ethel Shantz on Jan. 16, 1960.—Myrtle Moss

FELLOWSHIP EVENING FOR CHILDREN BEGUN

West Abbotsford, Abbotsford, B. C.: A boys' and girls' fellowship evening has been begun for Wednesday nights. Approximately forty-five young people between the ages of nine and fourteen have been attending. Annie Epp and Henry Funk are the directors. The evening is divided into three main parts: singing, a Bible lesson by the Bible school students, and crafts. A program was presented Feb. 22 by the four ladies' auxiliaries of the church in the interest of the leper homes in Paraguay.—Eleanor Loewen

BIBLE SCHOOL GIVES PROGRAM

Woodland Church, Warroad, Minn.: The Steinbach Bible School brought us a program Feb. 28. Feb. 7 Brother F. Heffke showed slides of his work with the Western Tract Mission. Jan. 3 Ray Martin, a missionary of Finland, gave a very interesting talk. During Jan. the ladies packed new and used clothing for relief. For Feb. they worked on quilts for overseas. The young people are working with tracts. A girl, Susan Elizabeth, was born to Mr. and Mrs. Jake Unruh on Jan. 30. Recently Jacob Lepp was taken to Mountain Lake where he entered the home for the aged. Church elections held in Dec. were: Dave Fast, Jake Unruh, and C. I. Krahn, members of the church board; Melvin Ortmann, treasurer; John T. Fast, secretary; Otto Unruh, song leader; John Harder, SS treasurer and senior choir director; Mrs. Melvin Ortmann, pianist; and Mrs. Donald Fast, choir pianist.

FREEMAN COLLEGE PROGRAM

Bethel, Marion, S. D.: Jan. 17 Freeman Jr. College gave a much appreciated program on our regular CE night. Members of the Women's Missionary Society do visitation work for shut-ins and at the Home for Aged. At the meetings reports are given on various mission fields. This makes for a much closer bond between those on the field and those in the homeland. God blessed the home of Mr. and Mrs. Harley Ortman with a baby girl, Cynthia Rae, born Feb. 4. Weekly Bible study and prayer meetings were started this month. Pastor Ralph Graber has chosen "Different Religions" for his subject of discussion. Wadie Epp and Willis R. Leder were married March 5—Adelina B. Ortmann

JOINT SERVICES HELD

Bethel, Waka, Texas: In Nov. the Gospelettes of the Open Door Mission, Jackson, Miss., presented a program consisting of spirituals and testimonies. The SS Christmas program was based on the theme, "The Three Gifts." John Barkman, of Grace Children's Home, Henderson, Neb., presented a program about his work. Theme of a combined CE program with the Perryton Mennonite Church was "Who Is a Christian?" We joined the Waka Church of the Brethren for a service on World Day of Prayer.

CHANGES AT ANNUAL MEETING

Inman Church, Inman, Kan.: Our annual meeting was held Jan. 28, at which time we amended our church constitution and changed our church board to a Board of Deacons consisting of five deacons. We also adopted a prorated offering system for the coming year, with an aim to improve our support in the Lord's work. Paul Stucky, of McPherson, who recently returned from a year's service at the mission in Arizona, showed pictures and told of his work and experiences at the Feb. laymen's meeting. Feb. 7 we had the privilege of having Mr. and Mrs. Herb Ediger show pictures of their work in Ethiopia. The young people of our church met at the parsonage Feb. 13 for a Valentine party. Feb. 14 they had complete charge of the morning service. At the evening CE program Margaret Kroeker from South America, now a student at Bethel College, was the speaker. The laymen are helping sponsor her year at college. Theme for the mother-daughter banquet, held Feb. 8, was "World Friendship," and Phoebe Yoder was the speaker.

NEW PARSONAGE DEDICATED

Community Church, Fresno, Cal.: The Women's Mission Society had their mother-daughter banquet Feb. 4. Feb. 7 we enjoyed an illustrated talk by Earl Eymann of Reedley, on his tour through the Holy Land. Mrs. Georgia Linscheid attended the Hospital Association in Columbus, Ohio, and our Gen. Conf. Homes and Hospitals Committee in Chicago. The Men's Brotherhood had a carry-in dinner meeting Feb. 23. They also saw the film, "All For Him." A dedication and open house were held for our new parsonage Feb. 28. Pastor and Mrs. Peter Ediger became the parents of Janice Marie, Jan. 4. Herbert Caskey passed away Feb. 14.

KAUFMAN BRINGS MESSAGES

Bethel, Hydro, Okla.: Feb. 3 Arlan Kaufman, N. Newton, Kan., brought both the morning and evening messages. The O. B. A. ladies' sextet and men's quartet brought a variety of musical numbers, directed by Elroy Ratzloff. The Young Mission Workers meet once a month to do handwork to be sent to missions. Our CE program Feb. 21 was about our church library, how we can improve it, and how we can encourage our people to take advantage of our well-stocked shelves.—Wilfred Ewy

STUDIES ON NEHEMIAH

Emmaus, Whitewater, Kan.: Jan. 17-22 we were blessed by messages from Walter J. Dick of Richfield, Pa. In the morning we studied from the first part of Nehemiah—how the wall of salvation is broken down and the gates of praise burning with fire often in our own lives. We, too, need to be burdened, to weep, fast, and pray as Nehemiah did. Elma Esau gave an interesting report for the Sewing Society of her work in Amsterdam. She also told a little of her vacation in the Holy Land. Jan. 27 Hugh Sprunger, missionary on furlough from Taiwan, showed slides and told of the worship and customs of the people there. Feb. 7 Delbert and Delmar Wiebe showed slides of their road-building experiences in Paraguay.—Olga Klaassen

ADDITION CONSIDERED

Ebenezer Church, Bluffton, Ohio: At a special congregational meeting on Feb. 10, 1960, the congregation approved the 1960 church budget amounting to $9200. The group decided to sanction the further development of plans and the collection of building estimates which are to be presented to the congregation for approval before any decision is reached regarding an addition to the present facilities. — Robert C. Hamman

our conference

continued from back page

WALTNER ATTENDS AFRICA SEMINAR

Orlando Waltner, on behalf of the Board of Missions, attended a seminar on Africa in February. Planned for mission board executives of churches and organizations having a mission outreach in Africa, the seminar was arranged by the Federated Theological Faculty of the University of Chicago for affiliated and members groups on the Committee on Africa of the Division of Foreign Missions.

Several factors combined to make this a significant seminar, according to Waltner. The critical character of the present African situation was graphically portrayed by a large map on the wall facing the audience. The relationship and tensions existing between and within the areas under colonial rule, areas independent for several years, and the other areas looking forward to independence were indicated by large orange-red leaping flames threatening to engulf the title of the map.

"Two words, revolution and urgency, kept coming to my mind again and again as I looked at the map, considered the papers, and listened to the discussion," said Waltner. "The fact of Africa in revolution was not even debated. The phrase 'Africa Disturbed' now falls far short of the true description of what is really happening in that continent. The urgency which seems to embrace us demanded of us dedication to the immediate hour, but it also involves us in a commitment of years."

The present poverty of Africa is partly explained by the climate, poor soil, disease, and illiteracy. But Taylor Ostrander maintains that the selfishness of European countries in taking for themselves the rich lands restricts the African in his bid for economical progress. Europeans have carved out states and provinces and set boundaries without regard for ethnic and tribal relationships. Greater indignities have been imposed on the African in several countries by requiring him to carry identification cards or passports and imprisoning him without the hope of a fair trial in case of failure to comply.

In today's setting, missions are not spared critical study, both by Africans and foreign missionaries. In spite of all the good that has been done, colonialism and missions have a common background. The charge against missions is that "they don't go along in spirit with the Africans who are looking for political independence.

However, African church leaders are not unmindful of the devoted lives of many missionaries who have labored in Africa. They insist that missions and the church have a role in today's Africa. If the gospel is permitted to assume a distinctive African culture or flavor, around which African leaders can rally, the church can be a force to determine the course of events in Africa. But in this mission the church will need to be a witnessing and a suffering church. It will need to be courageous and in a prophetic ministry speak out against injustice of all kinds.

MEXICO WORK CAMP SCHEDULED

Work in the hospital, in construction or agriculture, and sewing are types of projects planned for the work camp in Mexico for the month of July. Ten or twelve persons of any age above eighteen may join this project sponsored by the Board of Christian Service.

Besides being of service to the people of Mexico, the work camp is a learning and a fellowship experience for participants. Further information may be obtained from the Board of Christian Service, 722 Main, Newton, Kan.

FILM REVIEW

THE CHURCH SERVES THE FAMILY. 35 mm. filmstrip. Ten minutes. 78 rpm., recording. Black and White. Rental $2.50; sale price $8. Methodist Publishing House, 420 Plum St., Cincinnati, and other bookstores.

This filmstrip presents the work of the church with families, and ways in which a church can meet this task. Some of these are: meetings of parents' groups, book displays, visiting the homes of families where the children are too young to attend Sunday school, through preparation for marriage in youth groups through the morning worship service, through the various functions performed for members of families by the church such as weddings, through a family night each week, through literature.

The filmstrip is not new but does present the various possible functions a church can effectively carry out in relation to families. The list of items discussed is not exhaustive but would be suggestive for further discussion.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

College graduate majoring in industrial arts and physical education is looking for 1-W teaching position for the fall of 1960. Contact Mutual Aid, 722 Main, Newton, Kan.

into the beyond

Philip Harbaugh, member of Fairfield Mennonite Church, Fairfield, Pa., was born Jan. 8, 1884, and died Feb. 13, 1960.

Mrs. Peter Friesen (nee Anna Dick) of Hillsboro, Kan., member of the First Mennonite Church of Hillsboro, was born Mar. 3, 1890, and died Feb. 19, 1960.

our conference

VOLUNTEERS NEEDED IN DENVER

The Board of Christian Service has turned over to Sam Ediger the responsibility for co-ordinating work on the building project in Denver. During February, bricks were laid, for which volunteers were not needed; but, during March, volunteers are needed to put the roof on the church and for various other jobs. Building is slightly behind schedule because of weather conditions.

Anyone willing to work for several weeks or a month to help the Mennonite fellowship in Denver (Arvada suburb) erect a building, should contact Sam Ediger, Buhler, Kansas.

DOORS ARE OPEN FOR MISSIONS IN MEXICO

"Mexico is so near to the United States and yet apparently has been one of the most neglected areas of the world. It seems startling that in Mexico there are quite a large number of tribes who do not yet have a written language." These observations were made by Andrew Shelly, executive secretary of the Board of Missions, on his return from Mexico several weeks ago. Andrew Shelly, Albert Gaeddert, George Groening, and Leo Driedger visited General Conference workers in Mexico in February.

The men were enthusiastic about the large amount of work being done by the General Conference on a relatively small budget. The educational, medical, and agricultural aspects of the work in Mexico have great value, Shelly says. Many people have been contacted through these endeavors. Six Mexican nurses have been given caps in the training program directed by Tina Fehr of Altona, Man.

The possibility of a radio broadcast is being explored by workers in the Cuauhtemoc area. Another possibility offering a challenge to the Conference is that of bringing the gospel to at least one tribe which has just recently been given a written language by the Wycliffe translators.

Shelly feels that older persons should be encouraged to serve in the Voluntary Service program in Mexico. At present, Mr. and Mrs. E. P. Graber from Freeman, S. D., are contributing their time for several months at Cuauhtemoc.

MISSIONARY BEGINS FURLOUGH

Leona Cressman of Kitchener, Ontario, returned to her home early in March for a year's furlough, after completing her second term of missionary service in India. She has been teaching in the Woodstock School in Landour in Utter Pradesh (northern province).

WALTER DYCK RETURNS

Walter H. Dyck, in his travels in South America on behalf of the Board of Missions, attended a conference in the Neuland colony of Paraguay. Representatives from Mennonite churches all over South America attended. Steps were taken toward the organization of a Conference of Mennonites in South America. Dyck returned from South America last week.

FILM COMMITTEE MEETS

The film committee of the Board of Missions will review several films on Africa on March 23 and 24. Meeting with the committee in Newton, Kansas, will be Harvey Driver, executive secretary of the Congo Inland Mission.

MISSIONS FOLDER REPRINTED

"More Fruits of Our Fields," the folder telling of experiences of converts on the mission fields, has been reprinted. Additional copies are now available from the Board of Missions, 722 Main Street, Newton, Kan.

CONGO WITNESS CONTINUES

Despite the struggle of Congoese for independence with all its involvements, hundreds are hearing the gospel and responding to the call of Christ. Samuel and Leona Entz of Newton, Kan., report that in 153 services, 900 Africans made decisions for Christ. They have traveled to every village in Nyanga territory where their mechanic pickup could go; and, by means of a public address system, they were able to reach many people.

J. G. Diller, a medical doctor at the Nyanga station, reports that nearly 500 patients in their hospital became Christians during the past year, a result of the hospital evangelist's work.

From the Mutena station, George B. Neufeld of Inman, Kan., reports that they hope soon to dedicate the new maternity wing of the hospital. A reading room is being built also.

Russell Schnell of Chicago reports that the Banga church was dedicated in February, with visiting board members taking part in the ceremony.

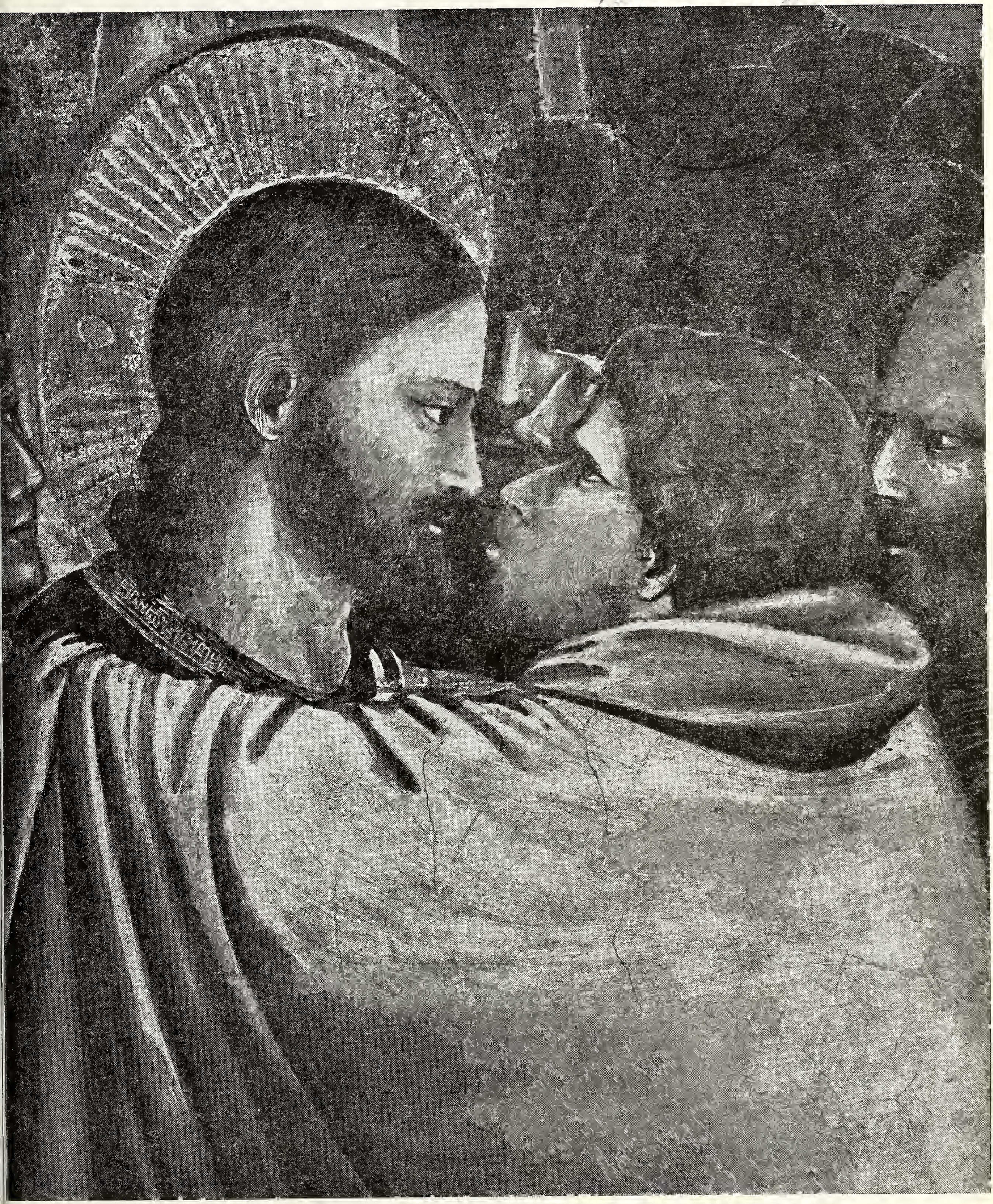
continued on page 175

needed **at the Mennonite Youth Farm, Rosthern, Sask.:** A couple to serve as parents for the Children's Home (up to twelve children); housemother and cook for the Ladies' Home (twelve guests); orderly for the men's ward in the Invalid Home; girls for the nursing, kitchen, and laundry staff. **Needed at Brook Lane Farm, Hagerstown, Maryland:** a graduate psychiatric social worker; nurses. **Registered nurses are needed at the Community Hospital in Cuauhtemoc, Mexico; at the Herbert Invalid Home, Herbert, Sask.; at the Mennonite Deaconess Hospital, Beatrice, Neb.** *Write to the Board of Christian Service, 722 Main, Newton, Kan.*

THE MENNONITE

MARCH 22, 1960

ENNONITE



YEA, MINE OWN FAMILIAR FRIEND, IN WHOM I TRUSTED,
WHICH DID EAT OF MY BREAD,
HATH LIFTED UP HIS HEEL AGAINST ME.
PSALM 41:9

in this issue

ARTICLES
THEY RECEIVED HIM NOT
By J. R. Duerksen 179
WORDS INTO DEEDS
By Phyllis Bixler 180
THE CHURCH'S MISSION
By John F. Enns 182
DEPARTMENTS
EDITORIALS 178
MENNONITE MEN 183
THE READER SAYS 184
FOCUS ON CHRISTIAN CONCERNS 184
MENNONITE YOUTH
Return 185
Five New Projects 187
Summer 1960 187
OUR SCHOOLS 188
MCC NEWS 189
OUR CHURCHES 189
OUR CONFERENCE 192

OUR CONTRIBUTORS

J. R. Duerksen, former missionary to India, is now pastor of the Willow Creek Church in Paso Robles, Calif. Phyllis Bixler, junior at Bluffton College, worked in the MCC Information Service office during the summer of 1959. John F. Enns is a student at the University of Chicago.

CREDITS
Cover: Detail from "The Kiss of Judas" by Giotto. Courtesy of Capella Scrovegni, Padova, Italy. Pages 185, 186: art work by Robert Regier. Page 192: photo by Delmar Rempel.

of things to come

March 21-26—Faith and Life radio speaker, KJRG, Newton, Kan.: Walter Neufeld.
March 26—DVBS Workshop, First Mennonite Church, Newton, Kan.
March 26, 27—Mennonite Men's Workshop, Cloverleaf School, Moundridge, Kan.
March 28-April 2—Faith and Life radio speaker, Irvin Richert.
April 2—Association of Mennonite Social Workers, Bluffton, Ohio
April 2-5—Alberta Conf., Calgary
April 3—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 3—Passion Sunday
April 10—Palm Sunday
April 10-16—Holy Week
April 15—Good Friday
April 17—Easter Sunday
April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 12**

editorials

OUR GUILT-EDGE RELIGION "We Christians do not live what we profess." "Half the world goes to bed hungry every night, and we let food go to waste." "All other Christians are successfully witnessing, but Mennonites are doing little."

These are some statements put together at random. The list is almost endless. They come from articles, sermons, Sunday school discussions, talks, and conversations. I do not dispute their truth. It is their tone that makes me think.

On one hand, the tone encourages me. It reminds me that Mennonites are conscious of sin. They don't ignore sin. They recognize it as the great and ever present danger it really is to every human being.

But I am burdened because the bread of life is so often soaked in a gruel of guilt. If I didn't know better, I would be sure that the highest Christian virtue is self-abuse.

And it must be considered a virtue, because people seem to enjoy the scolding tone. They respond to it. They congratulate it in others, and imitate it in discussions of the Christian faith.

Is there no joy in the Christian faith? Is there no assurance of forgiveness? If there is, is there no way to express it than to run down other people and ourselves in the bargain?

Yes, we believe that basic to the Christian life and the experience of salvation is repentance for sin. But if there is salvation, then there is also forgiveness. This relaxing on the mercy of God we see so seldom, and this can only make us feel guilty for feeling guilty.

If Jesus preached to us today what would be His tone? Certainly He would convict us of sin, but He wouldn't consign us to life on a bed of nails.

Several years ago, during a vigorous preaching service, a young child whispered to his father, "Why is he mad?" There it is from the lips of a child. Adults call it "strong" preaching. Sunday school classes call it "consecrated" teaching. Readers call it "religious" writing. Underneath it all, a child saw that we use intensity of emotion to hide our own guilt.

It is too bad that some of us may have a fractured father-image. It may be that the deepest impression our fathers have made on us has been when they were punishing, rebuking, and reprimanding. While there are other sides to a father's role, it is this part of our experience that we transfer to our life with our Father in heaven. As there was scolding in our family life, so we expect it as normal in our religious life.

Underneath their skin, all Christians feel sensitive about sin. It is unfair to overuse this natural feeling of discomfort. There are times for discouragement, but there are times for encouragement also.

And now, I wonder, has this made you feel guilty? If it has, I've proved my point, but perhaps I haven't solved the problem.

Yes, let's keep the guilt-edge on our religion, but let the surface of life shine with the stronger feelings of love, joy, and peace.

Maynard Shelly, guest writer

THEY RECEIVED HIM NOT

J. R. Duerksen

IT IS A strange statement: "He came unto his own and his own received him not."

The context shows that the pronoun "He" has a divine antecedent. "In the beginning was the Word, and the Word was with God, and the Word was God."

He is the creator of all that is made. He is the true light that lighteth every man. He is the visible image of the invisible God. He is the brightness of God's glory and the very image of His person.

How did it happen that He came unto His own and His own received Him not? Was their rejection caused by lack of information? No! "You search the scriptures," Jesus said, "and it is they that bear witness of me." The chief priests and scribes had already verified this truth. The wise men from the East had been at Jerusalem asking, "Where is he who has been born King of the Jews?" And Herod's scholars had promptly turned to the writings of the prophet Micah for the correct information.

Perhaps the Scriptures have never been more diligently searched than they were at that time. The reasons for such intense study were that the Jews expected the coming of the Messiah and that they found the Scriptures to contain the promise of eternal life.

"Search" is translated in Greek as "Ye search diligently." It means to search by uncovering, to search minutely, to explore, to strip, make bare, search by feeling. To describe the meaning of the word which Jesus used here, Chrysostom used the metaphor of miners digging deep into the earth to look for the bed where the metal lies, searching, breaking every clod, sifting, and examining in order to discover the ore.

According to the authorized version Jesus spoke in the imperative, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Whether we read it in the indicative or in the imperative mood, the truth remains that the Scriptures testify of Christ. Searching them is not an end in itself. The search must end in finding Jesus Christ.

"Beyond the sacred page I seek
Thee, Lord;
My spirit pants for Thee, O
living Word."

But why, we ask again, did not the Jews find Him in their search? Jesus answers, saying, "How can ye believe, when ye receive honor one from another, and seek not the honor that comes from God only?"

Their unbelief called forth Christ's rebuke, "Ye will not come to me, that ye might have life." In their self-effort to keep the law, the Jews were led into such inconsistencies as "straining at gnats and swallowing camels." For this Jesus rebuked them saying, "Laying aside the commandment of God, ye hold the traditions of men."

Faith is impossible without obedience. Faith and obedience are inseparable. Faith without obedience does not exist, neither is obedience possible without faith. Those who died a violent death rather than give up their faith did so because they were obedient to Him in whom they believed. Their confession and the belief centered in Christ Jesus their risen and exalted Savior. Disobedience to their Lord would have been what was needed to save them from physical death.

The same Scriptures, which the Jews had at the time of the crucifixion, are now ours. They still testify of Jesus Christ as they did then. In addition, we have the stronger witness of the New Testament. Are we still searching? Have we learned to obey our Lord? When repentance is rare and disobedience towards the Lord common, a holy fear of God is seldom in evidence. Then the question might arise: do we believe the words Paul wrote in 2 Timothy 3:16,17? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

To a certain lawyer's question about what he should do to inherit eternal life, Christ answered, "What is written in the law? How readest thou?" The lawyer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself."

Did this lawyer lack information as to the commandments of God? No! Like all of us he lacked the power to obey them. In his helplessness did he come to Christ? No, he only desired "to justify himself."

Thanks be to God, for all who receive the Savior are given power to become the sons of God. "If any one hears my voice and opens the door," Jesus says, "I will come in to him and eat with him, and he with me." If we let Him in, He will replace all that is negative in us by His righteousness. He will make His abode with us until we triumph in faith and hope and love.

WORDS INTO DEEDS

Phyllis Bixler

TWICE IN THIS century war has thrust out its scorching hand. It has picked up men by the thousands, tossing them helpless and hopeless on foreign soil. Its fingers have scratched through the earth's surface, changing fertile farmlands into battlefields of destruction. Man, the aggravator of war, has become its victim.

We, who have not felt war's choking grip so sharply, have heard the cry of our brothers. The Mennonite Central Committee, one of many relief organizations, has sent thousands of packages of food and clothing to war sufferers. Hundreds of Paxmen have gone to help rebuild countries and build new homes.

Fourteen years have passed since the last shots of World War II were fired. But the hand of war digs its furrows deep and wide.

One half the world's people go to bed hungry each night—most of them because they do not know how to use productively the resources they have at hand, or because they cannot find work by which to earn their daily bread. Many willing and creative individuals would rather earn their own means of existence, but they lack the know-how, patience, and financial backing necessary to get started.

Realizing that the world's hunger problem will be solved only when the needy begin to help themselves, MCC has started several projects for the purpose of providing people with the "tools" with which they can help themselves.

The MCC agricultural project in two Greek villages is an example of what can be done to alleviate devastation. Most of the Panayitsa and Tsakones villagers came as refugees from Turkey 35 years ago. Many had been forced to leave comparatively prosperous farms in the fertile areas near the Black Sea. Their primitive methods of farming were ineffectual in the wornout, unproductive land of North Greece. They often became discouraged and dissatisfied with their new homes.

Further hardships were forced upon the villagers when the Germans ravaged their part of Greece during World War II and when they were later in the midst of fierce Communist guerrilla warfare. When the war ended, the villagers were again faced with the problem of making a living on unproductive farm land and with little or no stock, little or no financial means, and only the primitive agricultural methods.

When the Paxmen arrived in 1952, they began plowing the land that was too hard for the hand plows of the villagers to break. They retilled land that had been idle for years and broke into new rich mountain sod to increase farming area.

Better planting and cultivation methods and the use of fertilizers and crop rotation were introduced by comparing the crop yields.

The villagers were encouraged to try the new methods when they saw the results. They asked the Paxmen for advice on the care of their animals and received help in making improvements. Animals produced by the more productive American strains make surplus products which create new sources of income for further inprovement.

Though these attempts to help these people help themselves are on the whole successful, there are problems. Benefits are not always obvious to the villagers in Greece. They wonder why what was "right" for their ancestors for thousands of years is "wrong" for them now.

Many of the villagers have an attitude of despair. Why should they struggle for better conditions when three times they have lost all their possessions? It is difficult enough to make a bare living, using the methods which are familiar and easy, without trying new methods that may not be successful enough to make the extra effort seem worthwhile.

Sometimes, with existence so near the starvation level, stealing appears to be the only way to fill the family stomachs. Things have been stolen often enough that the villagers do not trust each other. It is also difficult to trust a stranger when they have had so many unhappy experiences at the hands of foreigners.

Here is where the Paxmen can make a positive witness of Christian love and patience. They strive to put more and more responsibility into the hands of the villagers to give them more confidence in themselves, to stimulate better co-operation, and to prepare for the day when aid is not needed.

Pax in Greece has moved out of Panayitsa and Tsakones into a new area in the Aridea Valley. Here the men will continue their community-agricultural development program

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

with a spiritual emphasis.

Korea is the site of another MCC self-help program helping Korean people who are still suffering from the devastating effects of war. There is much poverty, especially among widows and their children. They live from hand to mouth. When they need to borrow money, interests rates are so high they will soon have paid more in interest than the principal.

In order to give these widows a way to earn their own living, MCC has opened a widows' sewing center where 15 to 20 women can be trained as seamstresses at one time. Articles of clothing made in the center are sold in the market place in a stall now operated by one of the widows.

The widows are paid a small wage throughout their period of apprenticeship. After a year's training, the widow is graduated and receives a sewing machine which has been bought with the money from a revolving loan fund set up for this purpose. The women make regular payments on their machines, using a part of their earnings from the sewing which they can now do right in their own homes. The vacancies are quickly filled by other widows.

MCC has started a sewing project in Jordan also, a country crowded with over half a million desperately needy Arab refugees. Mothers of small babies are given a bundle containing blankets, diapers, soap, and towels. As the baby grows, the mother returns for another bundle which contains articles cut out from MCC materials which the mother sews at the center under direction.

During the Korean conflict many young boys were orphaned. In order to survive, they were often forced to use dishonest methods of obtaining food and shelter. Because of their general reputation and because they have no one to recommend them for positions, it is exceedingly difficult for orphans to get jobs.

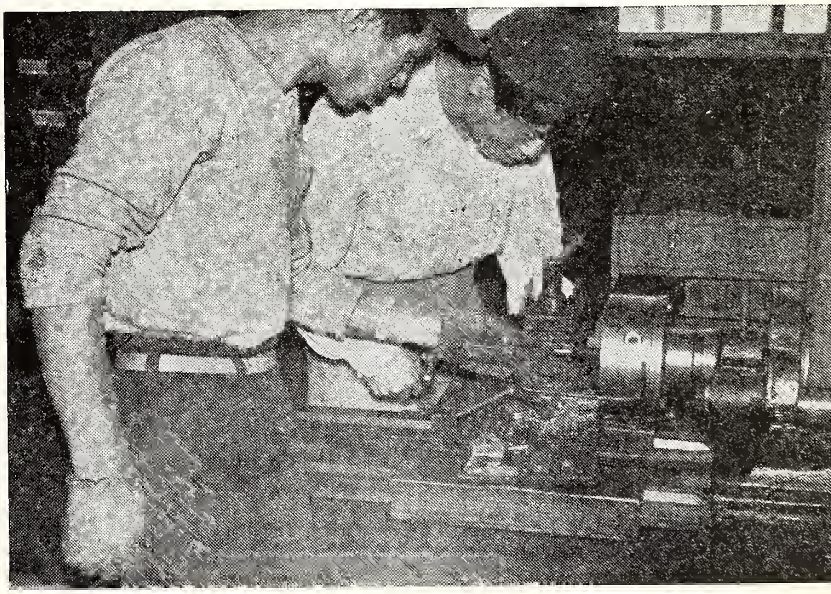
To meet this need, MCC in 1953 founded a vocational school for orphan boys at Kyong San. At present, over 200 boys attend the school where they learn agricultural, metal work, carpentry, and other skills that will help them to make a living.

Twenty-three orphan boys composed the first graduating class of the Mennonite Vocational School in graduation exercises held February 12, 1958. Of this graduation class almost all of the boys have found jobs — a very unusual fact for a group of orphan boys.

A similar attempt to give young boys vocational guidance is Oenitu Agricultural School on the island of Timor, Indonesia. Here, 16 boys from inland villages are trained in methods of farming which are peculiar to the climate and soil of their coral island.

In the overstuffed easy chair of American prosperity we are too prone to close our ears to the other half of the world's people. When our suffering brothers are so much in need of the knowledge, financial backing, and incentive we can give them, can we refuse? "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth."

On the opposite page, Mrs. Ernest Lehman chats with an Arab woman from Jericho who came to sew a layette. Below, Ken King (right) works with an area agriculturalist in Greece. An instructor at the Vocational Boys' School in Korea teaches the intricacies of a metal working machine.



To follow in His steps

The Church's Mission

John F. Enns

THE RECOGNITION of the relationship between missions and Christian service and their proper place in the total mission of the church is worthy of our discernment.

That missions and Christian service cannot be separate in the total mission of the church, nor subordinated to the other, has been well stated. Missions unaccompanied by loving service is as sounding brass or a tinkling cymbal. At the same time, service which does not lead men to Jesus Christ profiteth nothing.

To continue emphasizing two divergent poles of Christian concern may well lead to a declining Christian concern in the total mission of the church. This may be observed in denominational groups. Practically, this cannot but result in a hardening of the distinction between missions and Christian service with all the unhappy results too frequently present.

While these concerns are important to the church, they are subordinate to the total mission of the church—the church where "two or three are gathered together" and where the spirit of Christ is operative in the gathered group. The church's effective witness to the reconciling love of God in Jesus Christ becomes our primary Christian concern. Christian service, missions, pax programs, relief work, social service, find their rightful place in the total mission of the church.

The result would be the diffusion of the church throughout the areas of our Christian concern and an emerging consciousness of the church where "two or three are gathered together." Visible church fellowships, witnessing to the reconciling love of God in Christ, would dot the geographical areas where we minister "in the name of Christ" through Christian service, missions, pax, and relief work. That this is happening, in part, may be seen in the newly emerging churches in India and in Africa and in the numerous centers in Europe and South America.

What does this mean to us as members in the church ministering through Christian service and missions, called to particapate in the ministry of reconciliation? The certainity of the call of God remains basic. The reasons why that call should be to service at home or abroad needs to be prayerfully examined.

Sometimes the appeal is based more on the call of human need to come, than on the divine command to go. Such a humanistic basis is no longer adequate. To go in response to human need or suffering is to court disappointment and frustration as has been evidenced. The desire to serve, even in the midst of degradation and misery must be present. More, it must be the love of Christ for us and ours for Him that constrains us and the knowledge that He sees the travail of His soul and is not satisfied while there remain those who have not heard the gospel and experienced the redeeming fellowship of the church.

In these emerging fellowships where "two or three are gathered together," we must be co-workers or "brothers" rather than missionaries, relief workers, or voluntary service workers. In the changing world scene, many and far-reaching are the problems that confront our Christian concern. We need to remind ourselves continually that the total mission of the Church is not ours alone but Christ's. We have the privilege of being called workers together with Him.

Even as Christ made himself of no reputation and took upon Him the form of a servant and humbled himself and became obedient unto death may we be found faithful. As we follow in His steps we shall acknowledge His Lordship by our quest: "Lord, what wilt Thou have me to do?"

"Peace through strength," the statesmen shout
As they threaten, slur, and pout.
Yet this strength they advocate
Has a way to agitate
As it threatens other lands
Through its far-strewn armored bands.
And when once this "strength for peace"
Would be triggered to release
All its full destructive force
Through some erring, fickle course,
"Strength for peace" could then give birth
To destruction of the earth.
And our "strength for peace" could pave
One-way highways to the grave.

Vernon Stucky

Mennonite men

Disasters Call Missionaries

THE APPROACHING spring season should be a reminder that natural disasters can strike suddenly with great devastation. Although disasters can strike anytime, anywhere, springtime and early summer is the season that we look with anxious eyes toward forming storm clouds that produce floods and tornadoes.

We, of course, do not like to see any disaster fall upon anyone and we shudder to think of disasters that may happen by the forces of nature or by the carelessness or deliberate action of man.

Yet, in disaster comes a great opportunity for Christian service and witness. It is heartening to know that Mennonite people all over the land are being organized to be ready for service when disaster may strike.

In times of disaster, the layman can become a missionary to the people that are affected by the disaster. However, a disaster worker to be an effective missionary must perform a genuine service of love and helpfulness. He must work in the spirit and the name of Christ. Poorly equipped and unorganized groups of workers cannot accomplish much in the short time that is usually required for clean-up operations. Shoddy and inefficient workers usually do not inspire the recipient to accept Christ who is thus proclaimed.

Genuine Christian service usually amazes the recipient in times of grave disaster. It is usually beyond his experience to realize that Christians would give themselves in this service of love. Hearts are opened and spirits revived when helpful deeds are used to convince the recipients that people and Christ are mindful of their suffering.

Voluntary Service, outside of the area of disaster, may also become a mission witness whether it is performed for extended periods of time or for brief periods of time. Many men giving but a few days each of their time for a mission project can accomplish a great deal.

But what is worth much more than the monetary worth of the labor, is the spirit and the enthusiasm of actually being a part of a mission enterprise. Voluntary Service, whether it is done in times of disaster or just helping the people across the tracks build a new church, can be and should be an experience in personal mission work. Voluntary Christian service done in the name of Christ can carry a threefold blessing: to the participants, to the recipients, and to the churches that sponsor it. Dedicated Mennonite Men's groups can be missionaries with skillful hands and loving hearts.

CENTRAL KANSAS MEN VOLUNTEER TO BUILD

During the month of February, two groups of men from central Kansas churches volunteered a week of their time for construction work in two widely separated places. In each case, they traveled many miles to perform a much needed service.

A group of five men from the Hoffnungsau Mennonite Church returned in the early part of February from Denver, Colorado, where they started construction of the Arvada Mennonite Church. They completed pouring the foundation during the week they spent there. The new church is being established in a Denver suburb under the auspices of the Home Missions Committee of the Western District Conference. These men who donated a week of their time to this project were Sam Ediger and Eldo Schmidt of Buhler, and Elmer Wiens, Wilbur Martens, and Frank Ediger of Inman.

Also a group of five men from the Eden Mennonite Church left for Gulfport, Mississippi, on February 13 to do repair work on a building on the Gulfport campgrounds. During the four days that these men spent here, they completely reroofed the barracks that are used as dormitories in the camp.

These men who drove some two thousand miles to render this service were Herb Flickner, Richard Flickinger, Ben V. Wedel, Paul H. Schrag, and Harold Schrag all of Moundridge. They spent a half day, after the completion of their roofing project, sightseeing. They were impressed by the crowded conditions and lack of facilities of the Negro schools, and the poor living conditions of Negroes all over the Southland.

NEBRASKA MDS MEETING HELD AT HENDERSON

The third annual meeting of the Nebraska Mennonite Disaster Service organization was held at the Bethesda Mennonite Church in Henderson on February 18. H. Clair Amstutz of Goshen, Indiana, served as guest speaker for the occasion. He gave three addresses at the all day session. His topics were "Facing Emergencies," "My Brothers' Keeper," and "Problems of the Aging."

The Nebraska Mennonite Disaster Service is headed by Henry Jantzen of Plymouth, LeRoy Peters of Henderson is secretary-treasurer. Other members of the committee are Walter Penner, Herman Friesen, Lee Harms, Abe Friesen, Ed Burkey, and Leonard Troyer.

Editor: Richard F. Graber, Moundridge, Kan.

focus
on Christian concerns

THE DEATH PENALTY

Frank H. Epp

THE CANADIAN parliament and the California legislature are both debating the abolition of the death penalty. This is an opportunity for many individual Christians and our Conference to speak up for a reform measure which is long, long overdue.

It is not only a time of opportunity, it is a time of obligation!

In Canada the bill to eliminate hanging has stirred wider interest and debate than any other issue in many years. Since coming into power in 1957 the Diefenbaker cabinet has shown its concern by commuting thirty-two of forty death sentences to life imprisonment.

In California, Governor Brown has introduced the abolition bill. The immediate occasion was the Caryl Chessman case. Chessman, who has been on death row for 12 years, was granted a 60-day reprieve by Governor Brown, setting his new execution date, the eighth, as of May 2.

By doing "what my conscience told me to do," Brown placed his political career in peril. California opportunists are now playing politics with a doomed man and a courageous governor. Brown has been encouraged by Wisconsin, where the death penalty was abolished in 1853, and where crime rate is lower than in any state that still practices capital punishment.

Capital punishment has been condemned as "unjustifiable" by many major Protestant denominations. Catholics generally condone capital punishment, Governor Brown being an exception. Hebrew congregations agree with the Protestant point of view.

Mennonites are opposed to capital punishment for the same reason that they are opposed to war in general and killing in particular. God's express command "not to kill," Christ's admonition to "love thy neighbor," and the redemptive nature of the Christian faith lead us to plead for the life of even the most hardened and dangerous criminals.

One of the strongest statements against capital punishment comes from William L. Josslin, former president of the Oregon prison association:

"The argument that capital punishment is necessary to deter other murderers is without foundation. Statistics fail to show that more murders are committed in states which have abolished the death penalty.

"Today . . . with few exceptions, the death penalty is imposed only upon adult males, who are either poor, ignorant, Negroes, or foreign born. . . . No millionaire has ever died on an American gallows.

"Thinking people must be shocked at the unevenness of application of the death penalty. Only 1.5% of murders result in execution of a death sentence, and we are not always sure we have put to death the actual murderer. . . . The danger of killing the innocent is too great to impose a penalty that cannot be revoked. Human judgment is not infallible."

Hugo Adam Bedau of Princeton University has summed it up this way:

"Trends in penology, evidence from psychiatry and criminology, practical experience, and the counsels of morality all argue against retention of capital punishment. But how long it survives depends on how much longer those who are aware of its evils will tolerate it in their midst."

Every man on death row is our responsibility!

the reader says

Dear Editor:

May I express my appreciation for the fine series of articles by William Crane. His discernment and insights are timely and well taken by most of our Mennonite missionaries. I recently had the opportunity of attending the African Seminar at Chicago University along with Harvey Driver. He expressed his concern in the matter of communicating to the African in times such as these. Thank you.

John F. Enns
Chicago, Ill.

Mennonite youth

Edward T. Rothe

SEATED in the dining car on a recent trip, awaiting the arrival of my breakfast, buried as usual behind the morning paper, I gradually became conscious that the steward was seating someone at my table.

From his attire it was evident that the newcomer was a member of the clergy. Being the type of person classified as an extrovert, I lost no time, introducing myself. I learned that my tablemate was a Doctor Barnes, on his way to New York to attend a church school conference.

After breakfast Doctor Barnes accepted my invitation to go back to the observation car and chat.

Our conversation covered a number of subjects until it finally centered on the merits of a college education.

"I notice," said Doctor Barnes, "that you wear a Phi Beta Kappa key."

"Yes, Doctor," I said. "It is one of my most prized possessions."

"Sometimes I wonder," mused the doctor, "if the people who rank high in scholarship are better equipped to cope with life's problems than the people with a less developed intellect?"

"There is no doubt in my mind," I said, "that the well-educated person has the advantage over the person with little education."

"No doubt," said the doctor, "you are correct, but there have to be some exceptions."

He reached into his pocket and then

laid a Phi Beta Kappa key on the table.

"The owner of this key," he said, "was one of these exceptions."

"Jim Harper was his name," Dr. Barnes went on informally. "A Prince Charming with a smile that came and went like summer lightning, a voice like butter when he wanted something, and a mind like a steel trap.

"Jim had everything. At home, the only son of indulgent, wealthy parents. At college, he was the most popular boy in school, first string end on the football team, and, to the delight of his professors, always in the top ten of his class. As if all this were not enough for one man, his girl was the campus queen.

"To Jim, misfortune was found only in the dictionary. Then misfortune found him. A few weeks before Christmas vacation in his senior year, his mother and father were killed in an automobile accident. Jim knew for the first time what it meant to be alone. The large sum of money he inherited from his parents meant little to him. He divorced himself from all his other activities. All his time was spent with his books and his girl, Jane. In June he graduated at the head of his class and was elected to Phi Beta Kappa.

"One week after graduation I married Jane and Jim. After their honeymoon, they settled in a nearby city and Jim went to work for Jane's father. Jim was happy, life became normal, the old Harper touch had returned. He had a beautiful wife, a good job, a nice home.

"Two years later Jane died in childbirth; the baby lived two days. Jim was inconsolable. He left his job and shut himself up in his home for weeks. One day he was gone, no one knew where.

"Several years later," Doctor Barnes continued, "I received a call to a church in a small western town. I spent my first few weeks getting acquainted with the members of my congregation.

"Gradually I became accepted as a member of the community and was told all the good and bad news. Being a good listener, I was the target of every bit of gossip.

"Everyone's favorite story concerned a house on the outskirts of town occupied by a man. He had arrived in town a year ago, purchased the house through the local bank, and moved in. He had very little to say, made no friends, and only came to town when it was necessary to purchase food.

"My interest was aroused to the point that I decided to call on this mystery man. I found him working in his garden. At the sound of my footsteps he looked up. It was Jim Harper. His hair was white, his face was lined. He had the look of a young man who had become old too quickly.

"It was obvious that Jim was not happy to see me. I had come out of the past that he was running away from. My questions were answered with curt replies. It was impossible to draw him into a conversation. In desperation I left him to his flowers and returned to town, determined to return another day.

"Visit followed visit, with no success. Jim was living within a shell I could not penetrate.

"I decided to make one more visit. If this one was a failure, I was ready to give up. Again I found him in the garden, which was filled with beautiful flowers. I received my usual reception, a brief greeting. I came directly to the reason for my visit; I asked Jim to attend next Sunday's church services.

"Jim raised his head. With a look on his face that I will never forget, he let loose with a tirade of words that have never left my memory. It was the most bitter denouncement of life and God that any man ever spoke or heard. His misfortunes had not only destroyed his will to live with mankind, they had destroyed his faith in God.

"For a moment I was speechless; such blasphemy I had never heard. Then I became so angry I nearly struck him.

" 'You call yourself a man,' " I cried. " 'You are not a man; you are a coward. You ask why should these things happen to you. Are you different from the rest of us? Is the great Jim Harper untouchable?

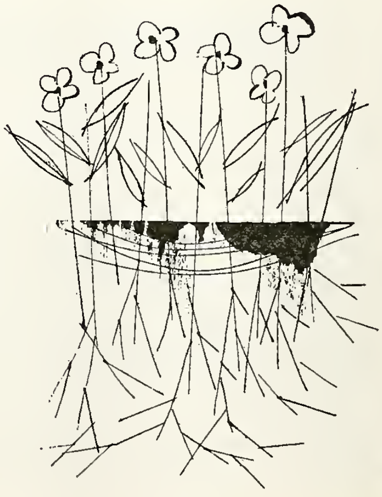
" 'You say you believe in nothing. Then why do you plant the seeds from which come these beautiful flowers? Do you think they grow just because you planted them? Do you think the rain that falls on your garden does so because you want it to? Do you think the sun shines only because you need it? Who do you think is responsible for your being on this earth? You should get down on your knees and thank your God for what He has left you. Ask His guidance, ask Him to give you strength to carry you through your misfortunes. Ask Him to help you become the man that you were put on this earth to be, not the coward you are.'

"Jim was furious. He ordered me from his garden, and told me never to return.

"We never saw each other alive again. Two months later Jim died of a heart attack. I conducted the services before a sparse group of people. Jim was laid to rest in the town cemetery. He was alone at last.

"A week after the funeral, I received a visit from a local lawyer and the president of the town bank. The lawyer read me Jim's will. All of his money had been bequeathed to my church. His Phi Beta Kappa key was to be given to me."

Young People
By permission



This summer's five new projects

A CHANCE AT RESEARCH

Leo Driedger

YOU WILL probably wonder why I am writing about aging in the youth section.

One out of every twelve persons in the United States is over sixty-five years of age. Ten years from now the ratio of persons over sixty-five years will be ten to one. When you get to be of that age, one person in eight will be over sixty-five.

At present the age of retirement is about sixty-five. Some think that before long the retirement age will be sixty. Maybe when you and I are that old, it will be fifty-five!

This will be no small problem for us. Many of our older people are still very alert and can do good work. The average life span of a person in our countries is about seventy years. With the progress in health, people are continuing to live longer all the time.

When we lived on the farm, the grandparents built a little house on the yard and grandpa continued to feed the chickens, milk the cow, and repair around the yard while grandma knitted clothes for her grandchildren and helped can beans. These opportunities of continued work are disappearing.

Many of our churches are building new homes for the aged. Social security which has been partially designed to take care of older persons has been raised from 2½% to 3% of every earning person's income in the United States. It is estimated that within ten or twenty years this amount will be 10% of every person's salary.

No one needs to be a prophet to see what is happening. The Christian church will need to think much more seriously about our older persons. The Homes and Hospitals Committee of our Conference is wrestling with these problems and wishes to study what is happening. What are men and women who are still strong, healthy, and alert to do if they have no regular job in our world? Are they to wither away and become old when in heart and spirit they are still young? How can this new group force in our country be a dynamic part of our Christian outreach and witness?

THIS SUMMER for about four weeks during July and August we need four to six college or university upperclassmen who will make a study and survey of the central Illinois area. A qualified director will help the team to interview many older people to see what their spiritual, health, vocational, housing, recreational, and educational needs may be. The team, after tabulating their findings, will make a final report of their findings.

The team will stay at the Home for the Aged at Meadows and the Bloomington Hospital while they are working together. Seeing these institutions at work will give further opportunity to learn more about the situation.

Special flyers giving more information on the project are available from the Board of Christian Service, 722 Main, Newton, Kansas. Several applications are already in but there is room for several more volunteers for the team.

SUMMER 1960

These two fellows spent the summer of 1959 in a service unit in northern Manitoba. And here is what they have to say about it.

If you aren't sure what to do this summer, may I tell you something? I'm going back for my third summer of VS if at all possible. You will never have a more enriching three months. And you'll kick yourself for not having started sooner — that is exactly what happened in my case!

—Jake Friesen
Aldergrove, B. C.

Would you like to:

Do your share in developing the Canadian North both materially and spiritually?
Experience a real fellowship in Bible discussions?
Go where the work is tough?
Earn enough money for your next school year?
Teach Sunday school, show Christian films to hundreds of mine and construction workers, sing gospel hymns in a quartet, teach English to grateful new Canadians, set up a recreation program?
Then join this summer's unit at Thompson, Manitoba.

—Hielke De Jong
Guelph, Ont.

Your source for more information is the Board of Christian Service, 722 Main, Newton, Kansas.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

MATH CONTEST RESULTS

Bethel College math students fared well in the national William Lowell Putnam Mathematical Competition, according to word received by Arnold Wedel, head of the mathematics department at Bethel College.

George Dick, Nabil Khabbaz, and Alfred Habegger, as a team ranked among the top 50 math teams in the nation. First, second, and third places went to Polytechnic Institute of Brooklyn, California Institute of Technology, and the University of Toronto respectively.

Khabbaz is a senior from Beirut, Lebanon; Dick is a junior from Winton, Calif., and Habegger is a sophomore from Reedley, Calif.

CHOIR TOUR COMPLETED

The Freeman College Choir returned from its annual tour the last day of February. In spite of storms and considerable bus trouble, they were able to give every concert as scheduled. Concerts were given in churches in or near Henderson, Neb.; Hillsboro, Kan.; Newton, Kan.; Moundridge, Kan.; Wichita, Kan.; Pretty Prairie, Kan.; and Denver, Colo.

Members of the choir were: Darla Albrecht, Marie Preheim, Mavis Preheim, Esther Preheim, Carol Preheim, Virginia Ortman, Charlene Waltner, Deanna Pankratz, Winifred Kaufman, Lucille Glanzer, Marilyn Glanzer, Ida Gross, Mary Ratzlaff, Arlene Boese, Betty Unruh, Phillis Tschetter, Gwen Hofer, Glennis Waltner, Flora Schrag, Lois Thieszen, Goldie Becker, Doyle Preheim, Ronald Preheim, Loren Preheim, Jeral Becker, Delmar Wipf, Leron Peters, Leroy Harder, Marlan Joe Kaufman, Cecil Graber, Wesley Glanzer, and Walter Tieszen. LaVera Schrag is director of the choir.

FREEMAN FOLK FESTIVAL

The Women's Auxiliary of Freeman College will repeat the Schmeckfest and folklore program which proved so popular a year ago. The old traditional Low German, Swiss, and Hutterisch foods, served in Pioneer Hall dining room, will include Gruene Schauble Zup, Portzilke, Pluma Moos, Zwieback, Sauerkraut, Taempffleisch, Katufl Knedl, Worsch, Kraepflen, Roggen Brot, Nalles Nicki, Hallupse, Bona Berrogi, Fleisch Kuechle, Mak Kucha, and Russische Kucha.

To facilitate serving and to accommodate larger groups the fest will be extended over a two-day period—March 24 and 25. Each evening after the serving there will be special programs. The first evening a variety program including music and historical material will be given by members of the Low German and Hutterisch groups. The second evening a historical play, "Pilger in diesem Lande," will be given by the Swiss group. The play which depicts pioneer life in a Freeman community was written by Gary Waltner.

CREATIVE ARTS FESTIVAL

A Creative Arts Festival, sponsored by the Bluffton College art department, will be held at Founders Hall on Saturday, March 26.

This is intended to be a day of sharing art subjects and art ideas. The art department at the college will have about forty students demonstrating using various methods and techniques. Area artists and high school students and teachers have been invited to take part.

Registration will be held in the lobby of Founders Hall at 9:30 a.m. At 10:00 several discussion groups geared for either high school or college levels will be held. At 1:00 p.m. students and invited artists will set up their demonstrations. At 2:00 the public and spectators will be invited to see the exhibits.

ILLINOIS CHURCHES VISITED

Harry Yoder, assistant to the president of Bluffton College, is visiting five Illinois churches March 20 to April 1.

His schedule is as follows: March 20, Meadows, Flanagan, and Washington. On March 27 he will visit the Hopedale and Pekin churches. During the week he will follow the regular pattern of soliciting for the development fund of Bluffton College.

BLUFFTON STUDENTS PRODUCE TRAVELING PEACE PLAY

The Bluffton College Peace Club and Dramatics Department are jointly producing a play which will be traveling for the college. The first performance will be at Grace Mennonite Church in Pandora, Ohio, on March 31. Others will be given, with the final performance being given about April 24 in Ramseyer Chapel at the college.

The play, "Which Way the Wind" by Philip Lewis, is a gripping docudrama about the world's quest for peace. It had its premier performance in September of 1959 and was called a "jolt to complacency."

Four actors and a narrator play the many different characters required to represent not only average Mr., Mrs., and Miss America from different parts of the United States but also characters from abroad. The play uses a series of flashbacks, discussions, arguments with a heckler, and quotations from sources, such as newspapers, actual Civil War letters, and articles by scientists and generals to put its point across in an unusually striking way.

Humor and touches of gentleness and charm will also be found in this play. Robert Ryan says of this play that it is "a thought-provoking consideration of the nature of a nuclear age—it goes to the heart of a problem that faces every man and woman alive today."

The cast includes the narrator, Von Hardesty of Uniontown, Ohio, and actors: Frances Mauger, Bechtelsville, Pa.; Mary Margaret Younk-

WAYNE OATES BRINGS SEMINARY LECTURES ON COUNSELING

"The Free Church tradition is especially relevant to counseling in the concept of the pastor as a brother who leads others to make personal, adult decisions regarding spiritual life.

"In conversation, the pastor should seek more to understand than to be understood. This means that the pastor must listen actively and project himself wholeheartedly into the experiences of the one seeking help.

"Pastors must recognize the Holy Spirit as supreme 'counselor' and must not attempt to 'play God' themselves. Psychotherapy, though often necessary, has its limits in serving people who are 'spiritually undernourished.' "

The lecture series is sponsored each year by Goshen College Biblical Seminary and Mennonite Biblical Seminary.

man, LaFayette, Ohio; Arlington Pollock, Palm, Pa.; and James Weaver, Girard, Ohio. The student director is Judy Hilty, Bluffton, Ohio; the stage manager is Glenn Baughman, Bloomfield, Iowa.

MCC news

MILLER RECOMMENDS PAX REPLACEMENTS

O. O. Miller, following his visit to the Bafu Bay Mission in Liberia where five Paxmen are serving in a LeTourneau development project, reported that there has been much progress since his visit a year ago. About seven miles of road have been pieced through the jungle, compared to one mile a year ago. Paxmen have established a good chicken project and "the whole program is proceeding with clearer direction." Now the Bafu Bay Mission has 20 congregations compared to 17 in 1959.

The aim for the workers is to open up an area about 85 miles long and 25 miles wide, plus roads to the various church centers and roads to make a rubber plantation, iron ore deposits, and water power accessible. The plan is to eventually move the workers' headquarters away from the damp salt seaside to the cleared area.

Fifteen Americans, including the Paxmen, and about 35 Liberian employees make up the working population. There are another 30 in the Industrial Training School. Miller recommends that the five Paxmen who are serving there (Paul Delagrange, Woodburn, Ind.; Marion Falb, Orrville, Ohio; Loren L. Gingerich, Hicksville, Ohio; Joseph Johns, Centerville, Pa.; and John Neuenschwander, Dalton, Ohio) be replaced with five or six men when they terminate this coming fall; two men, however, will be retained on the project after their official termination dates until replacements have been made.

GOOD WATER PROVIDED FOR CHILDREN'S HOSPITAL

Good water, which has been a problem for Korea's Pusan Children's Charity Hospital since its construction, will soon be available in the Pusan Hospital, at least in limited quantities, reported Daniel Roth (Orrtanna, Pa.), Paxman in Korea.

"Ever since construction, Pusan Children's Charity Hospital has been plagued with bad water. The water has a very high mineral and saline content. Not only is it unhealthful, it is hard on the plumbing and heating systems. It has been a causative factor in damaging the central heating boiler several times.

"Before Arline Zimmerman (Bareville, Pa.) left Korea, the mayor of Pusan presented her with a citation; after the presentation ceremony, which was held in the mayor's office, Dr. Reh spoke of Pusan Children's Charity Hospital's water problem. The major promised that the city of Pusan would help solve this problem. Korean board members of the hospital held a special meeting and decided to take responsibility to provide materials to connect the hospital with a small city water line which runs near the hospital. They will give over $500 for materials and the city of Pusan will provide the labor to install the project.

"This will not provide water for the entire hospital but it seems to have begun the ball rolling towards realizing this goal."

REPORT ON EIRENE

Eirene, an organization for international Christian service for peace, has recently received two sizeable financial contributions: the World Council of Churches has given $5000 and the German Evangelical Church has contributed $4000 for the Eirene program.

Daryl Brandt, director of Eirene in Morocco has been sent to Agadir, Morocco, to assess the needs of the extremely large number of earthquake victims and to study services Eirene could perform. Four Paxmen are serving in Eirene.

our churches

NELLIE PENNER GUEST SPEAKER

First Church, Hillsboro, Kan.: The contributions for the seminary in Dec. amounted to $808.75. The church library received as a gift the book, *They Seek a Country*, by its author, David V. Wiebe. Our church together with the EUB Church observed the Week of Prayer services the first part of Jan. Miss Nellie Penner was our guest speaker at the Joint Aids program on Jan. 31. The Mennonite Men served a Dutch supper Feb. 11. The Mission Societies furnished wardrobes for two boys in Mennonite Vocational School in Korea. Our Youth Fellowship gave a Valentine Party for the older folks of the church. The Freeman Jr. College Choir gave a sacred concert during the worship hour Feb. 21. Lenten folders have again been handed out. Mrs. Anna Friesen died suddenly of a heart attack on Feb. 21. Her husband was taken from her in 1941. Three years later she fled to Germany. In 1953 it was made possible for her to come to America. Her nine-year-old daughter passed away in Russia. Mrs. Dan Hiebert and Harry Schmidt were married Jan. 2. A daughter, Annelle Kay, was born to Mr. and Mrs. Wendell Wiens on Jan. 24.—Mrs. Jacob E. Klassen

CHARTER MEMBER DIES

First Church, Clinton, Okla.: Muriel Munyon and John Becker, from the Sherman-Clinton Base, were baptized and accepted as members in our church recently. Feb. 11 Mrs. John Schmirer, a charter member of our church, was laid in her final resting place. She had suffered much the past two years, having had both legs amputated due to blood clots. Her husband, John Schmirer, was accepted as a member in our church Jan. 31, 1960. Feb. 13 the wedding of Miss Janet Sue Grey, daughter of Mr. and Mrs. Lee Roy Grey of Tulsa, and Willard Dale Nickel, son of the late Gustav M. Nickel and Mrs. Nickel, was solemnized.

NEW HYMNBOOKS DONATED

Gospel Church, Mountain Lake, Minn.: Rudy Janzen was installed as a new deacon Jan. 10. Darrel D. Stark of the Bible Meditation League spoke at prayer meeting on Jan. 20. This community was privileged to have Erland Waltner as the speaker for the Annual Bible Conference, Jan. 24-26. Our men's chorus gave a program at the Sioux City, Iowa, mission Feb. 4. Walter Berg was the speaker at the Lightbearers meeting on Feb. 7. Henry Brandt spoke in our church for the community-wide pulpit exchange on Feb. 14. That Sunday the high school boys' quartet had special numbers and John Walkup spoke in the interest of Sunday school work. A community Sunday school convention and workshop was held Feb. 15, 16. New hymnbooks, *Inspiring Hymns*, were given to our congregation in memory of J. J. Schultz by members of the Schultz family. Pastor A. H. Schultz conducted special meetings Feb. 28 to Mar. 6 at the Orienta Mennonite Church, Orienta, Okla. During his absence H. H. Dick brought the message.

WOMEN PLAN FELLOWSHIP DAY

First Church, Reedley, Calif.: J. W. Fretz was guest speaker at our Bethel College banquet on Mar. 6. At the end of this month Earl Eymann will finish his series of pictures on their "around the world" trip. John Loewen left recently for Akron, Pa., to begin his two-year service in the Pax program. Our Worthwhile Circle is again preparing the Lenten luncheons for the community. The same group prepared luncheons for the Mennonite Aid Plan conference held here Mar. 10, 11. On Mar. 13 we were privileged to see pictures of roadbuilding in Paraguay, shown by Floyd Bauman. On Mar. 31 women from all our Calif. General Conference churches will participate in a Woman's Fellowship Day.

CHURCH STUDIES EPHESIANS

IMMANUEL, DELFT, MINN.: At our Wed. evening Bible study and prayer service we are studying the Epistle to the Ephesians. Jan. 24 the Moody Chorale presented a sacred concert in Windom, which some of our people attended. Jan. 31, at a program sponsored by the Ladies' Missionary Society, Mrs. Fernando Fast spoke about Congo and Henry Ewert showed slides of Christmas bundle distribution in Formosa. Feb. 3, Mr. and Mrs. Floyd Zuercher, candidates for service in S. America under the Gospel Missionary Union, were the speakers. Feb. 10 Fernando Fast showed slides of Belgium, Egypt, and Palestine. A film of the Billy Graham Australian crusade was shown Feb. 13. The Ladies' Missionary Society is gathering old woolens for wool batts. Our church choir, together with the Mennonite Brethren Church choir, is planning to present an Easter cantata. Our building fund debt was liquidated in Feb., for which we thank our Lord. Eleven young people are in the newly begun Catechism class.

MISSION FILMS SHOWN

SPRINGFIELD CHURCH, PLEASANT VALLEY, PA.: The junior CE had for their 7th anniversary program the showing of the film, "Counter Attack in North Africa." Marietta Landis spoke briefly of the work there. Feb. 28 we had Henry Kreiss of the Pa. Temperance League speak to us of our nation's great moral and social problems. The senior CE had a panel discussion on "The Nation's Greatest Enemy" with Henry Grimm, our district conference representative to the Pa. League, as the leader. The Mission Society had a film from the American Leprosy Mission in Jan. At the Feb. meeting, they studied the mission work in the Belgian Congo. The ladies are making layettes and rolling bandages for the Congo. The SS is sponsoring filmstrips at our midweek services that are helpful to all SS teachers and officers. Our pastor has started an instruction class with six young people.

into the beyond

WILLIAM FREDERICK of the Second Mennonite Church, Philadelphia, Pa., died Feb. 14, 1960.

JACOB P. EWERT of Hillsboro, Kan., and member of the First Mennonite Church of Hillsboro, was born April 4, 1886, and died Feb. 23, 1960.

our conference

continued from back page

NEUFELDS LEAVE FOR URUGUAY TO TEACH IN SEMINARY

John and Ann Neufeld and their children of Abbotsford, British Columbia, will leave Vancouver by air for Montevideo, Uruguay, on March 30. Neufeld has been appointed by the Board of Missions to teach in the Mennonite seminary there for one school year.

He holds a Christian education degree from Canadian Mennonite Bible College, Winnipeg, Man., and a teacher's certificate from the University of British Columbia, Vancouver.

Seminario Biblico Evangelico is operated jointly by the General Conference Mennonite Church and the (Old) Mennonite Church.

WESTERN DISTRICT PLANS BIBLE SCHOOL WORKSHOP

The Education Committee of the Western District Conference has planned for a workshop to be held at the First Mennonite Church, Newton, Kansas, on March 26. Registration will begin at 9 a.m. Youth school teachers, weekday church school and Sunday school teachers, and interested parents will find it worthwhile to attend.

Due to special requests, one group at the workshop will discuss administrative problems of the church school. This will be helpful to education committee members, superintendents, members of church school boards, and pastors. The leader for this group will be Harold Buller, pastor of the First Mennonite Church in Beatrice, Neb.

Leaders for the various age groups will be: nursery, Mrs. Galen Koehn; kindergarten, Amelia Mueller; grades one and two, Mrs. Harris Waltner; grades three and four, Cornelia Lehn; grades five and six, Mrs. Ronald Rich; intermediates, Mrs. Reinhard Voth.

The afternoon session will include a presentation of a film suitable for boys and girls. Eldon Graber will discuss "How to Use a Filmstrip Successfully."

Lunch will be served by the local church at a nominal fee.

DALKES LEAVE MISSION WORK IN CLINTON, OKLAHOMA

After ten years of mission work in the Cheyenne Indian churches in Oklahoma, the Herbert Dalkes have left to take charge of the Swiss Mennonite Church in Alsen, North Dakota.

The Dalkes began their missionary work in 1947. They took a two-year leave of absence for education purposes, returning to Clinton to continue until this month. They have served the Thomas, Canton, and Clinton churches. In his ten years of service, Dalke has baptized thirty Indian Christians, and conducted four weddings and fifty funerals. A major undertaking, in which Dalke participated, was the development of a strong Oklahoma Mennonite Indian Youth Retreat and a quarterly fellowship meeting.

Edward Duerksen, missionary at Hammon, will supervise the Indian church at Clinton until a new missionary takes over. Arlan Kaufman, who recently began a term in Voluntary Service in the area, will also help here. There are Indian missions at Canton, Clinton, Hammon, and Seiling in Oklahoma.

CHURCH DEDICATED AT BANGA

Lotus Troyer, chairman of the Congo Inland Mission, reports on the church dedication at the Banga station on Feb. 28 of this year.

"A steady stream of men, women, and children poured into the Banga station on Saturday night in preparation for the dedication service on the morrow. At 8:00 a.m. on Sunday, the preliminaries were begun so that all who wanted to present special musical numbers might be able to appear on the program. Ten minutes after the doors to the new church were swung open, the church was packed. Some had walked from as far as thirty-four miles away to see this great day of the church dedication and the visitors who had come from America.

"The main service finally got under way about 10:30 a.m., with addresses by L. E. Troyer and R. L. Hartzler of the CIM Board delegation. Pax builder Allan Siebert spoke briefly, and the response was given by the native head mason. Ngonda David, pastor of the Nyanga station church delivered the dedicatory sermon. Mrs. Melvin Claassen played her bells in several gospel songs after which the Congoese applauded with great enthusiasm.

"This was a never-to-be-forgotten day for the Congoese of the Banga area. Here was another tangible evidence of the fact that the new church is growing up and ready now to take her rightful place in this world of so much darkness and sin."

CONGO PAXMAN REPORTS

John Janzen of rural Newton, Kansas (Zion Mennonite Church, Elbing), who returned from the Belgian Congo a few months ago, is reporting his experiences to congregations in central Illinois from March 19 to 27. His schedule is as follows:

First Mennonite Church, Chicago, March 19; Chicago Youth Rally, Woodlawn Mennonite Church, 20, morning; 1-W unit in Evanston, evening; Congerville and Carlock, 21; Flanagan and Meadows, 22; Normal and Danvers, 23; Washington, Peoria, and Pekin, 24; Hopedale, 25; Donnellson and Wayland, 27.

CONGREGATIONS STUDY PEACE; LITERATURE IS AVAILABLE

Congregations in various parts of the General Conference have been conducting a series of peace schools. Book reviews and discussions on the nuclear question and capital punishment have been on the program. Some have had panel discussions, drawing into them persons who have participated in 1-W and Pax projects or summer service in a peace witness. Others have had qualified speakers on related subjects.

In the Western District, peace and service representatives from the Hillsboro, Kan., area met recently to discuss promotion. Other area meetings are scheduled for Oklahoma and Western Kansas.

The Board of Christian Service office at Newton, Kan., is prepared to give suggestions and provide literature on peace.

PAX DEMANDS HIGH STANDARDS

Meeting with the Voluntary Service and 1-W Committee of the Board of Christian Service in January, H. A. Driver, executive secretary of the Congo Inland Mission, discussed the missions Pax program carried on since 1955. The General Conference at present has ten men in Missions Pax in Africa.

Driver reported favorably on work done by Paxmen in the Belgian Congo and pointed out a number of qualifications these men must meet. Paxmen are short-term missionaries, Driver said; and, as such, they must be spiritually certain and mentally alert. They should know the Scriptures and be able to give a reason for their faith. Men must be socially and financially responsible. Self-discipline must keep them living within their means. Attitudes to others must not be censorious. No amount of training is too much, and ability to learn languages is a definite asset.

With high standards in both character and workmanship, Paxmen can make a profound impact on the mission field, helping missionaries and sparking other lives in Christian living.

RESEARCH ON AGING PLANNED

The Homes and Hospitals Committee of the General Conference Mennonite Church is making long-range plans to do research on the subject of aging. The committee met recently to study ways in which to effect their plans.

One of the first steps the committee plans to take is to evaluate present facilities and services to the aging. Members want to study and become thoroughly acquainted with new and relevant types of services which meet the needs of older persons in ways in which community institutions are not meeting these needs. The purpose of the committee is to assist institutions in the community to study the services they make available and to find ways of giving additional service to the aging.

The committee is also trying to relate itself to communities which are planning new facilities or contemplating service to the aging for the first time.

DESCRIPTIONS AVAILABLE ON NEW V.S. PROJECTS

The five new Voluntary Service projects scheduled for this summer are described in separate colored and illustrated sheets. The sheets are available on the Mexico work camp, the teen-age work camps at Winnipeg and Friedenswald, the students-in-industry project, and the community survey on aging.

This information, which may be obtained from the office of the Board of Christian Service, 722 Main Street, Newton, Kan., will help interested persons decide whether or not this project is in their interest.

SOUTH AMERICAN PROJECT NEEDS 38 ADDITIONAL LOANS

At the present time it is fall in South America, and farmers in Paraguay are laying plans for next year.

The Friesland Development Plan, a project of the Board of Christian Service, should go into effect soon. A self-help loan of $10,000 will be available by the board to farmers of the Friesland colony. Forty-two farmers, businessmen, and others in the United States and Canada have invested $100 at 3½ per cent interest for five years. Thirty-eight more $100 loans are needed in order to complete this project.

This amount is intended to help the Friesland colony to clear land and increase production, thereby raising the standard of living. A good opportunity to help fellow believers in another country, the loan should be finalized soon. Persons interested in lending or contributing to this project should write to the Board of Christian Service, 722 Main Street, Newton, Kan.

BENEFITS NEAR MILLION MARK

More than $800,000 was disbursed by Mennonite Aid, Inc., the hospital-surgical plan promoted by the Board of Christian Service. Present enrollment in the plan numbers 20,001. Persons directing the program predict that the million-dollar mark will be reached in paid-up claims this year.

The reasons the plan is so well received is partly because of the following benefits: applicants are received regardless of age; when congregations form group plans, all members qualify for the plan, regardless of health condition; there is no reduction in benefits when hospitalization is for mental illness.

our conference

INVITATION TO SHARE

In many of our communities Christians will partcipate in a "One Great Hour of Sharing." This interdenominational appeal urges Christians to share liberally so that people suffering from starvation, poverty, and spiritual hopelessness may be helped.

For all Mennonites the Mennonite Central Committee is the proper and trusted channel for relief work. Through MCC we can share food, clothes, and the gospel.

If you wish to join your neighbors in a special gift during the "One Great Hour of Sharing" appeal, send your gift through your church treasurer to the Board of Christian Service, 722 Main, Newton, Kansas.

ARLAN KAUFMAN BEGINS WORK IN OKLAHOMA

Arlan Kaufman of North Newton, Kansas, entered Voluntary Service on Mar. 1. Stationed at Clinton, Oklahoma, he is assisting missionaries in the Cheyenne Indian churches and doing some construction work at several of the stations. He will work especially with young people.

As technician for the Faith and Life radio broadcast on station KJRG, Newton, Kansas, he is continuing to give a day each week to record the program for the week.

A MISSIONARY WRITES

A letter came today. It might have come from anyone's mother. This is what it said:

"It's very nice to live here in this very lovely, warm, and comfortable home with a dear family of loved ones. But it seems such a long time till I'll see you again, dear daughter."

After five or six years in distant lands, who does not long to once more cross 10,000 miles of water to be near again to the white-haired mother or father who waits? So we travel home—compelled.

But when we are home, we remember. We remember, for example, a widow's tiny earthen room with its three spots of beauty: under the bed, a few shining brass vessels; through the missing tile of the roof, God's beautiful blue sky; and within the child of God, His gracious spirit.

We feel the loneliness of that single Christian family living faithfully in the heart of Hinduism, being "persecuted for righteousness' sake."

We hear again the sick lady who, in many waking moments asks, "Will I be saved?"

Thus constrained by our Lord, we gladly return to many who know only bondage. We travel again to foreign shores—compelled.

And we pray, "O Lord, bless for Thy name's sake our going out and our coming in. Bless with the money needed for missionary travel in 1960." —Esther Wiebe

THE TREASURER REPORTS

Above you have read a letter from a missionary. Missionary furlough travel is a part of the total program and budget. Furloughs make it possible not only to visit once again with friends and relatives, but to report to the churches and perhaps receive additional schooling.

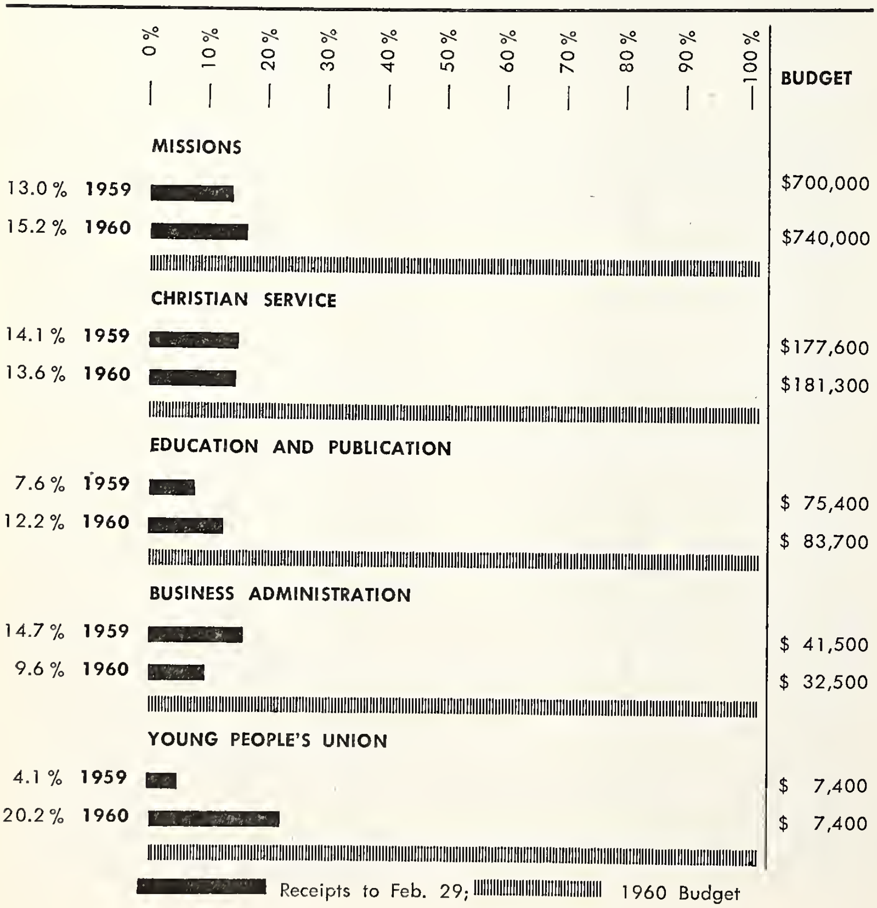
On this page we will from time to time attempt to feel the pulse of the recipients of our contributions—missionaries or other Conference workers.

Charts, graphs, and other media used in reporting financial matters seem cold and impersonal. Nevertheless, we would challenge you to see, in the report on this page, faces of the many in our churches who regularly support the work of your Conference.

—William L. Friesen

conference stewardship

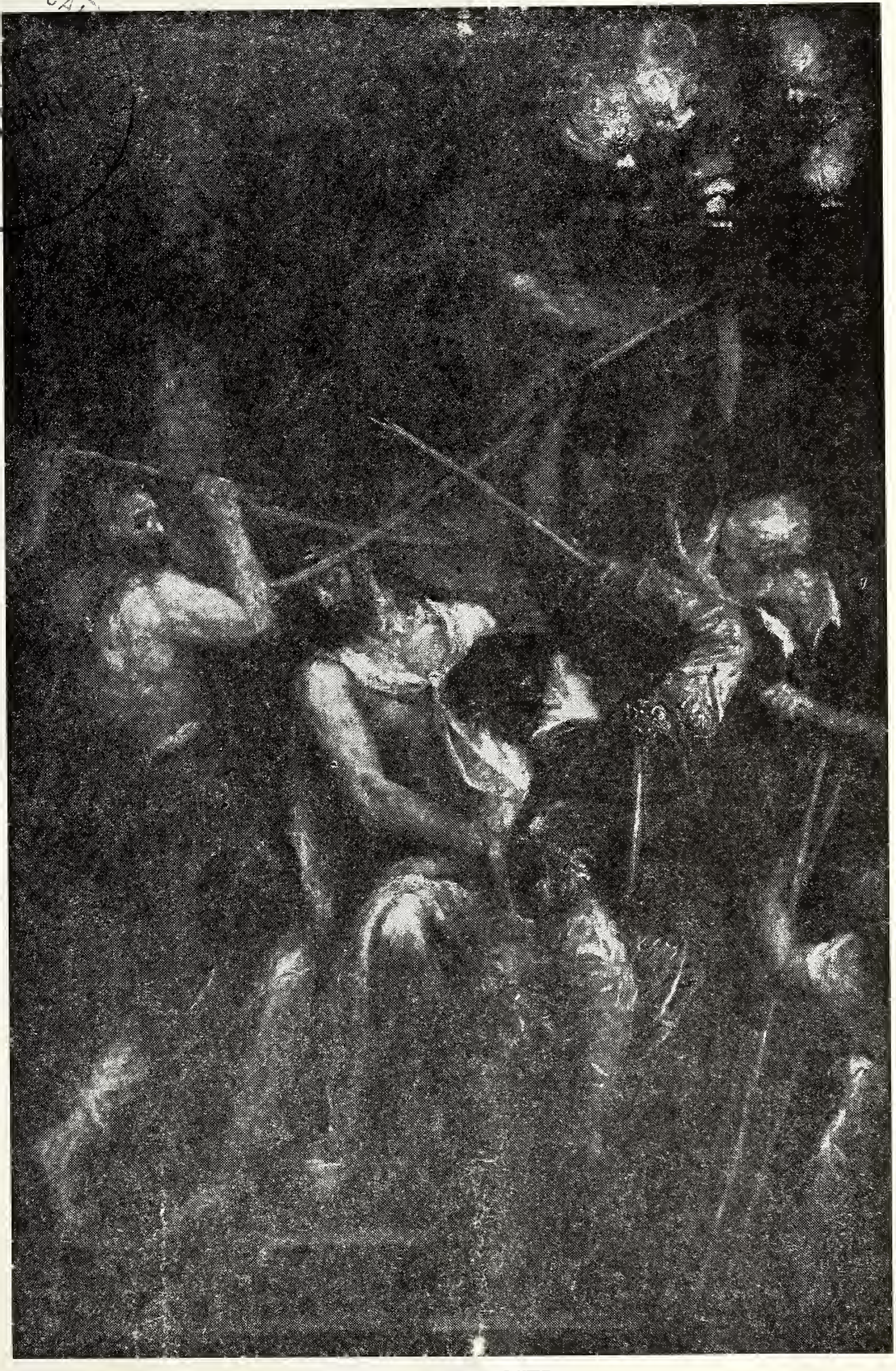
February 28, 1959, as compared to February 29, 1960



THE MENNONITE

MARCH 29, 1960

ASSOCIATED MENNONITE BIBLICAL
ELKH
LIB



HE WAS . . . REJECTED. . .
ISAIAH 53:3

in this issue

ARTICLES
THE CHRISTIAN VIEW OF DEATH
By Elmer Friesen 195
IS PRAYER REAL? 196
BEHIND THE COTTON CURTAIN
By John R. Friesen 197
ALTERNATIVE—REFUGEE OR VICTIM
THE VISITOR 199
DEPARTMENTS
EDITORIALS 194
THE READER SAYS 200
MENNONITE YOUTH
Are You in Love? 201
V.S. Is a Story 203
OUR SCHOOLS 204
MCC NEWS 205
OUR CHURCHES 206
OUR CONFERENCE 208

CONTRIBUTORS

Elmer Friesen is pastor of the First Mennonite Church, Pretty Prairie, Kan. John R. Friesen is a second-year student at Mennonite Biblical Seminary. David Janzen is working in the MCC refugee home at Hammersteinstrasse in Berlin. His account arises out of conversations and interviews with German personnel and from study and observations of refugee and Communist activity.

CREDITS
Cover: "Christ Crowned with Thorns" by Titian, reproduced by courtesy of Bayerische Staatsgemaeldesammlungen, Muenchen. Pages 197 and 201, art by Robert Regier. Page 207, photo by Menno Schrag. Page 208, photos by Lotus Troyer.

of things to come

- March 28-April 2—Faith and Life radio speaker, Irvin Richert.
- April 2—Association of Mennonite Social Workers, Bluffton, Ohio
- April 2-5—Alberta Conf., Calgary
- April 3—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
- April 3—Passion Sunday
- April 10—Palm Sunday
- April 10-16—Holy Week
- April 15—Good Friday
- April 17—Easter Sunday
- April 21-24—Central Conference, Berne, Indiana
- April 28-May 1—Eastern District Conf., Quakertown, Pa.
- May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
- May 1-8—National Family Week
- May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.
- May 8—Festival of the Christian Home
- May 26—Ascension Day

THE MENNONITE
Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.
VOLUME 75 NUMBER 13

editorials

"HE SAVED OTHERS . . ." The priests, bitter enemies of Jesus, were gloating over the fact that He was now hanging on the cross. They mocked and jeered at Him with what they thought was a devastating taunt: "He saved others, himself he cannot save."

As frequently happens, they spoke far more truly than they knew. He did save others. To save the whole world He gave himself unreservedly and didn't seek to save himself. This resignation was not a sign of helplessness but of unselfishness and sacrificial love. He saved us by not sparing himself. That which was meant as a cruel taunt has become a deeply prized truth by His followers.

This magnificent act of sacrifice and unselfishness gives us a picture of a principle running all through the universe; that which would save itself will lose its life, but that which sacrifices its life for a great cause will save it. So Christ gave His life for all mankind, and now by accepting this sacrifice and submitting to the Christ, mankind can be saved. There is no other method of saving either the individual or the world.

At the cross we see how costly was our forgiveness and our redemption. Christ would not save himself. Thus He saved us. What a price to pay for our redemption! He gave himself unselfishly for us. What are we willing to give Him in return?

NON-VIOLENT RESISTANCE Martin Luther King, Jr., the Negro leader of the non-violent movement in the South, has just spoken to a capacity audience in our community. He laid great stress upon the importance of the Negro using only non-violent methods and the necessity of doing all in the true spirit of love to achieve the measure of equality and freedom they so earnestly desire.

One is reminded of the success Mahatma Gandhi of India attained by this same method some years ago. India was longing for independence, but they knew that to resort to violence or the use of military force would have been absolutely useless. So Gandhi used a mightier force; that of non-violent love. This "weapon" the British Empire was unprepared to meet. Their military might was no match for this superior spiritual "soul force." India won its freedom through the more powerful force of non-violent love.

But Christians should not be surprised at the success of Gandhi or Martin Luther King. Here is a principle and a power with which we should be thoroughly familiar. In fact we should be specialists in its use. Do we not see in this the secret of world relationships? The security of a nation lies not in its stockpile of bombs and ballistic missiles but in its reservoir of love and good will. Those who love their enemies and really pray for those that despitefully use them shall exercise a spiritual power that nothing can match. How long before we really believe this eternal truth?

DEATH

a Christian's view

Elmer Friesen

DEATH to most people is not an attractive word. The truth, however, remains that "it is appointed unto men once to die."

There are many different attitudes that people have toward death. Some never give it a thought, while others live in constant fear. Many would be like Louis XV, who did not allow even the word to be mentioned in his presence. Some go to pieces when they know death has come near to them or when it touches one close to them.

On the other hand, many have faced it with steadfast faith and hope—or even with a song as did hundreds of martyrs of old. Many saintly older persons long for it to come and have been a real inspiration to others.

Each of us needs to think about our attitude to death. How would we react if suddenly the report were given that there was only a short time left to live or if some one dear to us were suddenly taken away? How the Christian will react to this situation is worthy of our consideration.

Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." Then He asked Martha, "Do you believe this?" Do we really believe it? Science cannot give us answers to the mysteries of death. We must turn to the Scriptures for our understanding.

The dread of death was felt deeply by the Israelites, for there was always the association of sin with death. But Christ through His death has broken that association and fear (Heb. 2:14, 15, 1 Cor. 15:55, 56).

Every Christian needs to meditate on the resurrection of our Lord and that living hope we have in Him.

We further see the benefits and blessings of death in many New Testament verses as John 12:24; 2 Cor. 5; Phil. 1:21-23; 1 Thess. 4:13, 14; Rev. 14:13.

It is true that Jesus wept at the grave of Lazarus. It is also true that Paul spoke of death as the last enemy that will be destroyed. It is true that it will always be one of life's hardest lessons. Nevertheless, the New Testament points out that the harshness of death is gone—and death becomes a wonderful blessing and victory.

The Christian concept of death, then, is that it is merely separation of soul and body. It is not a soul sleep, and it is not annihilation. It is a going home. It is an open door into heaven and a gate to indescribable glory. It is a commencement or an inauguration into a wonderful eternity.

The Bible is plain that at the moment of this separation our spirit goes to be with Christ. (Lk. 23:43, 46; 2 Cor. 5:6; Phil. 1:23). We, however, know that there will also be a bodily resurrection when Christ returns (John 5:28; Acts 24:15; 1 Cor. 15).

The Christian will therefore not dread death nor be anxious about it. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

It has been said that one of the kindest things God ever did for man was to make it impossible for man to live in his sinful state forever. Death is the loving touch of God and the way for us to become partakers of eternal fellowship in Jesus Christ. It is not a gate out of life as much as a gate into life. Death is not a master but a servant.

Dwight L. Moody once wrote, "Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall go up higher, that is all—out of this old clay tenement into a house that is immortal."

Our funerals put into words our attitude toward death. The following questions are worth our careful thought in planning the Christian funeral service. Where will the main emphasis be placed, on the physical or on the spiritual? On the body or on the soul? Which will be the most important, a preparation of the body for burial and viewing of the body or the Christian message of comfort and hope. What are the thoughts I want to have remain?

I am sure that many a pastor has felt disappointment after giving a message on our Christian hope at a concluding viewing service. We should always remember that the final look at the body is not the farewell. The body is only the empty house that remains. The Christian has already gone to be with Christ and we can rejoice with him. Some day we, too, shall join with him there.

What is the purpose of the funeral which I plan? Certainly it is not for the dead and for their honor. Neither is it for the eulogizing of the dead nor for the playing on the emotions of the living. Rather it needs to be a service of worship and praise and honor to God. The Christian funeral will emphasize the great Christian truths of comfort, hope, joy, heaven, and eternity in Jesus Christ.

What Christian witness and influence will I leave in the funeral? Will I hinder the gospel of Christ before my non-Christian friends, or can I leave a strong witness to my faith in Christ?

Are our customs and traditions always the best and most Christian? Have we too often followed custom for custom's sake?

Missionaries often tell us that Christian nationals will not even shed a tear. Burial is very soon after death, and the funeral is simple. The pagans will mourn and wail but not the Christians.

When we laid the body of our son to rest, less than a year ago, our thoughts were best expressed as the church choir sang Handel's "Hallelujah" chorus: "King of kings, and Lord of lords, and He shall reign for ever and ever." It was as though this was heaven's direct response. We viewed the body at the beginning of the service and we left the service feeling strengthened and uplifted with the message of comfort in Christ.

This is only the Christian's view of death. For others it shall always remain a most dreadful thing. Because of Christ's conquest of death and His love for us, there will be a glow in our souls.

This Christian view of death will have a great effect on our daily life—the giving of ourselves and, if need be, dying for Christ. Paul said, "For me to live is Christ; to die is gain."

Is Prayer Real?

IS PRAYER real? Is it true that the resources of God are inexhaustible? Is it true that nothing is too hard for God? Are there great needs in our lives, families, churches, communities, and in the world to which God alone is the answer?

If the answer is "yes"—and it is, then why do we not pray? Why is it that so few of us know the meaning of the word "prayer" as the Bible means it?

We pray little because we think little along the line of prayer. We think and believe little because Satan musters every force against us at this point. God has placed prayer at the disposal of His people as the formidable weapon against all the opposing forces of evil. This is what Satan has pledged himself to keep us from!

If real praying reaches heaven, Satan cannot stop God's power from going into action. Satan's power is jeopardized by prayers. He therefore hinders or frustrates the one who would enter the life of prayer.

What are some of Satan's prayer-hindering ways? Spirituality is essential in order to be on the heavenly "wave length" in the matter of prayer. Satan has subtle ways of stirring up the flesh to get and keep one out of spiritual adjustment.

Since time is such an important factor in a life of prayer, Satan's wiles are numerous for binding us with trifles and enmeshing us in a web of nonessentials which barely last till the morrow, let alone eternally.

Satan does not forget the "second-best" when it serves to usurp the "best" which is prayer. Distilled water, no matter how pure, becomes poison when it is found to fill bottles that should have carried blood plasma in a time of emergency. And these are "emergency days."

Time to pray must be protected, guarded, and fought for! Time, linked with prayer, is the coin of eternity. It is the currency of God. It is that with which the Eternal does business in the redeeming of souls.

It is true that Christ died. But unless that message reaches a responsive heart, He died in vain. And that gospel is only going to reach and find a responsive heart because someone captured prayer opportunities and prayed. How valuable is the blood of Christ? How valuable is a soul for whom Christ died? When we answer these questions, we have begun to compute the value of prayer!

We must determine to pray. Let us beware of "legitimate" amusement which devours our time, and thus us, as far as being prayer-warriors is concerned. Time-consuming pursuits, that eat up our lives little by little, when added together in the light of eternity would make us ashamed that so much of our life literally "went down the drain." What will it be like to give an account of our stewardship of time?

For those who pray there are earthly dividends other than seeing results as God answers. The beating heart sends life-giving blood to all parts of the body, and by the means of a special artery it strengthens itself. So also the one who prays for others will find himself being blessed also. Prayer is real. Let every Christian be at his best in it!

—J. W. Mellick

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Behind the

COTTON CURTAIN

John R. Friesen

"I wish you could experience being a Negro!" said a Negro student down in Dixie Land, "so that you would be pushed away from an ice cream stand by a white man because he is in a hurry and you are a 'colored boy.'"

With emotion, a Negro minister challenged, "Paint your face my color and walk down the streets of Mississippi. Go where you would ordinarily and find out that doors close quickly in your face."

These were some of the people who talked to six white students from Mennonite Biblical Seminary. These were the people with whom we "lived" for ten days on a recent trip through the deep South. (Arrangements for the visits, discussions, and lodging were partly made through the Board of Christian Service and the seminary as well as the touring group.)

What has the Mennonite church got to do with race problems? Traditionally it has had very little or nothing to do with them. Today we are not removed from the Negro in geography, much less in the five major areas where the problems become evidenced: politics, education, economics, social life, and religion.

It was our purpose, as six seminary students, to go into the southern states and observe firsthand the tensions that are persisting and growing between the whites and the Negroes. We did not go to solve their problems and we did not come back with many answers. We, as Northerners, wished to go to the South to "live" in the midst of some of the creative situations that sometimes arise so spontaneously. (The bombing in Little Rock occurred the day before we were to arrive there, and the first sit-down protest in Nashville occurred the evening before we "lived" there.)

As we looked about the black and white scenery in the deep South we saw many things with many eyes. We saw some things with our physical eyes. We saw the places where the Negro must live, where he must go to school, where his children must play. These are not hard to find.

Educationally we could see not only the deplorable schools, inferior facilities, and recreational equipment, but very poorly trained teachers. These teachers might have a master's degree but would still fail a high school spelling examination upon coming to the only accredited Negro college in Mississippi. Remember, a Negro cannot go to a white college or university even if it is state supported.

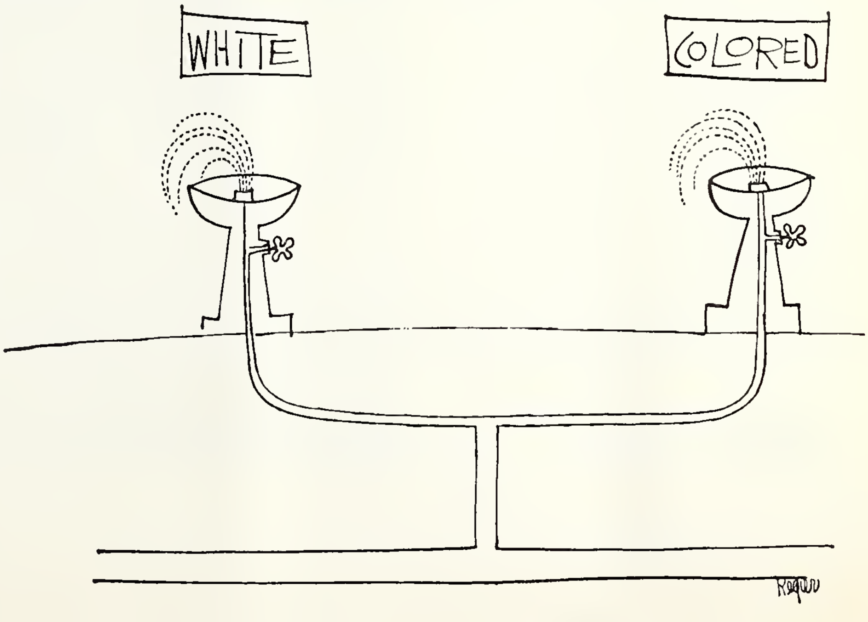
Our social eyes could see even more distinctly. Whites and Negroes never eat at the same restaurant, although the cook is always Negro. The Negro doesn't use the same public water fountain in a public park; furthermore, he can't even enjoy the park unless he is a family servant or a park employee. He may not sleep in a hotel, nor may his children play with white children in a playground or ride the same school bus. These things are illegal.

What we saw in these areas was unbelievable to us who were not better orientated to the "Southern way of life."

But that which we saw spiritually touched us most of all. Some of the states we visited did not have a single Negro member or attendant in a so-called white church. The whites go to white churches and the Negroes go to Negro churches. There are not only segregated schools, theaters, jobs, restaurants, hospitals, drinking fountains, rest rooms, waiting rooms, hotels, cities, and buses. There are also segregated CHURCHES.

We attended a Negro church service in Atlanta, Georgia, and were warmly welcomed. We were asked to come back soon. But we were told that a Negro doesn't dare go to worship in a white church. He is told, "You worship God in your church, and we will worship Him in ours; you pray and sing there, we will pray and sing here; you bury your dead there, we will bury ours here; you educate your ministers there, we will educate ours here."

The impressions of our group may not have been wrong when we sensed expressions of guilt written across the white man's face, and uttered between his words, and seen in his life and activities. But we also found that when we looked at ourselves more closely we saw the same things. We have looked around now since we have come back and found that we too are more on the other side of the "Cotton Curtain" than we had realized.



This is the first in a series of reports by the six Seminary students who made a recent trip into the South to learn more about the actual conditions existing there. Ed.

alternative:

refugee
or
victim

David Janzen

Population in Motion

Statistics indicate that the Soviet Zone and East Berlin lost almost three million residents from 1949 to 1958 and received about one quarter million. The loss represents about 13 per cent of its population, according to Eastern statistics.

Eastern figures, however, are as pretentious as the West's are. The West unofficially seemingly grants that 8 to 10 per cent of the refugees return to the East Zone. Some of them come back again; we have had a number of those in Hammersteinstrasse.

A few more than one million people have emigrated from West Germany since 1945. Even though West Germany's population is about three times that of the East Zone, there are fewer people registered as unemployed than there are jobs available. Thus it looks as if refugees have contributed to the economic miracle of prosperity. A paper recently reported that Berlin would keep more refugees in order to fill its vacancies. However, many of the refugees (the ones we do not read about) are unstable and unsociable people whom nobody wants.

The Choice

Many of those who come from the East or the West are not refugees in the true sense of the word. I have reports, prepared by the examining committee, of each of the refugees entering our home. Often there is no evidence that the individual's life was in danger. The alternatives were to become either a refugee or a victim of Communist dogma.

At the Second Party Congress on July 12, 1952, the Communist Socialist Unity Party (SEP) decided to build up socialism in the East Zone. This pressure led to an astounding stream of refugees in the middle of 1953. Several incidents brought a check on the Congress' powers and decisions.

It was only after Moscow sharpened its course in 1957 that the Ulbricht faction in East Berlin recovered from its weakness. With the Fifth Party Congress in July, 1958, the new policy of the victorious completion of the socialization program was proclaimed. It is to be achieved by 1965; by 1961 the German Democratic Republic is to overtake West Germany in the per capita consumption of all important consumer goods.

This mounting pressure to increase production, the socialization program, the ideological campaign, stronger measures against churches, imprisonments for attempted flight and for those who promoted flight, as well as loss of hope for reunification all tended to step up the stream of refugees. Contrary measures such as a sharp reduction in interzone traffic, sharper controls at boundaries, and railroad stations, limited the refugee movement.

A Substitute for Worship

The totalitarian state's assumption of an exclusive lordship over the life of its citizens has become a continual cause of concern. Hitler set the pattern by establishing institutions parallel to the church. Communists followed the pattern; and as Germans they pride themselves in doing it more thoroughly than it is done in any other country.

Pseudo-sacred state functions in the Soviet Zone are designed to replace church functions. Infant baptism is replaced by a name-giving consecration, marriage by a marriage consecration, and the funeral service by a funeral consecration. Besides that you are called to join the "Young Pioneers" on entering school.

Youth consecration had its beginning in 1955. It is still the most significant institution representing the Communist Party Confession. Between 1955 and 1957 the party confirmed that it had nothing against confirmation before or after youth consecration. Yet, at that time the church tended to emphasize the either/or. Now the position is reversed. The church has weakened for fear that it will lose its youth without a chance for recovery; and as the party bristles with its newfound strength it emphasizes the direct contradiction between the two.

Man, the Creator

At the center of a 24-hour instruction, prior to the youth consecration, stand Ulbricht's ten commandments. The youth are taught "that life on earth did not arise by means of supernatural powers and that therefore the essence of the world is materially perceived." They must understand that the functions of the godhead have been taken over by the party.

Instead of a Bible verse they are inspired by quotations from Marx, Pieck, Ulbricht, and Grotewohl: "The highest aim in life is the creative act." "Grow out of yourself as you grow into the society of men." "Employ your whole might for the great and noble task of socialism."

Children, from earliest childhood, are trained to become zealously conscious socialist men. The director of the industry presents the "baptismal documents"—the savings-bank book and a bouquet of fragrant lilies of the valley. The socialist name-giving ceremoney states that "With the acceptance of the name-giving, you stand in one line with the fighters for freedom, socialism, and progress."

"Communist baptism" takes place in a specially arranged room with a desk in place of the altar. It is decorated with flowers, candles, and the bust of Pieck draped in a flag. The rite is opened with Largo. Since their music has not yet been fully developed, music such as Handel's is found quite useful.

The socialist marriage vows affirm that marriage is the result of mutual love and that the marriage bond is for life. But also, with the vows man and woman pledge to do all in their power to increase social accomplishments, to strengthen laborers and farmers, and to further professional and cultural developments.

With pretentious programs of music and song, talks and recitations, man worships himself: "Man who has renewed the world has lifted himself on his own power. That Creator let us praise!"

The socialist Sunday is best spent as an "Ehrenarbeitstag." Workers have a chance to prove their loyalty to the state by stepping up production; they work gratis on this day.

A poem that mocks Christianity says:

Man,
Who is influenced by many things
Which he has been singing for the last 2,000 years,
Who hears about Ascension
And thinks of holidays—
Well, very good.
Now, what has happened?
Sputnik Three flew to heaven,
Its beep beep
Drowns out the peel of the heavenly bells.
Man laughs—Ascension, yes,
But with a socialistic art.

The people must decide. Will they flee and become refugees or will they become enthusiastic victims of Communist dogma?

—MCC Information Service

The Visitor

STARTLED, Martin threw his covers off, and anxiously listened in the stillness of the morning to hear that voice again.

He went to his cobbler shop earlier than usual, and before opening time the dust and all the evidence of shoddy living were gone. On the table in the corner he placed a cross, a dusted off-Bible, and a picture of his wife and two children who had died.

When the other shops opened, Martin's merchant cronies dropped over as usual. In amazement at the transformed shop, they asked, "Martin, what's up?" After some hesitation Martin said, "This morning I heard the voice of Christ, and He said, 'Martin, I am coming to visit your shop today.'" Martin's friends spent the rest of the day checking in sarcastic glee: "Martin, has Christ come already?"

Martin was uneasy. Though he had shoes in his hands, his eyes shifted from the clock to the door and back again. His minister was his first customer, so Martin told him about the voice. At 10:00 o'clock a lady came in with her son whose shoes had two huge holes in them. "No, they can't be fixed," said Martin. As the worried mother turned to leave, Martin remembered his own son was about that age when he died. He pulled out the old box and sure enough, the shoes fit. "Take the whole box of clothes," he said suddenly. "They won't do me any good."

At noon Martin's anticipating eyes caught another shadow at the door. He found an old man, exhausted from the heat, slumped at his steps. Martin took him down into his cool basement and gave him a glass of water.

Around 3:00 o'clock the nervous Martin heard shouts on the street, and darting out he saw his grocer friend shaking a young fellow by his collar. Martin paid for the orange which the hungry fellow had stolen, and the grocer let the thief go.

When the six o'clock gong sounded in the city hall tower, Martin threw his hammer on the floor and said angrily to himself, "A dream—why did I tell anybody about it. What a fool I made of myself."

Just then the minister returned for his shoes. Martin's merchant buddies also came to make their final check. When the minister pulled out his billfold to pay, Martin barked bitterly, "Keep your money! Its *all* been charity today. I give all my son's clothes away, I give a penniless man a drink, and I even shell out to get a hungry thief out of trouble. No, keep your money!"

Finally the puzzled look on the minister's face changed. Pointing over to the Bible on the corner table, the minister said, "Martin open your Bible and read Matthew 25: 34-40." But Martin's ears were clogged by the mocking he had received all day from his friends.

The minister left and Martin left. But Martin's critic's were curious what the Bible said. They picked it up and read:

". . . I was hunrgry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it unto me."

—Submitted by Gordon Dyck

the reader says

ABOUT CAPITAL PUNISHMENT

Recently there have been differences of opinions expressed concerning capital punishment, and we should give serious consideration to what God has to say in His holy word.

We read in 2 Tim. 3:16, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Christ plainly teaches that taking human life is sin (Matt. 26:52). In 1 John 3:15 we read that "whosoever hateth his brother is a murderer." How many of us would have been cast aside right at this point had it not been for the grace of God.

When speaking of capital punishment, the name of Starkweather has been mentioned and rightly so. Men prompted by the Holy Spirit went to the Nebraska prison, spoke to him about his soul, and presented him with a Bible. Then having been brought face to face with the gospel, Starkweather gave this testimony: "Now I feel no rebellion toward anything or anyone, only love and peace. I received this peace through the Bible and accepted Jesus Christ as my Savior."

Consequently there is a vast difference in the function of the state, which deals with all society, and the function of the church which deals with God's chosen and redeemed people. There is and must be a clear separation of church and state. The church should deal with her problems according to the principles of charity given to the church in the New Testament. The state must govern according to the moral and temporal standards and God's eternal laws of justice and righteousness. These include capital punishment. (See Romans 13:1-4.) The Christian has a sacred responsibility to the state—to pray for it, to pay tribute, to give it loyalty and recognition, and to be subject for conscience' sake (Titus 3:1).

In Romans 13 the God-ordained obligation of capital punishment is expressly declared by Paul as a principle that is still in force. I firmly believe that to abolish capital punishment is forsaking Bible command.

Billy Graham spoke a great truth when he said, "One of the greatest needs in America is a revival of faith in the Scriptures." (See Matt. 7:13 and Rev. 20:15.)

Should we not as a church of Jesus Christ concentrate our time and talent in rescuing the perishing rather than meddling with that which concerns the state? Good intentions, no matter how noble and commendable in themselves, are never an excuse for carrying out these intentions by methods in violation of the word of God. Professing religion and holding church membership are not synonymous with a real functioning Christianity. Many people carry the badge of the sons of God, but they keep living like the sons of the devil. If so we have sinned against our Lord, we need to confess our sins that we have not obeyed His command. "If ye love me keep my commandments" (John 14:15). "But we are not to despair, we are more than conquerors and gain a surpassing victory through him that loved us" (Rom. 8:37, Amplified N.T.).

Ernest J. Claassen
Newton, Kansas

NOW AND ALWAYS

Dear Editor:

I would like to say a few words concerning the article that appeared several weeks ago entitled *"Parents, It's Your Turn."*

It was a good article, only I don't like its heading. It seems to indicate that there was a time when the parents had abdicated, so to speak, in their influence over the youth of our land. And now that everything else has failed, now "Parents, it's your turn, see what you can do."

That is not true. Parents are always on the job or should be; there is never a moment in the child's life when you are not there with your advice, counsel, precept.

Parents can never get out from under. Nature itself dictates that of all creatures man is the only one where the offspring is under the direct control and needs the protection of the parents over a period of years. Then, too, the importance of the early training cannot be stressed enough. Every major impact in the child's life is made in the home.

No, parents, it's not only your turn **now**. It always has been and always will be your turn. Nothing can take your place in the child's life in its development for better or for worse.

Henry Hege
Geary, Okla.

film reviews

OUR COMMISSION ON EDUCATION. 35 mm. filmstrip. Ten minutes. 33 1/3 rpm. recording. Black and white. Rental, $2.50. Sale price, $8. Methodist Publishing House, 420 Plum Street, Cincinnati, and their other bookstores.

This filmstrip presents the task of an education committee in a local church. In our Conference not all churches have such a group, but everyone can learn from the filmstrip.

The functions of an education committee would vary in different churches. Some of the functions listed in this filmstrip are: the assigning of space for classes, assisting in improvement of the teaching in the church school, helping to plan and arrange for the installation of officers and teachers of the church school, helping in the program of co-ordination of the program of Christian education, helping groups to make use of the various materials that are available, helping to start a church library, helping to have teachers make use of the various training schools that are available in the local church and community.

This filmstrip is a new one. It would help a new education committee in a local church to get a look at its over-all task.

are you in love ?

Charles Hostetler

What is love? Those who say they are in love cannot find words to explain their feelings. Yet it's real, it's thrilling. In many ways it escapes description.

We have no answers in the back of the book to questions like, "What is love?" Neither are there love meters to rate degrees of love. The Bible says: "Love is strong as death, jealousy is cruel as the grave. Its flashes are flashes of fire, a most vehement flame. Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, it would be utterly scorned" (Song of Solomon 8:6, 7, RSV).

It is hard to define true love, but it is a must for marriage. If marriage takes place when only infatuation exists, tragedy likely lies ahead.

There are many false ideas of what real love is. Mrs. Evelyn Duvall, a family relations consultant, says: "All our lives we have heard the fairy tale of love. It has been our bedtime story through the years. It reaches us through songs, the advertisements for soap and cosmetics, the radio, the movies, and the books and magazines we read. It is so much a part of our folklore that we sometimes do not realize all of its elements and how they affect us."

Our teachers of love to which Mrs. Duvall refers and the folklore that surrounds love have led us astray in our thinking. We are in search of ideals and goals in love that are not true to real life.

Some people have the "fatalistic idea" of love. You fall in love. Love is sort of a trap into which one falls and, having fallen, he is a victim. His knees knock and his heart bumps. Now nothing else matters. He lives in a dream world. Good fortune brought him his mate. There never will be another—how could there be? Oh, to be married and have this heavenly life twenty-four hours a day the rest of our lives! There is no need to think, plan, test, or pray about our love. This is the real thing. It's just like the romantic novel where they live happily ever after.

Have you ever seen this? Have you ever

experienced it? It is far from true love. It could end up all right but usually it does not. It usually sets the stage for the divorce courts.

Roy Dickerson in his book entitled, *So Youth May Know,* says: "To argue that serious thinking has no place in love is to slander the very nature of love. Love is compounded of both the head and the heart. It is not merely emotion unmixed with reason, as the romantic novel portrays it. The man who is so moved by emotion that he does not stop to think is probably swayed by passion rather than love. Passion does not pause for reason. Love does. Passion thinks solely of self. Love thinks in terms of the other, and one cannot do that without using reason."

Love that lasts is more than emotion and passion. It is intelligent, sensible, and deep. It is built upon character, ideals, and spiritual qualities.

Another wrong concept is that lust is love. Mrs. Duvall illustrates this point well in the following experience: "Edith had to sit on Chris's lap in the car in which they both were driving home with several others from a school party. She had never paid any attention to Chris before. Nor had he seemed to notice her. But by the time the car stopped at Edith's house that night, Chris was madly in love with Edith, so he said. Edith was aquiver with a new excitement that she thought must be the real thing at last. Was this love? Or was it not rather the kind of attraction of male to female that was released by touch. Whether or not this fascination which started with physical stimulation ever could become love in a fuller sense would depend a great deal upon Edith and Chris. In itself, sex attraction is not love."

Yes, touch is a powerful stimulus. Often just a look in the eyes or the use of perfume may trip off sex interest and arouse passion wrongly labeled love.

Certainly sex instinct is not wrong, except as the evil nature controls it. The key is that one should control it rather than be controlled by it. If you are choosing a life companion, this is no time for an emotional let-go that blinds you to reality. One should choose to love and do so with intelligence.

Too many people follow the pattern of Samson in the Old Testament. Read the illustration from Judges 14:1-3: "And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well."

Samson saw a woman and wanted her. She was pleasing to his eye. What she was in character did not seem to enter his mind. She was beautiful and had sex appeal. The fact that they had different backgrounds and training was unimportant. She stirred his emotions. She was a heathen. He worshiped God. "But never mind such little details," he may have thought. "Love will easily take care of them." She would provide an outlet for his selfish, lustful desires.

Trouble, anguish, and tragedy resulted.

Little Mary asked her mother one day how she and Daddy got married. Mother said, "Oh, Daddy and I promised to love, cherish, and help each other, and then the preacher said we were married!" Mary replied by asking, "Then you are not always married, are you, Mommie?"

Certainly differences of opinion are normal. Varying viewpoints in married partners are healthful, but they do not call for cross words, unkindness, or misunderstandings. Life is give and take. We develop faster in such exchange.

Some fiction writers lead us to think that love is perfect bliss, never a dull moment, no differences of opinion, only a never-ending thrill of being sweethearts. If these lovers ever have trouble or misunderstanding, they doubt that they had real love. This storybook version is false. If it were true, it would not be wholesome!

WHAT ARE some characteristics of true love? Check your love life against twelve characteristics of love from Phillips' translation of 1 Corinthians 13: "This love of which I speak is (1) slow to lose patience; (2) it looks for a way of being constructive; (3) it is not possessive; (4) it is neither anxious to impress; (5) nor does it cherish inflated ideas of its own importance; (6) it is not touchy; (7) it does not keep account of evil or gloat over the wickedness of other people; (8) on the contrary, it is glad with all good men when truth prevails. (9) love knows no limit to its endurance; (10) no end to its trust; (11) no fading of its hope; (12) it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."

And in one of his letters, John said: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Anything less than real love will not weather the strains that come to all marriages. We must face the fact that we are imperfect. You might not discover any imperfections in your sweetheart before marriage, but you certainly will find a number after the honeymoon.

Real love is a "must" for a happy marriage because:

Love overlooks what otherwise would irritate.

Love enables you to forgive and forget. Each of us has faults, but love adjusts. Love enjoys being merciful. It wants to correct and build.

Love helps couples to face reality. It sacrifices. It accepts the problems of life as a challenge. It makes them partners in meeting the tests that would wreck their happiness.

Love unites and deepens under stress which would otherwise separate. Crying babies, sickness, financial reverses will divide people if true love is not present. But facing together these tests with love will find and deepen the ties of marriage.

TAKE YOUR courtship seriously. Getting married has lifelong implications. Remember, it affects not only you but your wife or husband and your families. It will play a large part in the destiny of your children and later descendants. The community, the church, and the nation will be blessed or will suffer, depending on the success or failure of your marriage.

There is a greater happiness in the presence of the loved person than of anyone else.

There is a feeling of unrest and dissatisfaction when you are separated from the loved person for any length of time. That person is a part of your subconscious mind.

There is a physical attraction. It is normal to want a picture of your sweetheart. She need not be beautiful, nor handsome!

There are a lot of things to do and say together. When there is love, dullness or drabness cannot exist in each other's presence.

There is an eagerness to share each other's experiences. Love makes one anxious to talk about all activities.

There is a sense of pride for the loved person. To a certain extent he is her hero, she is his heroine. There is a readiness to talk about the one loved.

There is an unselfishness toward your sweetheart. You will gladly sacrifice for the other. Love does not center in self, but in the other person.

There is an eagerness for the success and happiness of the chosen one. In games she wants him to win. In every undertaking there is great concern for his success. She leads his cheering section, and he leads hers.

There is a readiness to consider the opinion and judgment of the one loved. Great confidence is found through love.

There is a genuine comradeship at all times. There is a joy in being together, an eagerness in doing things together.

There is a feeling that one has been lifted to a higher spiritual level through the association. Real love has a lifting and challenging quality.

True love creates a "we" feeling. One is no longer I-centered if he is in love. Every effort is made so that companionship is possible, and real joy is found in living together.

Mrs. Duvall says: "Thus we see that there is no quick and easy trick for testing love that will work reliably. Young people will continue to pull daisy petals, cross out letters in each other's names, seek fortunetellers, read tea leaves, and play all the other games. But when it comes down to seriously deciding whether we are really in love or not, we turn to more reliable evidences. . . .

"Lasting love is too precious to confuse it with any of its dazzling substitutes."

Used by permission of Moody Press
Moody Bible Institute, Chicago, Ill.

Voluntary Service is a story.

It is the story of men, women—the people who have dedicated their lives to Christ.

It is the story of Christians—people who have accepted Christ as their Savior and who because of their faith are a witness to all.

It is the story of people—the people who are many times poor and forgotten and lonely—who you have come to help.

It is the story of children—many of them unwanted—to whom you have come to give love and understanding.

It is the story of a community—the community that you will influence as you work, play, and worship.

It is the story—the story of your faith that will be tried and strengthened, your prayers that may be more intense than ever before, your talents that will be used.

It is the story that you will live as a member of a Voluntary Service unit—whether among migrants, Negroes, city dwellers, mountain folk, crippled, sick, or on a foreign mission field.

"You give little when you give of your possessions. It is when you give of yourself that you truly give."

—Anna Marie Peterson

Youth News

BRITISH COLUMBIA REPORT

Here is a report of two good meetings held during February at the West Abbotsford Church in British Columbia. On Feb. 14 the young people of the United Mennonite Church, Mission City, B. C., came to Abbotsford and gave a program, the theme of which was "Jesus, the Light of the World." On the program were poems, songs, a piano solo, a chalk talk, and a message by Peter Froese who is pastor of the West Abbotsford Church. Afterwards refreshments were served by the host church.

On Feb. 19 was a very well-planned fellowship evening in the auditorium of Mennonite Educational Institute. Activities included relays, stunts, and a humorous skit. The master of ceremonies was Walter Wiebe. The evening closed with a testimony meeting led by John Dick.

—Eleanor Loewen

EASTERN DISTRICT WORKSHOP HELD AT LANSDALE, MAR. 25-26

The Eastern District Conference young people have just finished taking part in a district-wide workshop. It was held in Lansdale, Pa., on Friday and Saturday of last week.

Guest speakers for the weekend were Elmer Neufeld, MCC Peace Section executive secretary, and Milton Harder, director of youth work in the General Conference.

A special feature at the workshop was the presentation of the drama, "High Pressure Area," by district young people. Art Isaak, director of Christian education at Souderton, directed the play. This play served as the take-off point for succeeding discussions on youth problems.

For the banquet on Saturday night, Milton Harder was the speaker.

Watch for pictures of the youth rally held at Moundridge, Kan., in next week's youth section.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

CHANGES IN BETHEL FACULTY

Gerhard R. Buhr, instructor in physical education at Bethel College, will assume the position, director of athletics at Bethel as of August 1, as announced by Acting President J. Winfield Fretz.

A 1950 graduate of Bethel, Buhr has done graduate work at the University of Minnesota, Kansas State College, Kansas State Teachers College at Emporia, and at the University of Kansas.

Wesley D. Buller, coach of the high school at Erie, Kansas, has been appointed head football coach at Bethel College.

Buller was a student at Bethel during the summer of 1955. He has his B.A. degree from Southwestern College and plans to finish his M.A. from Pittsburg State College this summer.

Justus G. Holsinger, director of secondary education at Friends University, will join the teaching staff at Bethel College as a professor of education starting next September. He replaces Ervin H. Schmidt who plans to continue graduate study.

Mr. Holsinger brings a wide range of experience to his new duties in elementary education at Bethel. He is a graduate of Bridgewater College, Virginia, (1933) and has an M.A. degree from the University of Virginia (1935). He has both elementary school and secondary school administrative experience in Virginia, was director of the CPS Community Building program in Puerto Rico in 1942-45 and director of the total program there 1948-50.

Teacher in history and political science at Bluffton 1946-47, he subsequently was registrar at Hesston College starting in 1951 and served as dean of the college 1953-59. He has been at Friends University in Wichita during the past school year but plans to move back to Hesston.

BLUFFTON DEBATERS ACTIVE

The Bluffton College debating team participated in tournaments on March 17 and 19.

Two debates were held with Wittenburg College at Bluffton College on March 17. The affirmative team is composed of Loretta Hilty, Versailles, Missouri, and Martha Nigle, Vermilion, Ohio. The negative team is Sam Dixon, East Wilmington, North Carolina; Robert Hamman, Bluffton, Ohio; and Larry Christman of Galion, Ohio.

March 19, the teams participated in a debating tournament at Ball State Teachers College at Muncie, Ind.

BETHEL WORKDAY

Annual workday at Bethel College this year will be Friday, April 1. Students and faculty members traditionally leave classrooms and take jobs for that day with the idea of donating their wages to the college for some worthy student-selected project.

CONCERT TRIO AT BLUFFTON

The Sudler-Powers-Shelters Trio, famed baritone-cello-piano trio, will present the next concert on the Bluffton College Music-Lecture Series in Ramseyer Chapel on March 28.

The trio, consisting of Louis Sudler, baritone; Dudley Powers, cellist; and Rhea Shelters, pianist, was formed to present a repertoire of music particularly suited to this ensemble of rare combination. The three artists, who are also pursuing individual careers, have combined their talents through a feeling of mutual compatibility to produce a concert of unusual interest and rare beauty.

The program will contain concert selections for baritone and piano and cello and piano, as well as works for trio, thus providing a wide variety of musical literature. The trio was first introduced on the History and Enjoyment of Music Series at Orchestra Hall in Chicago in 1953.

RICH RECEIVES RESEARCH GRANT

Ronald L. Rich, associate professor of chemistry at Bethel College, is the recipient of a National Science Foundation grant for research at the University of Utah for the coming summer.

The grant, paying salary and family and travel allowances, is for research during the eleven week summer session starting June 13. No teaching duties are involved. Dr. Rich plans to study some solubility and precipitation problems in analytical chemistry. Staff contacts and college teaching ideas as well as basic research ideas are mutual values sought by the school and individual named in the grant.

BRASS QUINTETTE PRESENTED IN BETHEL CONCERT SERIES

The New York Brass Quintette will provide the next program in the Memorial Hall Series at Bethel College, April 2.

Recordings, concerts, innumerable television appearances, and one educational movie are accomplishments of the five young men making up the quintette. Members are Robert Nagel and John Glasel on trumpet, Fred Bradford on french horn, John Swallow on trombone, and Harvey Phillips on tuba.

Recently the group has formed its own publishing company, Mentor Music, Inc., which specializes in the publication of brass ensemble music.

FREEMAN STUDENTS IN PAGEANT

Freeman student participating in the Centennial Pageant are Mavis Preheim, Lois Thieszen, Doyle Preheim, Cecil Graber, and Loren Preheim. Kathryn Kaufman, of the Freeman College faculty, is the director.

BLUFFTON COLLEGE IS HOST TO ANNUAL PEACE CONFERENCE

"The Christian Witness Against Militarism and War" will be the theme of the Inter-Collegiate Peace Fellowship Conference to be held on the Bluffton College campus on March 31 to April 2. The IPF is composed of Mennonite and affiliated colleges in the United States, including Goshen, Tabor, Bethel, Bluffton, Hesston, Eastern Mennonite, and Freeman Junior colleges.

John Howard Yoder, administrative assistant in foreign missions with the Mennonite Board of Missions and Charities, will address the group on the theme as it relates to evangelism and missions. From 1949-1954 Yoder was in MCC in European relief and peace work and in 1954-1957 he was in Basel, Switzerland, studying for his Th.D. He is presently teaching at the Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Dwight Wiebe, director of MCC Voluntary Service and 1-W programs, will contribute to the discussion of church service programs and their witness. Prior to accepting his present position, Wiebe was European MCC Pax Director. He earned his A.B. degree from Taylor University and his master's degree from Purdue University.

Lt. General Lewis B. Hershey, National director of the Selective Service System, will speak on the 1-W Program with which he is well acquainted. General Hershey has on two occasions visited Pax projects in Europe and has consistently demonstrated a sympathetic attitude toward conscientious objectors.

Stewart Meacham, director of the International Affairs and Centers program for the American Friends Service Committee, will relate the theme to political decision-making. His recent participation in planning the appeal against germ warfare at Fort Detrick has been recognized nationally. He received his bachelor's degree in Christian ethics at Union Theological Seminary and worked nine years with the National Labor Relations Board.

Included in the program for the conference will be plays on the peace theme to be given on Friday evening, April 1, at 7:30 p.m., in Ramseyer Chapel. Plays to be given will be "Aria De Capo," by Goshen College, and "Christ in the Concrete City," by Bethel College. The public is invited to attend these productions with no admission charge.

Registration for the conference will begin on Friday morning and the first program will begin on Friday afternoon. Panel discussion, open discussions, and business sessions are also a part of the weekend's activities.

Elizabeth Clemens of Bluffton College is chairman of the conference. Officers of the IPF include Emil Kreider, Bethel College president; Aaron Martin, Goshen College, vice president; Maribel Beyler, Goshen College, secretary-treasurer; Elmer Neufeld, MCC Peace Section Representative; and C. N. Hostetler, Jr., Mennonite and Brethren in Christ colleges presidents' representative.

MCC news

EIRENE MOVES INTO AGADIR

Paxmen serving with Eirene in Morocco have been assigned to assist earthquake survivors in the extensively destroyed Agadir, Morocco, area. Four MCC Paxmen, in addition to Brethren Service Commission fellows and a German and Swiss conscientious objector, are with Eirene.

On midnight, Feb. 29, a severe earthquake struck Agadir, an ancient city of nearly 50,000 in southwest Morocco. Present reports estimate that between 10,000 and 12,000 were killed.

Within hours after the quake disaster, church agencies throughout the world were alerted to the assistance which was immediately necessary. MCC promptly informed the European MCC office at Frankfurt, Germany, that funds and supplies would be available for the critical emergency.

On March 7, Peter Dyck (European MCC Director) reported of Eirene's initial assistance: "Eirene Chairman Kurtis Naylor went to Morocco immediately after the earthquake and found upon arrival that our team had already moved into action. He reports that they had done everything right. They had contacted the American consul, offered their assistance, registered themselves and gone directly to Agadir."

At first headquarters of the Eirene team were set up in a room at the Marhaba Hotel, Casablanca. Now the men have been transferred to a deserted sea-front tourist center about 15 km. outside the sealed-off city and port. From here, because Agadir is closed to all but medical and demolition men, team members are engaging in their rehabilitation work. First, tent accommodations (the Mediterranean winds still blow cold at night), clothes, basic food, disinfectants, and vitamins must be distributed to the victims. Then will follow the provision of temporary tent schools, medical centers, and other permanent features.

Twenty-five thousand people are homeless at the roadsides and in the fields around devastated Agadir. Emergency tent villages have mushroomed. Ten tent towns, with feeding and first-aid centers accommodate 2,500 each.

Naylor reports: "In the midst of death there is life. The amount of relief that has come from all over the world is startling. The mobilization is amazing. Planes of the German, American, Dutch, French, Norwegian, and Russian air forces have brought help and then flown out with the injured and homeless."

Naylor discussed the dying Moroccan city with Leslie Cooke, director of the World Council of Churches Division of Inter-Church Aid and Service to Refugees. WCC immediately decided to send financial support for the Eirene team's relief work to call for supplies of wheat, sugar, milk, flour, and soap and to ask Protestant churches in France (through CIMADE, their relief agency) to make available supplies of chlorine of lime for water purifying and warfarine for rat poisoning.

Of Eirene's immediate assistance availablity, Dyck wrote, "It is certain that our being in Morocco at this time with the unit was most fortunate."

An International Christian Service for Peace, Eirene—the Greek word for peace—was organized in Europe in August, 1957, as an outgrowth of a conference involving the historic peace churches and Andre Trocme, European Christian pacifist leader, to provide a channel to give voluntary service as Christian pacifists in places of need and national tension.

HOSTETTER TO VISIT AFRICA ON PEACE MISSION

Chicago (MCC)—Mennonite and Brethren in Christ mission boards in co-operation with the MCC Peace Section have designated Henry Hostetter (Washington Boro, Pa.), executive secretary of the Brethren in Christ Mission Board, to visit mission fields in Africa. Hostetter, his visit specifically to missions in Africa south of the Sahara, is to explore with the emerging young Mennonite and Brethren in Christ churches the relevance of Christian nonresistance and, in the midst of social and political revolution, to help these churches find the implications of nonresistance, of Christian responsibility in following the cross of Christ.

On March 12 the Peace Section and the mission board secretaries met in Chicago to discuss their witness to the young African churches. The General Conference mission board, which works with CIM, was represented by Orlando Waltner.

Hostetter's visit from July 1 to Dec. 31, 1960, will take him to missions in Ghana, Nigeria, Rhodesia, Belgian Congo, Tanganyika, Ethiopia and Somaliland. His itinerary will also include brief visits to missions of sister churches in the interest of the Christian peace witness.

The recent mission board-MCC Peace Section action is the beginning of a peace program for Africa. Out of his six-month study and consultation visit to the missions, Hostetter will bring recommendations for the establishment of a longer term peace witness in Africa.

our churches

RAMSEYERS SPEAK AT PANDORA

St. John, Pandora, Ohio: The first Sunday of each month is "Missionary Sunday" at our church. Our guests of Feb. 7 were Robert and Alice Ruth Ramseyer, missionaries to Japan. In the morning Mr. Ramseyer challenged us to the great cause of missions in Japan. In the evening they showed us pictures of their work. On Feb. 14 the Grace Church of Pandora joined us to hear a sacred concert given by the Bluffton College A Cappella Choir. Their interpretation of hymns and chorales expressed rich spiritual content. During the last week of Feb. we started a series of studies from the book of Romans. The messages were brought by area Mennonite ministers. Our church choir is practicing the cantata, "Eastertide," by Daniel Protheroe, which will be presented April 3 under the direction of James Miller.—Evan Welty

PASTOR VISITS CHURCHES

Onecho Church, Colfax, Wash.: Pastor and Mrs. P. D. Unruh left Mar. 14 to visit the churches of the Pacific District Conference. They will be gone two months. Mr. and Mrs. Earl Roth, missionaries home on furlough from the Congo, will live in the parsonage for one month and Brother Roth is giving us the Sunday morning messages during that time. Dr. Cunningham from Whitworth College in Spokane is also helping us during the pastor's absence. Four young people were baptized on Mar. 13. John Aeschliman, Jr., and Sharon Hodge were united in marriage on Mar. 6. Our community was saddened by the death of three pioneers: Milton Ensley, Dwight Ensley, and Horace Rogers. The young people provided the program for a family night on Mar. 18. A grocery shower was given the Earl Roths recently.—Mrs. Alvin Rubin.

SPECIAL MEETINGS HELD

First Church, Normal, Ill.: Roy Bucher, pastor of the Mennonite Church in Metamora, Ill., brought a series of messages for "Spiritual Life's Messages," Mar. 6-11. Neighboring churches were invited. Topics presented by Brother Bucher were: "Spiritual Subordination," "The Unity of the Spirit," "The Unexpected Gift," "Faithful unto Death," "Following in His Steps," "Keeping Christ in the Home," "Songs in the Night."

NEAR-BY CHURCHES SHARE CHRISTIAN ENDEAVOR MEETING

East Swamp, Quakertown, Pa.: A service sponsored by the adult CE featured Mr. Dencher, who is a converted Jehovah's Witness. At this service, we had visitors from West Swamp and Flatland churches. A farewell service was held March 2 for Betty and Leon Schanely and children. They left to take up their assigned work at the Wycliffe Center in Sulphur Springs, Arkansas. Pastor John Sprunger is still burdened with a cast covering his entire left leg. He's grateful, however, to be at home. Mrs. Horace Awckland fell and broke her left leg while assisting at the parsonage. Our pastor's parents, the Robert Sprungers from Berne, Ind., are visiting and helping during our pastor's convalescence. The junior CE had Miss Betty Knapp of Child Evangelism Fellowship as speaker for their March 13 meeting.

CHURCHES JOIN FOR PRAYER DAY

Friedensfeld, Turpin, Okla.: The last Sun. in Feb. Pastor Levi Koehn spoke on capital punishment. Discussion followed the message. On March 4 the following churches joined in the World Day of Prayer service at our church: Bethel Church of God, Turpin Methodist, Turpin Baptist. Mrs. Leo Plett served as our chairman. There was a service at 10:30, and again at 1:30. The noon meal was served to approximately a hundred people. Each church represented brought one course for the meal, and each church brought a special musical number. The first Sun. in March we had our CE program. This was a volunteer program, very well rendered and attended. Mrs. Chester Windsor.

AFRICA IS FEATURED

First Church, Fredonia, Kan.: Feb. 4 we had the pleasure of having Alvin and Helen Bergen and children in our midst. Alvin spoke of the work they were doing in Ethiopia, Africa. In the evening he showed some interesting slides of the work there. May the Lord bless them when they go back again to the mission field. Feb. 20 Rev. Peters and his wife and girls visited our church. He brought the morning message. Pastor Willard Schrag announced his resignation, effective June 1. The church will miss them very much. Our Mission Society at the present time is making quilts and rolling bandages.—Mrs. Alvin Schmidt.

ALTERNATIVE SERVICE EXPLAINED

Salem, Dalton, Ohio: A panel discussion, "What About Alternate Service," explaining the peace witness and forms of alternate service, was presented Sunday evening, March 6. The panel consisted of members from the Oak Grove Mennonite Church. J. E. Hartzler brought a lecture entitled, "Overland 5,000 Miles Behind the Iron Curtain," at our evening service on March 13. Beef canning for relief took place at Sugarcreek on March 8. Mr. and Mrs. Caleb Gerber are the parents of a son, Timothy Neal, born Feb. 6. Sunday afternoon, March 13, a German hymn sing was held at our church.

NEW SS BUILDING FINISHED

Grace, Dallas, Ore.: We are very grateful to our Lord for supplying various and many needs so that we have been able to move into our new Sunday school building. We had our first services there on Mar. 20. Our church worship services will be held in the fellowship hall until we will be able to construct the sanctuary on the front part of the building. We will now be able to departmentalize our Sunday school into six groups, and the spacious rooms will be a great aid in teaching more children and adults the word of God. Palm Sunday has been set as the day of dedication for our new house of God, which is located at 505 East Salem Road. Our old church building has been sold to the Faith Baptist Church, just beginning a new work in our city. Pastor H. D. Burkholder conducted meetings at Dusty, Washington, where Paul Quenzer is the pastor. During his absence, Rudolph Toews and J. M. Franz brought the Sunday morning messages. Larry Graber was in California for a week in January telling of his work as a Paxman in Africa. Mrs. E. A. Flaming.

into the beyond

Dietrich J. Enns, member of the First Mennonite Church in Hutchinson, Kansas, was born Oct. 5, 1888, and died March 12, 1960.

our conference

continued from back page

to the Board of Education and Publication, 722 Main, Newton, Kan.

The Living Faith Graded Sunday School Lessons, prepared jointly by the General Conference and (Old) Mennonite Church, with imprint editions by Mennonite Brethren and the Church of God in Christ (Mennonite), came into use with the first year of primary materials last October. All combined, more than thirty thousand children are at present using books in this series. It is estimated that by fall, when all three departments of year two will be available, about one hundred thousand children will have access to the pupil's quarterly. Samples of year two primary, junior, and intermediate materials are expected to be ready in May.

EXECUTIVE APPOINTS STUDY COMMISSION MEMBERS

Two study commissions have begun work on assignments made by the Conference Executive Committee. One of these will study the relationship of the area conferences to the General Conference and church polity for the local congregation, the district conference, and the General Conference. Meeting in Chicago on April 19 and 20 will be the following representatives of regional conferences and members appointed by the Executive Committee: David Habbegger (Eastern District), Aaron J. Epp (Pacific District), Walter Gering (Central District), chairman; J. J. Thiessen (Canadian Conference), Arthur Ortman (Northern District); H. A. Fast, Andrew Shelly, Paul Schaefer, David P. Neufeld, Russell L. Mast, Erland Waltner, and Erwin C. Goering.

Another commission, meeting in Newton, Kan., May 6 and 7, will study the doctrine of the inspiration of the Scriptures. Members of the commission are as follows: Vernon C. Neufeld, chairman; Paul R. Shelly, Burton Yost, I. I. Friesen, L. R. Amstutz, H. D. Burkholder, Erwin C. Goering, A. E. Kreider, David Schroeder, Jacob J. Enz, and John Schrag.

SIX NEW MISSIONARIES IN 1960

The Executive Committee of the Board of Missions of the General Conference Mennonite Church, meeting in Chicago March 14 and 15, confirmed acceptance of six persons for missionary service in foreign countries. They are Dr. and Mrs. Roland Brown for Taiwan; Dr. and Mrs. Homer Janzen, India; and Anne Neufeld and Anne Thiessen, Belgian Congo, Africa.

The committee decided to co-operate with the Mennonite Board of Missions and Charities to make Mr. and Mrs. James Lehman available to the Woodstock School in India. Mrs. Lehman is a member of the General Conference Mennonite Church while Mr. Lehman is a member of the (Old) Mennonite Church. Both conferences co-operate in the work of the Woodstock School.

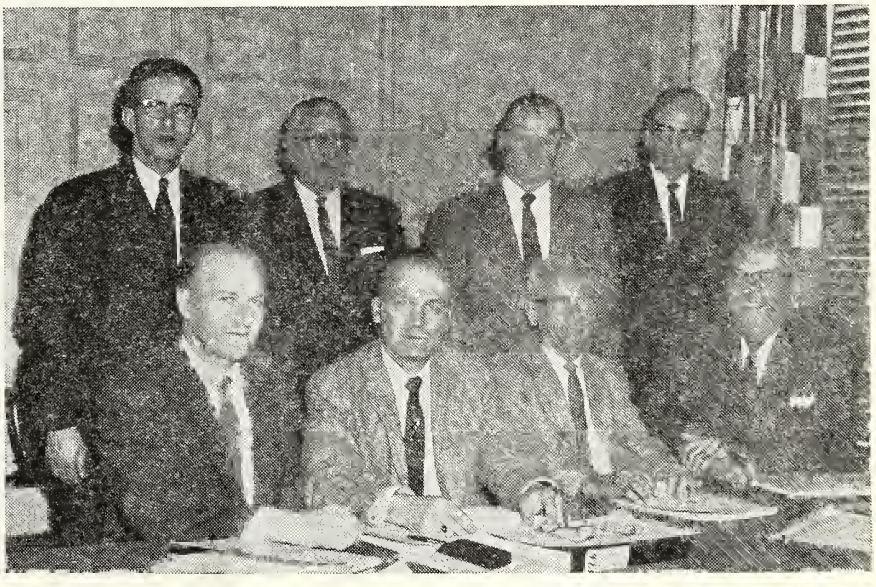
WHAT IS CHURCH EXTENSION?

Church Extension Services, Inc., organized in 1958 as a subsidiary corporation of the Board of Business Administration, seeks to serve as another arm for the mission outreach of the General Conference.

Its principal purpose is to supply loan funds for new church projects of the Board of Missions and to assist new congregations in their building programs. Projects already sponsored by CES are Community Chapel, Markham, Ill.; Good Shepherd Mennonite Church, Sioux Falls, S. D.; and a new church to be built at Asuncion, Paraguay. Loans on other projects are pending.

At their meeting in Chicago on Feb. 25, Church Extension Services' directors set a goal of $100,000 in new loan funds for 1960. Funds for CES are obtained through gifts and interest-bearing investments by individuals, congregations, and conferences. Headquarters of the corporation are at 722 Main, Newton, Kan., with A. J. Richert serving as business manager. Wm. Stauffer, Sugarcreek, Ohio, is the field representative.

The officers are, Albert Gaeddert, Mt. Lake, Minn., chairman; August Epp, Newton, Kan., president; Leland Harder, Elkhart, Ind., vice-president; and Menno Schrag, Newton, secretary.



Meeting in Chicago to discuss ways of undergirding the missionary outreach of the General Conference are directors of Church Extension Services, Inc., and two representatives from Conference office in Newton, Kan. Seated, left to right, are George Groening, Winnipeg, Man., a director; Wm. Friesen, Conference treasurer; Earl Eymann, Reedley, Calif., and August Epp, Newton, directors. Standing are Andrew R. Shelly, Newton, mission board executive secretary; A. J. Richert, Newton, CES business manager, Albert Gaeddert, Mt. Lake, Minn., and Walter Yoder, Bloomington, Ill., directors.

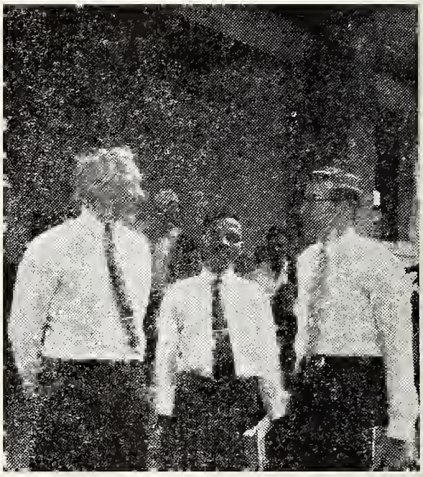
NEW MATERNITY HOSPITAL AT MUTENA DEDICATED

Excitement filled the air at Mutena on Sunday, February 21, for this was the day of the dedication of the maternity hospital, newly completed and ready for use.

Following the church service in the station church, all those who were present joined others of the villages gathered around the new hospital in the service of dedication. The program included special music by a Congoese octet, remarks by James Diller of Nyanga, L. E. Troyer of the Congo Inland Mission delegation visiting the field, Pax builder Melvin Keim, and missionary Mary Hiebert. Following the presentation of the keys to Miss Hiebert by Melvin Keim, open house was observed by the many in attendance.

The eighteen-bed hospital, fully equipped with modern beds and bedside tables and bassinets, now becomes an integral part of the Nyanga station program.

Left: People congregated for the hospital dedication. Below: dedication speakers, Lotus Troyer, Kanonda David (local pastor), James Diller (medical doctor).



NEW TEACHER'S MONTHLY REPLACES "HERALD TEACHER"

A new Christian education magazine, *Builder*, will replace the *Herald Teacher* in October. Like the *Herald Teacher*, it will discuss the Sunday school lesson based on the Uniform Outlines for teachers of adult and young people's classes. It will not include helps for the intermediate teacher, because the intermediate year of the Living Faith Graded Sunday School Lessons comes into use with the fall quarter.

A comprehensive magazine for everyone involved in Christian education, it will have outlines for Sunday evening programs for adults and children, and it will have articles of interest to ministers, youth workers, children's workers, and leaders of adult groups. There will also be sections on visual aids and books.

Maynard Shelly is the General Conference editor of the magazine to be published by the (Old) Mennonite Church at their Scottdale, Pa., publishing house. Although the General Conference's will be an imprint edition, Shelly is on the staff for the combined editions.

The *Builder* will appear monthly. Congregations on the standing order plan will receive the magazine at $1.00 per quarter, or $4.00 per year. Individual copies come to $5.00 a year. Order from Mennonite Publication Office, 720 Main Street, Newton, Kan.

GRADED CURRICULUM COMPLETED FOR SOUTH AMERICA

The Living Faith Graded Sunday School Lessons produced by the Board of Education and Publication are being used in seven countries. Paraguay and Uruguay are the most recent to be added to Mennonite Publication Office's standing order plan. Seven churches in these two South American countries are receiving several hundred copies of the German edition of the pupil's quarterly, made possible by gifts to the board by people in North America.

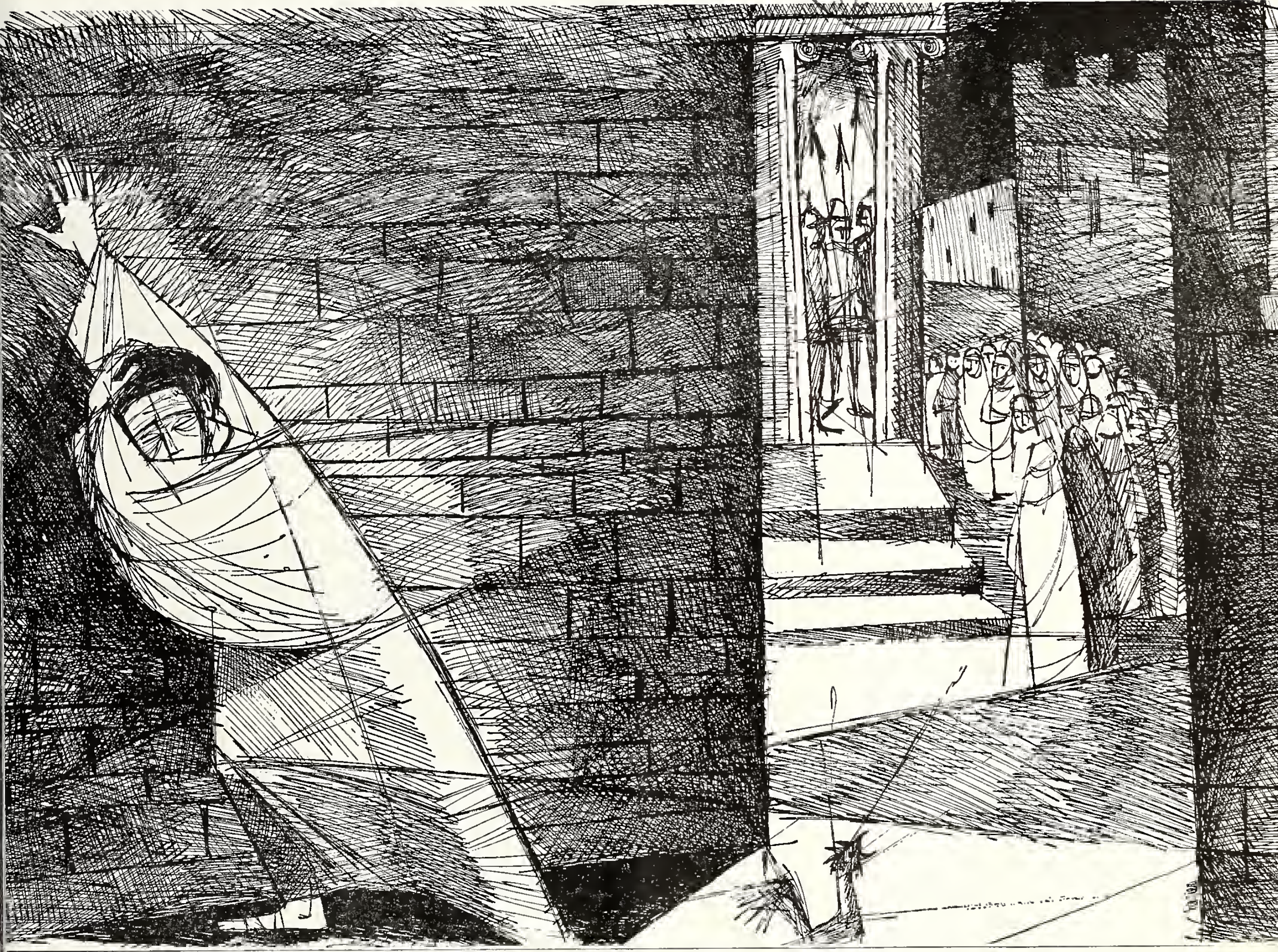
Several Sunday school classes have made available funds for these materials, but more contributions are needed for the development of these German materials and for mailing costs. Sunday schools, congregations, or individuals willing to share their blessings with their brethren in the south have a good opportunity to do so by sending contributions for curriculum materials

Cont. on p. 207

THE MENNONITE

APRIL 5, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



LORD, BE MERCIFUL UNTO ME: HEAL MY SOUL; FOR I HAVE SINNED AGAINST THEE.
PSALM 41:4

in this issue

ARTICLES
THE MESSAGE OF PALM SUNDAY
H. T. Klassen 211
AFRICA REPORT 212
ROOTS OF PREJUDICE
Harold Regier 213
OPEN DOOR TO VOCATIONS
J. M. Klassen 214
WITNESS THROUGH INVOLVEMENT
W. F. Unruh 215

DEPARTMENTS
EDITORIALS 210
CHRISTIAN CONCERNS 216
MENNONITE YOUTH
Frontier 217
Even in High School? 218
Youth News 219
OUR SCHOOLS 220
MCC NEWS 220
OUR CHURCHES 221
OUR CONFERENCE 224

CONTRIBUTORS

H. T. Klassen is a member of the Board of Education and Publication and pastor of the Sterling Avenue Church in Winnipeg (St. Vital suburb). R. L. Hartzler is field secretary for the Central District Conference. Harold Regier is a student at Mennonite Biblical Seminary. J. M. Klassen is MCC director in Korea. W. F. Unruh is the former Western District Conference field secretary. Richard Burkholder is summer service director for MCC. Don Wismer is pastor of the Arvada Mennonite Church near Denver, Colo.

CREDITS

Cover: "Peter's Remorse" by Robert Regier. Page 217, photo courtesy of MCC. Page 218, photo by Palmer from Monkmeyer. Page 219, photo by Larry Becker. Page 223, photos by Lotus Troyer.

of things to come

April 10—Palm Sunday
April 10-16—Holy Week
April 15—Good Friday
April 17—Easter Sunday
April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 1-8—National Family Week
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.
May 8—Festival of the Christian Home
May 26—Ascension Day

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 14

editorials

"REMEMBER ME, O MIGHTY ONE" Amid the taunts and jeers around the cross, there was one kind voice. One of the two thieves crucified with Christ recognized greatness when he saw it. He sensed something of the divine character of the One hanging on the cross next to his. No doubt his own sinfulness swept over him as he became conscious of the sinless One by his side. And so he called out and asked to be remembered.

How quickly came the response of Jesus. Jesus saw the penitence of the thief and sensed his desire for forgiveness. Jesus went far beyond the request of the thief. Not only would he be remembered; he would be ushered into the presence of God in the world beyond. No greater promise could have been made. Even in His dying moments Christ reached out in love to any one who showed a desire to share His fellowship.

Lent is a period when we should frankly face our sinfulness in contrast to the sinlessness of our Lord. The gap between the two extremes seems hopeless. Yet our Lord is willing to forgive and to promise us a place in His presence. Our feeble response to His love is flooded by His gracious response to accept us. As we behold Him giving up His life to prove His love and make possible our reconciliation with God, we sincerely desire to be remembered, loved, forgiven. As we call out in the words of the hymn, "Remember Me, O Mighty One," He not only remembers but forgives and promises us His presence. "What a Wonderful Savior is Jesus my Lord."

"LET HIM DENY HIMSELF" The season of Lent emphasizes self-denial and discipline. This exercise is not easy in our age of comfort-seeking and luxury-loving. How many appliances we have designed to give us a more comfortable life! We try to remove discomforts and restrictions so that we may enjoy ourselves more fully.

But merely to enjoy ourselves or to be more comfortable is not a worthy aim in life. We should first of all enjoy God, His greatness and goodness. Having once tasted of this genuine joy, we are no longer satisfied with mere self-enjoyment. Our center of life shifts from ourselves to God, and in a God-centered life we are concerned about that which we know concerns God.

In this richer, fuller life we do not constantly ask "Do I enjoy this?" or "Does this make me comfortable?" But like the Apostle Paul, we look up to God and say, "What wilt Thou have me do, Lord?" Our greatest joy will be in being of some service in His plan.

Thus, we do not practice self-denial just to make ourselves uncomfortable; we forget our own selfish interests because of our greater interest in God. As a result, His love floods our souls and a deeper joy than human comfort enlarges our life. By losing ourselves in His will, we find our true selves.

The Message of Palm Sunday

H. T. Klassen

"And when he drew near and saw the city he wept over it" (Luke 19: 41, RSV).

What a contrast these words are to the "hosannahs" of the cheering crowd!

Let us pause and meditate as we prepare to enter the Passion Week.

JESUS DREW NEAR

These are precious words. At Christmas we remembered the fact that God drew near to us in Christ. "And the Word became flesh and dwelt among us." What a glorious truth! How many wonderful experiences are recorded of instances when Jesus drew near. We think of the blind, the lame, the sick, the hungry, the sorrowful and the transformations that took place when Jesus drew near.

"Jesus drew near to the city of Jerusalem." He came with a heart full of love and compassion. He came as the Messiah, the King for whom they had been waiting. What an honor! What an opportunity! But also what a responsibility! The Son of God himself draws near.

This was many years ago. Through the Holy Spirit, Jesus again draws near to each one of us. He still comes as the Savior who wants to forgive and be crowned King of our lives. Now, at the beginning of Passion Week, He draws near in a special way. Are you aware of His presence? Do you know His desire? Are you responding in a positive way?

JESUS SAW

Many of us walk over this earth and we see so little. Jesus was not like that. He walked about with open eyes. He saw the lilies, the birds. Jesus saw the people. He saw Matthew and his need, blind Bartimaeus by the side of the road, the impotent man at the pool of Bethesda.

Here we read that He saw the city spread out before Him. He saw the building, the magnificent temple; the people, their zeal, their formality, their self-righteousness, the wickedness of their leaders, and their desire to do away with Him. And still He drew near.

Jesus saw more. He saw the destruction that would come upon this city, its walls and buildings leveled to the ground, the inhabitants in their misery and death.

And today? Does Jesus still see? Is He aware of what is going on in our cities, our homes, our places of employment and amusement, our churches, in our hearts?

If a projector were invented that could put our inmost desires and motives on a screen, would we be willing to have the secrets of our thought life thus disclosed? And yet it is all as an open book before Him. He is aware of the conflict that goes on in the human heart. He knows the evil desires that sometimes can become so strong. He knows the envy, the greed, the hatred, and lust that make this life miserable. He also sees our sorrow over this condition and our desire to remedy it. This is a great consolation. It is also a very sobering thought.

JESUS WEPT

When Jesus saw Jerusalem, the impression He received was such that He wept.

This world has already seen many, many tears. We think of the tears of childhood. Actually life begins with crying. Tears have become a symbol of our sojourn here on earth. The child weeps tears of pain, anger, want, fretfulness, as the case may be. We often do not take the tears of childhood too seriously, and in most cases they can easily be stilled.

The matter becomes different, when we see an adult weep. And yet how many mothers, and fathers, too, weep bitterly because of their wayward children. No doubt each one will remember such instances in his own life. They are not easily forgotten.

Here we read that Jesus wept. Somehow that fact moves us more deeply than the tears of a child or of an adult. There is a sacredness in tears and especially His tears, which almost forbids our discussion of them. We want to do it with reverence.

We read of only three occasions when Jesus wept. The first was when Lazarus died when His tears were mingled with those of Mary and Martha. They were tears of sympathy and understanding. How they must have been appreciated by the two sisters.

We read that Jesus wept in Gethsemane. The agony of our Lord found expression in tears (Heb. 5:7).

The third occasion on which Jesus wept is here. While others rejoiced, Jesus wept. The Greek word used here is not the same as that used in John 11, where He wept quiet tears of sympathy with the sisters. His tears here denote a wailing and a deep agony. It was as if Jesus just could not help himself when He saw the beloved city going to its doom. He loved its inhabitants. He wanted to show them how their happiness was linked with their attitude toward Him. If Jerusalem would have realized its state, it would have wept bitterest tears instead. It did not know and it did not want to know. It went blindly to its destruction. The tears of Jesus seemingly made no impression on the city.

As we enter Passion Week we not only want to think of the tears of Jesus as He looked over Jerusalem. We want to look into our own hearts and honestly ask ourselves: With what kind of an expression is Jesus looking at me?

Is my life in harmony with His will? Has that which pressed tears of sorrow into the eyes of Jesus at the sight of Jerusalem been confessed and forgiven in my life? Or must Jesus still weep over me as He wept over Jerusalem? If anything besides the cross itself should stir us out of our complacency it is the tears of Jesus. Jesus loves us, even as He loved Jerusalem. He not only wept over the city, He died for it.

What Jesus did for Jerusalem was done for you and me. While we were yet sinners Christ died for us. He does not want anyone to go on in the way of destruction. He is the "Lamb of God that taketh away the sins of the world." Let us look often to our Savior as we commemorate His drinking the cup of suffering for us. May His tears over us not be wept in vain.

AFRICA REPORT

As presented to H. A. Driver, CIM executive secretary, by R. L. Hartzler, recently returned from a visit to the Belgian Congo.

FLUIDITY describes all of Africa. The tide of affairs, political, religious, and social, may take a sudden turn in any direction. The words "strategic opportunity" describe the challenge Africa presents to the Christian church mission today, urging the brotherhood to meet the challenge with more and better-trained missionaries and adequate funds.

Africans recognize missionaries as important people in this crisis time and asked the board delegates to emphasize that furloughed missionaries are invited to return. Young people should expect the Holy Spirit to call them to "Come over to Africa and help us." Our Congoese church leaders do not believe political self-government will greatly affect the church because inwardly they feel they already have freedom through the gospel.

The missionary has a difficult and strenuous role to play. It is necessarily fraught with some danger which, however, could be better compared to facing a rambunctious group of expectant teen-agers rather than a gang of criminals. Certain elements of immaturity are always evident in emerging peoples for which missionaries need great self-control and Christian love.

Tribal warfare, which is reported so often in our papers, does present a great problem to emerging Africa and has struck a hard blow to the church in Congo. But the cords of Christian brotherhood are proving strong. There is evident a feeling of inner "ache" because of separation on tribal levels. Recently Baluba teachers who fled their villages went to prison to visit the Lulua chiefs whose warriors had sought their lives. "When we get back to our village we will send for you to come and teach our children," said the chiefs.

In commenting on the import of the five-man delegation on the mission church, Hartzler quoted an African: "Before you came we knew the mission had a church; now we know the church has a mission." He urged the church to be at her best to meet this opportunity to witness to the people of this great emerging continent.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

witness through involvement

W. F. Unruh

WE MENNONITES hesitate to participate in government activities because we are not sure how far we may involve ourselves and remain consistent followers of Christ.

We acknowledge that under our democratic form of government we are all jointly responsible. We acknowledge that we the people are the government and that each one of us has a voice. Yet how few of us use our voice to speak for God's way of life.

When Martin Niemoeller gave the Menno Simons lectures at Bethel College he emphasized the fact that it is a Christian duty to share our understanding of God's will with government officials, otherwise they may never know about the Christian way as it relates to national and international life.

Who would want to say that it is unchristian to encourage a government official who is trying to do what we understand to be the will of Christ? Would we not expect Christians to rally to the support of a government plan which expresses in some measure Christ's concern for the poor, for instance?

The Feb. 23, 1960, issue of *The Mennonite* reported a new form of alternative service which one of our congressmen, Representative Henry S. Reuss, is proposing to Congress in the form of a bill officially known as H. R. 9638, an amendment to the Mutual Security Act.

As the article points out, this is a government version of our Pax programs and is meant to be carried out in the spirit of Pax.

The bill is really a study recommendation, proposing to set up a Point Four Youth Corps. This would give young educated men, who may not be out and out conscientious objectors but who feel uneasy about the futility and waste of militarism, an opportunity to make a contribution toward peace and understanding and toward a higher standard of life for the poverty-ridden peoples of the world.

The article suggested that those who are interested in this study recommendation should write to Henry S. Reuss. In response to a letter that was sent, the congressman said that he wished many more people would give their support to this bill. Congressmen are very sensitive to the wishes of the people they represent. It strengthens them tremendously when they can show by the mail they receive that the people are back of them.

We would expect Mennonites, of all people, to rally a hearty support for a bill which provides a Point Four Corps designed to carry out economic, medical, educational, and community development programs in underdeveloped foreign countries. If you who read these lines honestly believe that our Pax programs are a good thing and that it has been blessed and used by God, will you write to the Congressman and encourage him in his efforts to set up a similar service? If each one of us who believes in Pax, especially those who have served in MCC Pax or in Missions Pax, would write and tell Mr. Reuss that we know how meaningful and helpful his proposed Point Four Youth Corps can become, it would do a great deal to help him get the bill passed. (Address: The Honorable Henry S. Reuss, House of Representatives Office Building, Washington 25, D. C.)

There are other government officials who need the support of Christian people. We are now living at a critical moment in world history. Plans for world disarmament are seriously considered by top level government officials at the disarmament and summit conferences. Surely we Mennonites should support disarmament. How many of us have written to the President and to the Secretary of State to encourage them in disarmament efforts? These men labor under great pressures of extreme militarists. It will mean a great deal to them to know how many common people are for disarmament.

To some extent the dictum of Jesus, "He that is not with me is against me," applies here. If we are not for the good, our influence goes to the other side by default. People naturally conclude that it must not matter to us, or surely we would be saying something.

In the event someone feels he needs help in framing a letter to a government official, the Board of Christian Service, 722 Main Street, Newton, Kan., will be glad to give advice and help.

Open Door to Vocations

J. M. Klassen

ABOUT seven years ago, MCC workers in Korea saw a need to equip orphans with a skill which, along with academic training, would make it possible for them to become self-supporting.

Because a high school or even a college education does not guarantee a person employment in this country of scholars, it was felt that more people should be taught to use their hands to earn a living. With this in mind, MCC purchased about 30 acres of mountain land and rented another 35 acres of rice paddies from the government. The buildings on the land were rebuilt and repaired, some equipment was purchased, a Korean staff engaged, and the school was begun.

Now the school has accommodation for 200 boys. Boys selected from orphanages in this area are fed, housed and clothed, and given a junior and senior high school education along with training in one of the five vocations taught at the school. Vocational training includes carpentry, metal work, drafting, printing and agriculture. Each boy spends about one and a half hours a day working on an assignment at the farm, feeding the livestock, making coal cakes, weeding rice, carrying drinking water, tending the kitchen fire, or gathering eggs.

Although the physical plant is a fairly good one by Korean standards, it is a far cry from our modern educational facilities. The buildings, in Korean style, require repair and maintenance. The kitchen is an outmoded building with several huge kettles in which the food must be cooked. At present we are constructing a new building which will temporarily serve as both dining room and chapel. In the meantime, the boys carry the food in five gallon pails to the dormitories where they consume it in a cave man fashion.

What does it take to operate an orphanage and school like this?

Food: In one week these hungry, growing boys eat 1,200 pounds of rice, 500 pounds of barley, 1,000 pounds of flour, seven cases of meat, and two and a half cases of lard, along with vegetables and soy sauce and Kimchi.

Clothing and bedding: It takes two pieces of underwear, two shirts, two pairs of pants, a coat or jacket, cap, mittens, two pairs of socks, and a pair of shoes twice a year for each of the 200 boys. This totals 800 pairs of underwear, 800 shirts, 800 pairs of pants, 400 jackets, 400 pairs of mittens, 800 pairs of socks, and 400 pairs of shoes. Then, because the boys have to sleep on cold wooden floors, they each need at least three or four blankets or quilts, totaling 800.

In the school we need a teaching staff of nine Korean teachers, three dormitory supervisors, four cooks, four laundresses, two seamstresses, and several other helpers to keep the program going.

MCC has six Americans at this school. John Zook (Elkhart, Ind.) is the principal; his wife is the school nurse. Leland Voth (Freeman, S. D.) is the supervisor of the agricultural aspects of the school, while Mrs. Voth helps with the household administration of the orphanage. Two Pax boys, Elton Sutter and Allen Litwiller, both from DeLavan, Ill., help in maintenance and in the agricultural program.

The vocational training building is the focal point of the whole plant. Here the boys are taught the use of tools and equipment available to them in the Korean economy. Foreign ideas and equipment are introduced, but only when it becomes evident that the boys will be able to apply the ideas and use the equipment after they leave the school.

The farm emphasis serves several purposes. It provides, first a practical demonstration for boys studying agriculture. Secondly, it gives our foreign agricultural personnel an opportunity to make a contribution to the community in the field of experimentation, demonstration, and extension work. Thirdly, some day we hope that the income from the farm will take a part of the financial burden from the supporting constituencies in North America.

With the agricultural emphasis we hope to make an effective Christian outreach to the neighboring communities in a practical way. The spoken testimony is not to be underestimated, but the need for a Christian living testimony is very great.

Through the Christian witness of our MCC personnel and also the Christian Korean employees, many boys have accepted Christ and are growing in their faith. A Sunday school for community children as well as regular Sunday services have provided an avenue of service for the older Christian boys of our school. While it is true that MCC does not establish churches in Korea, it does encourage Christians to find their place in the Korean Christian church thereby strengthening it through their witness.

In February, 1959, the first class graduated from our school. In order to help the boys find jobs we moved them into a rented hostel in Taegu and provided them with food and some clothing while we helped them to find employment. They have all left the shelter of the hostel now and are fending for themselves in a society that discriminates against orphans.

Roots of Prejudice

Harold Regier

YOU'LL NEVER SEE integration down here—you nor your children. Before we integrate, there will be bloodshed!" So said a filling station attendant in Hattiesburg, Mississippi.

"Problem? There's no problem down here. The 'Nigger's' in his place and we're in ours! If there is a problem it's because people like you come down here and create one." Thus spoke the restaurant owner in another small Mississippi town.

"If he walked the streets of Petal (Mississippi), he wouldn't get one block before he'd be dead!" These words were spoken by a store clerk, of a white editor who dares to publish a weekly liberal paper with the distinction of having no subscribers in his home town.

What causes people to make such bitter and irrational statements? What causes people to want to preserve the "Southern way of life," reacting violently if a suggestion is made that the Negro does not have fair and equal opportunities in which to exercise his "freedom"? Some answers began to unfold themselves to us as we encountered various people in the South.

Second in a series of reports by the six seminary students who recently toured the South.

ONE OF THE BASIC roots of prejudice, we learned, is tradition. The Southern attitude toward the Negro is a deep-seated one based on a long, unfortunate history. Slavery has continued since emancipation, though in a modified form. The idea of the servant role of the Negro has continued in a long tradition of reserving certain types of jobs for the Negro. Obvious discrimination to foster the "Southern way of life" has kept the Negro "in his place." The role of the Negro to the Southern white is a traditional role. As Mennonites know from their own experiences, traditions are not easily broken.

A SECOND ROOT of prejudice in the South is the inferiority myth—with its counterpart, the superiority myth. This is still a very prevalent idea. To prove the Negro's inferiority, the biased white will quickly point to the low morals of some Negroes, the greater number of illiterates, or the inferior jobs he is able to hold. He ignores the factors responsible for the degree of truth there is in these statements. "Give the Negro a chance and he won't take advantage of it."

There are even some persons who say that the Negro has no soul. We were told of a white lady soliciting missionary funds at a colored home. The colored lady informed the solicitor that they supported their own missionary program. The caller pointed out the futility of supporting the Negro cause since they do not have souls anyway. One of our group reminded a filling station attendant that Negroes have souls. With surprise in his voice he snapped, "Do you really think so?"

The inferiority myth is supported by the Southern churchman on Biblical grounds. They point to their classic passage in Genesis 9:25 where a curse was placed upon Canaan, the son of Ham, by his grandfather, Noah: "A slave of slaves shall he be to his brothers." The New Testament supports slavery, too, they contend. Neither Jesus nor Paul condemned it. The Southerners, being a religious people, thus comfort themselves by putting religious sanction on their attitude toward the Negro.

A THIRD ROOT of prejudice is fear. Fear of what? This may not be exactly clear, but there is evidence of anxiety and mistrust. Perhaps the fear is that tradition might be overthrown. Perhaps there is the fear that the superiority of the white man's position is challenged. There is the fear of the loss of economic security. There are social fears. "What would my neighbors and friends think if I were friendly toward Negroes?" Friendship and status might be lost.

A white minister told us of observing a very friendly and casual relationship between a white employer and a Negro employee. As soon as the boss saw that another white man was around, he immediately became harsh and severe with his Negro employee.

Then there is the fear of intermarriage with the high emotional flags that this fear waves. Coupled with fear, there seems to be a sense of guilt gnawing at the conscience of such persons. This puts him on the defensive as he attempts to allay the sense of guilt and fear harboring within him.

We may say that many of these fears are ungrounded and rightly so; nevertheless, they may be quite real, especially to the moderate who would like to break down the barriers of prejudice but dares not for his own protection.

The roots of prejudice are hard to expose. Yet each person's attitudes are rooted somewhere. Liston Pope says in his book, *Kingdom Beyond Caste,* "Racial aversions and hatreds are acquired socially rather than being the work of nature. We are not born with prejudice, but only with the potentialities for acquiring them." Prejudice is taught and it is learned. A number of years ago I overheard a four-year-old pausing before two drinking fountains and asking, "Is this one for Negroes, Mama?" She did not ask this instinctively. She was being taught to discriminate. The roots of prejudice early became a deep part of the child's life. The pattern of discrimination is effectively being transmitted from generation to generation in a society which encourages its perpetuation.

We in the North dare not point our fingers at the South and claim pure hands. Historically, the North has contributed much in the slave traffic by selling slaves to the South. Currently there are many subtle expressions of prejudice that are perhaps more devastating than the more open practices of the South. Though this article has focused its concern on the South, the problem is admittedly one which involves our entire nation.

Focus on Christian concerns

Swords into Plowshares

Frank H. Epp

THE elusive and distant goal of disarmament is again high on the international agenda. On March 15 the two sides in the cold war, represented by five nations each, began another series of talks in Geneva.

The initiators were Britain, France, United States, and the Soviet Union, this being a conference apart from United Nations.

Even though the Western delegates began with bold and comprehensive proposals, back in America at least three factors militate against their ultimate acceptance.

There is, first of all, the militarism of the American political mind. Already in 1920, when B. H. Unruh and A. A. Friesen surveyed the United States as a possible future home for the Russian Mennonites, they were discouraged by rising American militarism as they saw it.

The temptation to universal military training in the fifties further reflected our growing militaristic orientation. Now there are those in the Pentagon who insist that a bigger arsenal of weapons is a must, not for physical, but for psychological warfare. In other words, the strength of our international diplomacy is not an ideology but military might.

The second is our economic dependence on military spending. The present defense budget is 46 billion dollars. This is more than 50 per cent of the total federal budget and about 10 per cent of the gross national product. Obviously disarmament would be a financial shock.

A third factor lies in our ideas of God and His work in the world—our theology. Jeremiah made a prophecy about disarmament as he foresaw a time when nations would beat their swords into plowshares and not learn war any more (2:4).

Just as we tend to postpone the Sermon on the Mount ethic to a future kingdom, so we relegate disarmament to some unknown eschatalogical future. Even though we believe that Jesus works His peace in our lives here and now, His divine intervention in the drama of nations is reserved for millenial times. Thus we can hardly be sure that disarmament is desirable. And to him for whom it is not desirable it is also not possible.

Jeremiah's vision was certainly also his goal. With him we must believe in the triumph of God in history, knowing that God has unfolded His great redemptive acts in the past *in* history and *through* people.

So we hope, and pray, and prophesy disarmament, ready to accept it whenever and however God should grant it. We have already sinned in this respect. It may be that God is already bypassing churchmen and speaking through diplomats. We did not think of disarmament first.

An obedient state is nearer the will of God than a disobedient church.

Mennonite youth

FRONTIER

Richard Burkholder

IN OUR shrinking world, circled in seconds by micro-waves of communication and spanned in hours by jets and satellites, it is easy to believe that the only frontier remaining is the beckoning emptiness of outer space.

But there are other frontiers. They may not show on maps, they may not attract the intrepid thrill-seekers. For the decisive frontiers today are found in the troubled life of man and his society.

Don't be fooled by the sugar-coated picture of "the good life" that is painted by the merchants of pleasure. Pockets of misery spoil the complacency of "you never had it so good." Behind the blur of material abundance, beyond the illusion of well-being created by the streams of speedboats and station wagons and stereos, there are the stubborn problems of persons who can know nothing of "good living." The image of their Creator has been tragically defaced.

These needs form the frontier for those who really *care*. The mentally ill who struggle for identity and meaning after life has been shattered, the second-class citizens of the migrant camps whose transient life and almost endless toil lead to despair, the troubled youth whose hostility and rejection is summed up in the sad word "delinquent" — these persons, these groups, are frontiers to challenge our fullest spiritual resources.

Do we care? Christians have taken the name of One who saw His life's mission best characterized in the image of a servant. "I am among you as he that serveth." Christ calls us to carry His love to those whom the world would pass by.

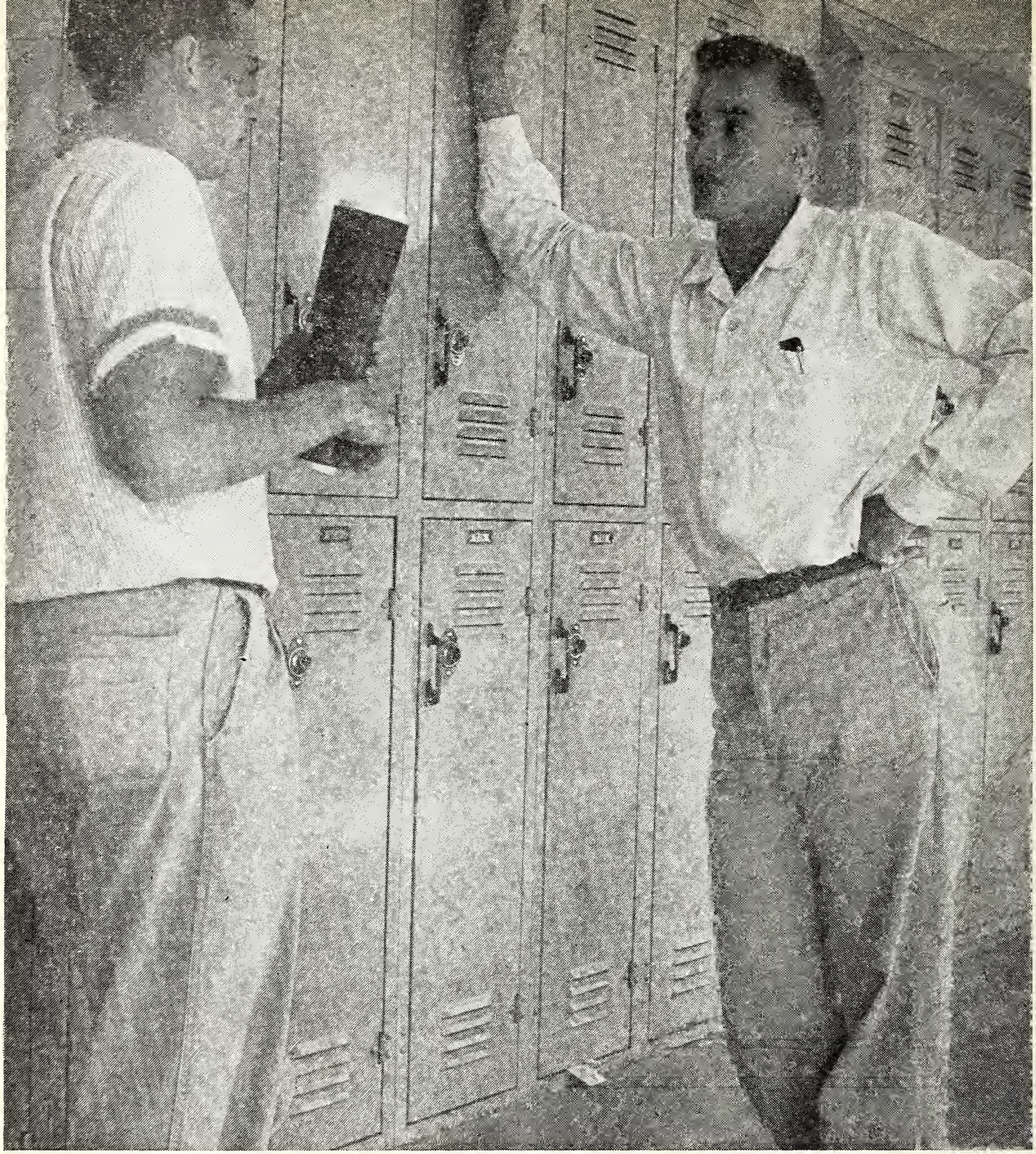
Last summer, hundreds of concerned young people found ways to minister in the name of Christ through volunteer service organized by the agencies of the Mennonite brotherhood. They ended their few months of service with a sense of having met in some small way the needs that confronted them. Some were bold to state that even though they had sought to give, and to give freely, they discovered the joy of receiving spiritual rewards beyond any expectation.

This summer Christian love will bridge the gap to the deep human needs in mental hospitals, migrant camps, homes for delinquent and crippled children, and other places where social and spiritual need is evident. Group living as Christians adds a new dimension to this experience of growth in faith and commitment.

Have you wanted to live on a frontier—to face the need of the world in the strength of Christ?

For more information on summer service write to: Board of Christian Service, 722 Main, Newton, Kansas, and MCC, Akron, Pennsylvania. You will also be interested in the listing of service projects in the March 8, 1960, issue of *The Mennonite.*

The children whose faces you see on this page are from Camp Paivika at Crestline, Calif. VSers serve as counselors. This is one of the projects sponsored by MCC.



To and from a pastor

Even in High School?

Don Wismer

DEAR Pastor,

How can I make my Christianity tick in high school? It seems like I just push it into the background so I won't be obnoxious to anyone. Guess I'll have to admit that what I want most is to be accepted.

Joe

DEAR Joe,

It's natural for all of us to want to be accepted. None of us wants to feel that we are inferior, or that others want to leave us out.

I'm not sure that Christianity gets in our way though. Maybe we're not sure ourselves what Christianity really is. Maybe this is why we sometimes seem ashamed of it.

It seems to me that being a Christian helps you have a more genuine love for others—something they are glad to respond to, even those who are pretty rough.

Sure they might poke fun at you sometimes, or you might not be able to go along with the gang when they are set on doing something you can't conscientiously do. Still I'm sure that even the worst person admires and respects a person who has convictions and is willing to stand up for them. It may even be that our standing up for convictions will attract others to us.

Being a Christian does not mean that you stand around and tell others what they should not be doing. And being a Christian certainly does not mean that you wear an "I'm holier than thou" expression on your face.

If you make Christianity a positive thing—making the most of your companionship with other people and suggesting activities that you feel are both enjoyable and wholesome—then I know that your faith will be a great asset both to you and to Christ.

Let me add that Christianity was not designed to make us popular. As a matter of fact, there were times when to be a Christian made a person only unpopular. When one is a convinced Christian he doesn't feel a need to strive after popularity. He seeks to do the will of Christ. And in doing that, he receives confidence that more than makes up for any popularity or lack of popularity.

I would suggest that you keep learning more about what is involved in following Christ. When Christianity really clicks in you, your question will not need to be answered.

Your Pastor

Many fellows and girls have questions which they never voice. The pastor, who writes our column, welcomes yours. His address is: 10102 West 64th Place, Arvada, Colorado. Fictitious names are always used in speaking to the questions.

Youth News

MOUNDRIDGE YOUTH RALLY

Young people of the Eden, First Mennonite, Hopefield, and West Zion churches (in and around Moundridge, Kan.) began their recent youth rally with a banquet. Frank Epp, guest speaker, addressed the group after the meal. His topic was: "If at First You Don't Succeed."

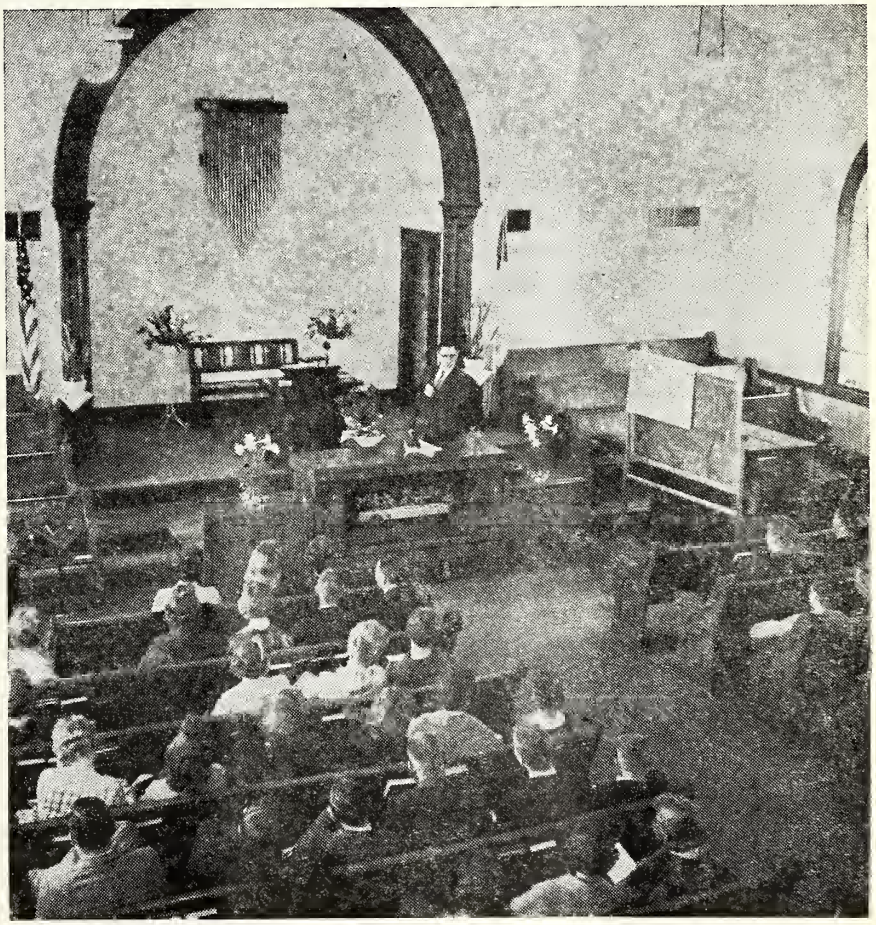
The Sunday afternoon meeting (March 20) was filled to the brim. Besides group singing, devotions, and special music, there was a series of short speeches—descriptions of the Western District Youth Fellowship and of the General Conference Young People's Union. In his talk entitled "The Fires of Youth," Frank Epp (see the picture below) drew a parallel between rockets and people. Watch for this talk in black and white—in a coming issue of the youth section.

Following the afternoon service, the folks attending the youth rally put some words in actions. They gave a song service for the residents of the Moundridge Memorial Home for the Aged.

Several numbers by the Moundridge High School Madrigalians enriched the evening service of the rally. An important announcement made at that time was that the volleyball set, for the youth group with the most consistent and largest proportionate attendance at three meetings, was to go to the West Zion youth fellowship.

Frank's topic for the evening was "The Dynamics of a Strong Life."

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.



our schools

SPRING TERM BEGINS; FACULTY CHANGES AT CMBC

At the close of the winter term at CMBC, approximately twenty-five students left to pursue other duties. President Henry Poettcker is leaving for Princeton, New York, to complete his doctor's dissertation.

The spring term began March 24. In Henry Poettcker's absence, David Schroeder will be the acting president. Sadie Dyck from the Mennonite Bible Institute at Didsbury, Alberta, will instruct Mennonite Missions.

FREEMAN HONOR STUDENTS

The dean's office of Freeman Junior College reports the following honor students for the winter quarter: Ida Gross, Virginia Ortman, Patricia Preheim, Carol Preheim, Mavis Preheim, Darla Albrecht, Esther Preheim, Mrs. Verlyn Waltner, Mary Ratzlaff, Marilyn Glanzer.

TWO BETHEL COLLEGE PROFS RECEIVE GRADUATE FELLOWSHIPS

Two Bethel College science professors have been notified of appointments to co-operative graduate fellowships under the National Science Foundation. The appointments are for the 1960-61 school term.

Dwight Platt, assistant professor of biology, and Kenneth L. Deckert, instructor in mathematics and physics, received word enabling them to continue work toward doctoral degrees in their respective fields. The annual stipend for these fellowships is $2,200. Tuition and fees may also be included in the grant depending on the institution and situation.

Platt will return to Kansas University and Deckert will go back to Iowa State College at Ames. Deckert has previously studied at Ames, serving as assistant instructor there in 1956-58, and earning his master's there in 1958. Platt worked similarly at K. U. in 1952-54, earning his master's degree in 1954.

CLASS DRAMATIZES PARABLES

The Freeman Academy sophomore Bible class dramatized the parables of Jesus as a class project. Those prepared by Correne Mierau and by Roy Kaufman were presented at two chapel services. Miss Leola Schultz is the instructor.

BETHEL TO GRANT 104 DEGREES

The Bethel College faculty gave tentative, though formal, approval March 22 to the conferment of 104 degrees at the sixty-seventh annual commencement to be held May 29.

Included are Bachelor of Arts degrees for 51 students, Bachelor of Science degrees for 48, and Associate of Arts degrees for 5.

COLLEGE STUDENTS' CONFERENCE HELD AT ELKHART

Students from Bluffton, Bethel, and Canadian Mennonite Bible colleges were recent guests of Mennonite Biblical Seminary for a conference on church vocations. A group of students from Messiah College, unable to attend the conference because of bad weather, made a later week-end visit to the Elkhart campus.

The conference was held especially for students who are considering attending seminary to prepare for full-time church vocations.

Erwin C. Goering gave the opening address on "The Call of Church Vocations," followed by seminary student testimonies on various church callings. The second session featured a panel discussion on "Problems and Guidance in Deciding to Enter Church Vocations," led by William Klassen, with one representative from each college participating. "My Pilgrimage and Your Dedication," an address by Leland Harder, highlighted the concluding consecration service.

SEMINARY CHOIR WILL TOUR

The 22-voice seminary male choir presented its annual spring concert on Mar. 26 under the direction of Marvin J. Dirks, professor of church music. The accompanist was Hedy Sawadsky.

The program was similar to the selections the choir will present on its spring tour, April 8 to 18. This year's tour will include programs at churches in Ohio and Pennsylvania communities.

MCC news

GERMAN MENNONITES CONTRIBUTE FUNDS

German Mennonite churches have collected nearly 20,000 DM ($4,800) to be used for relief work which has been presented to the Frankfurt MCC office for disposition. The German Mennonites gathered these funds to be used in "needy areas where MCC is working."

The fund collection was part of a larger program in which the Mennonites participated — special fund gathering for "Brot fuer die welt" (Bread for the world) sponsored by the Evangelical Church of Germany. Individual Mennonite people and congregations, youth groups, and the church organization Christenpflicht (Christian's Duty) sent contributions.

The money will not be used in Germany or Western European countries. Peter J. Dyck (European Director) is being asked to discuss with German Mennonite church leaders where they would like the funds used, with Morocco, Hong Kong, Calcutta, and Greece being possibilities.

1-W CO-ORDINATING BOARD HOLDS FIRST MEETING

At the first meeting of the newly organized 1-W Co-ordinating Board, John Lapp was elected executive chairman, Esko Loewen secretary, and Marion Kliewer treasurer. In addition to electing officers the board discussed the responsibility of its services and attempted to define its role: the board will be responsible for all Mennonite and Brethren in Christ 1-Ws and to the constituent groups for co-ordinating the 1-W program. It will seek to stimulate a more active relationship between the 1-W and his home church and conference. On its second meeting, May 12, the board hopes to appoint the full time coordinator who is to implement the board's policies.

Thirteen men attending the Chicago meeting, March 18, were Atlee Beechy (Goshen, Ind.), John Lapp (Lansdale, Pa.), Eldon King (Walnut Creek, Ohio), Ray Horst (Elkhart, Ind.), E. M. Yost (Denver, Colo.), representing the (Old) Mennonite Church; Albert Gaeddert Mountain Lake, Minn.) and Esko Loewen, (Hillsboro, Kan.) representing the General Conference Mennonites; Marion Kliewer (Hillsboro, Kan.), Mennonite Brethren; Frank Dutcher (Hartville, Ohio), Conservative Mennonite; Clarence Lutz (Elizabethtown, Pa.) Lancaster Conference; Edgar Stoesz (Akron, Pa.) Evangelical Mennonite Brethren; Arvard Wiggers (Galva, Kan.) Church of God in Christ, Mennonite; Henry A. Ginder (Manheim, Pa.) Brethren in Christ. MCC Executive Secretary William Snyder is an ex officio member of the board.

The board is composed of one member from each constituent group, with additional members for every 100 1-Ws above the first 100 or fraction of that number.

MENN. VOCATIONAL SCHOOL GRADUATES SECOND CLASS

The second graduation exercises for Mennonite Vocational School, Kyong San, Korea, were held Feb. 29, 1960. In contrast to the 23 boys graduating in 1959, 35 boys received diplomas from Principal John Zook this year.

During the graduation ceremony four boys were presented with top awards. Boys receiving these awards were: Oh Yong, valedictorian; Kim Jung Joon, first academically; Ee Yung Eel, second academically; and Ahn Jung Oong, first vocationally.

The day following graduation all graduates left this school for their new home in the Taegu hostel, where they will remain 10 months. During this time they will look for jobs. Three boys have applied for college. MCC will continue to provide their food, clothing, and shelter during this 10-month adjustment period to Korean society. These boys are grateful to Mennonite sponsors in America who by their continuing support are making it possible for them to adjust gradually to life outside an orphanage.

our churches

HYDRO REPORT

Bethel, Hydro, Okla.: Mrs. Susan Regehr passed away March 2 in the home of her niece and nephew, Mr. and Mrs. John Entz, where she had made her home for the past five years. Mrs. A. C. Penner, Hillsboro, Kan., mother of Mrs. Jakob Pankratz, passed away Feb. 28. Mrs. Wayne Krehbiel has been very ill in the Hinton Hospital but is now at home and improving.—Wilfred Ewy

PASTOR ATTENDS CONFERENCE

Bethel, Inman, Kan.: Pastor P. A. Wedel attended the Western District Ministers' Conference at Deer Creek, Okla. The men's chorus of the Mennonite Brethren Church of Buhler, Kan., gave a program in our church recently. Their group consists of middle-aged and elderly men whose experience, talent, and devotion is keenly felt in their harmonious melody. In a brief message based on Luke 9:49, Brother Elmer Buller corrected the conception that Christ can work only through one group. The Central Christian High School gave a musical program March 27, sponsored by our church and the Zoar church. The Community Chorus meets weekly to practice an Easter cantata to be given Easter Sunday evening under the direction of Jon Carlson, our music teacher.

EVERY HOME PLAN ADOPTED

Hoffnungsau, Inman, Kan.: We again adopted the "Every Home Plan" of the church paper this year. Jan. 4 our Men's Brotherhood met with Missionary Herb Ediger who showed slides about Ethiopian life and agriculture. Jan. 3 the mixed chorus of the Willis School and their directors, Evelyn Franz and Waldo Wedel, favored us with worship music. The senior choir is preparing for an Easter program; Don Peters, North Newton, is the director. Jan. 22 marked the 10th anniversary of our church building. We thanked God for His many blessings as we have worked and worshiped together. Our mission societies have been busy with relief sewing and quilting. Jan. 31 Missionary Hugh Sprunger, now on furlough from Taiwan, brought us the message. Feb. 7 our C. E.'s met together. Three colored Bethel College students were guest speakers for the topic on race relations. Don Ediger left for 1-W service Feb. 26. He is the first volunteer in the Downey, Calif., hospital. March 1 our deacon, Solomon Ediger, submitted to surgery in Bethesda Hospital, Goessel, but God took him home March 7. The following were on the sick list recently: Mrs. L. J. Siemens, Henry V. Adrian, Mrs. A. R. Nikkel, John L. Regier, and Mrs. John Klassen. Mr. and Mrs. LeRoy Schmidt of Newton are parents of twins, Brenda Kay and Bradley Keith. Harold and Verna Voth Buller announce the birth of a son Daryl Mark. Feb. 22, in spite of unfavorable weather, more than 90 persons turned out for the SS Workers' Meeting at our church. There was a panel discussion by the guest representatives of the First Church SS, Newton, and an address on the crucial place of the SS, by Arnold Epp, their pastor. The Sr. Mission Society members and their husbands had a fellowship supper Feb. 29, followed by a program with Mrs. P. R. Linscheid, North Newton, as speaker, telling and showing pictures of her recent work in Newfoundland. — Mrs. John P. Franz

SHELLY IS INTERIM PASTOR

Grace, Pandora, Ohio: Wilmer Shelly of Bluffton, Ohio, is serving us as interim pastor until Virgil Gerig and family will arrive. He teaches two catechism classes, first and second year. The White Gift offering amounted to $797.35. Jan. 10 our new deacon, Gordon Lugibihl, was ordained. Robert Ramseyer spoke of our work in Japan. Jan. 4 Mrs. Enos Suter, one of our faithful members, was called home. Jan. 17 the SS Board sponsored the annual banquet; Rev. Ringenbury spoke on improving religious education. Wm. Keeney led seven study hours on Mennonite beliefs and practices which were very interesting and helpful. A shower of jams and jellies was given to Mennonite Memorial Home. Wilmer Sprunger spoke recently on serving Christ as Pax worker in Africa. Our children enjoy the pastor's sermon story each Sun. Lawrence Burkhalter and family gave a musical program March 20. Pastor Shelly spoke on the responsibility of the individual for his later years. We will have Communion on Thurs. eve. before Good Friday. We are looking forward to our pre-Easter services April 3-8. J. Herbert Fretz of Freeman, S. D., will speak on the following subjects: "Manger, Cross, and Tomb," "The Cross Points Up," "The Cross Points Out," "The Cross Points Down," "Lord, I Believe," "The Greatest of These," "As He Passed By." The choir is practicing our Easter cantata. The Lloyd Samsel family left Feb. 27 for Anchorage, Alaska, to make their home. May the Lord make them a real blessing. —Mrs. L. A. Amstutz

into the beyond

Henry David Rogalsky of Reedley, Calif., and member of the First Mennonite Church in Reedley, was born Nov. 2, 1900 and died March 10, 1960.

Mrs. Katharina Schwartz, 84, member of the First Mennonite Church of Pretty Prairie, Kan., was born April 19, 1875, at Moundridge, Kan., and died March 6, 1960.

our conference

continued from back page

MENNONITE MISSION FILMED BY AMERICAN BIBLE SOCIETY

"In the Footsteps of Livingstone" is one of the films that were previewed by the film committee of the Board of Missions in Newton, Kan., on March 24. Produced by the American Bible Society, the film shows the work of literature distribution in Africa.

Several feet of film is given to the area in which the Congo Inland Mission functions. Appearing in the film are the Tshikapa church and Pastor Kabangu Thomas, the Tshikapa Bible Institute, and Levi Keidel of the Banga station. Missionary Keidel (Illinois) is shown distributing Bibles and Scripture portions, the Congoese hurrying to his bookmobile to choose a brightly colored volume.

The film shows how Bibles are brought into the interior of Africa by every available means of transportation—boat, airplane, jeep, and on foot. Bibles and other good literature are essential to persons who have learned to read.

This film, 16 mm., 28 minutes, can be rented for $4.00 direct from the American Bible Society, 450 Park Ave., New York 22, N. Y., or through the Audio-Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan. Churches or smaller groups which do not have access to a motion picture projector may wish to use a filmstrip of the same name. Many of the pictures are the same as those in the film.

FAITHFUL CHRISTIANS IN INDIA

When India missionaries, Helen Kornelsen (Watrous, Sask.) and Esther Wiebe (Aberdeen, Idaho), make their rounds to the villages, they are encouraged by their experiences with Christians who are the fruit of the labors of missionaries who went before them.

Helen Kornelsen reports that at a tea-party given by missionaries for the Christian women of Charbhatta village, a widow, looking about her, exclaimed, "How good God has been! At first I was the only Christian; today there are so many."

This widow told the missionaries that as a young girl she was believed to possess an evil spirit, which village people had interpreted to mean that a goddess lived in her. She was, therefore, revered by all and became a noted dancer and worshiper. However, she became tired of that kind of life, and when someone suggested that she become a Christian, she was ready to have the Catholic priest called. This happened just when Missionary J. R. Duerksen and his evangelists toured the area. They got in touch with her; she accepted Jesus as her Savior and has been a radiant Christian ever since.

In another village, Miss Kornelsen and Miss Wiebe visited the only Christian family in the area. When asked how long they had been Christians, they answered, "Eleven years, in the days of (Orlando) Waltner Sahib." In this village where the caste system is still rigidly adhered to, the family has experienced persecution, but they say they have "lacked nothing. . . . God has never forsaken us." They were deeply grateful for Christian fellowship with the missionaries.

COMMITTEE PLANS BOOK ON MENNONITE FAITH

The Committee on Education in Church, Home, and Community at its March 24 meeting concentrated mainly on the family. Besides trying to find ways of promoting family worship and of helping families deal with problems, plans were made for the observance of National Family Week the first week in May.

In the area of community, the committee is planning to publish a booklet interpreting Mennonite faith.

Members of the committee meeting in Newton, Kan., were Elmer R. Friesen, Pretty Prairie, Kan., chairman; Harold Buller, Beatrice, Neb.; Mrs. Eldon Graber, North Newton, Kan.; Henry Poettcker, Winnipeg, Man.; Burton Yost, Zionsville, Pa.; and Maynard Shelly (ex officio). Mrs. Alden Voth, Chicago, Ill., was unable to attend.

TAIWAN JOTTINGS

The group in the mobile clinic on a recent trip had the encouraging experience of running out of Bibles on the second day because of brisk sales, reports Alvin T. Friesen (Meadow Lake, Sask.).

Marie J. Regier of Whitewater, Kan., finds opportunity to witness for Christ at every hand. In a hairdressing shop one day near Christmas she was asked to sing "Silent Night" which the girls spotted in the magazine she carried. After singing this and "What a Friend We Have in Jesus" with the girls, Miss Regier had an opportunity to tell them the meaning of Christmas. An unusual offer came to her also during the Christmas season. A mail carrier offered to distribute Christmas tracts in the homes to which he delivered mail.

A three-year nurses' training course under the direction of Sue Martens (Eyebrow, Sask.) was begun last October. A dozen practical nurses are enrolled in the second-year course. Ten first-year students enrolled early in 1960.

ENGLISH IN DEMAND IN JAPAN

Besides studying the language of the country, many missionaries teach English classes. In Japan, Raymond Reimer teaches English in one of the high schools in Nobeoka Shi once a week.

Bernard Thiessen speaks in English once a month to the Miyazaki International Culture Club and twice a month to the Yodogawa High School English Club. He has the liberty of using the Bible. Some of the high school students have begun to attend church.

George E. Janzen, in language school in Kobe, teaches a bi-monthly English class at one of the foreign language institutes. A number of these students attended a Christmas program in the Janzen home, as a result of the contact.

HEALTH COSTS UP 42 PER CENT

The average yearly cost of medical care per American family is $294, according to a national health survey. This is a 42 per cent increase in health care over a five-year period. Two important factors for the increased medical expenses are believed to be the increasing realization that treatment in the early years of life prevents later health problems and that adequate health care is needed for the aging. The increase in health care, the survey revealed, was mainly in two age groups—children under six and persons over sixty-five.

Mennonite Aid, Inc., is the Mennonite approach to sharing health costs. It places no restrictions on age and does not limit benefits because of age. A revised, up-to-date folder has been issued by Mennonite Aid, Inc., on the hospital-surgical plan. For accurate information, get a copy from the Board of Christian Service, 722 Main Street, Newton, Kansas.

DOLLAR DAY IN RELIEF GOODS

Surplus foods offer a real opportunity for Christians in North America to help relieve hunger in relief areas. In the United States, the government provides surplus grain products. The Canadian government makes available surplus pork. This is a bargain in relief goods, when one dollar contributed for relief buys 300 pounds of grain products or 33 tins of pork. In the midst of overabundant food supplies, Americans will want this kind of giving to be the minimum of their Christian expression.

Contributions for surplus foods should be sent through the local church or direct to the respective U.S. or Canadian relief organizations. Information may be obtained from the Board of Christian Service.

HERTZLER NAMED PRESIDENT OF PSYCHIATRIC CENTER BOARD

Robert W. Hartzler of Goshen, Ind., was renamed president of the Oaklawn Psychiatric Center Board of Directors at their meeting on March 10. E. P. Mininger is vice president; M. E. Miller, secretary; and Paul Hoover, treasurer.

The board is moving ahead on plans to develop a psychiatric center in the Elkhart, Ind., area. Present at the meeting was Delmar Stahly, co-ordinator of Mennonite Central Committee's hospitals and representative of Mennonite Mental Health Services, Inc. Richard Miller, architect, presented possible building plans.

Most branches of Mennonites and Brethren in Christ in the area are co-operating in this venture to make available psychiatric care for persons in the central Midwest area.

VOCATIONS FOLDER AVAILABLE

Included in a Board of Christian Service mailing to teen-age girls is a vocations folder just off the press. Written for the Board by Hedy Sawadsky, promotional secretary for Women in Church Vocations, the folder discusses various types of vocations and gives guidance in planning the future. A description of the WCV program is also given. Design is by Robert W. Regier.

Copies may be obtained by writing to the Board of Christian Service, 722 Main Street, Newton, Kan.

SASKATCHEWAN MINISTERS MEET FOR ANNUAL COURSES

The annual ministers' courses of the Saskatchewan General Conference Mennonite churches were again conducted in the First Mennonite Church in Saskatoon from March 9-11. About fifty ministers and deacons of the various churches assembled to hear lectures by C. J. Dyck, Elkhart, Ind.; N. W. Dick, Saskatoon; and P. G. Sawatsky, Saskatoon.

C. J. Dyck spoke on "Anabaptism and Pietism," N. W. Dick on "Interpreting the Old and the New Testament," and P. G. Sawatsky on "The Blessings and Problems of a City Church." The lectures were followed by a general discussion period at which time questions were raised and discussed in connection with the lectures.

Not always were all agreed on the various opinions and views that were expressed, but a spirit of oneness and unity prevailed so that through the discussions we were helped to understand and appreciate each other's views more fully.

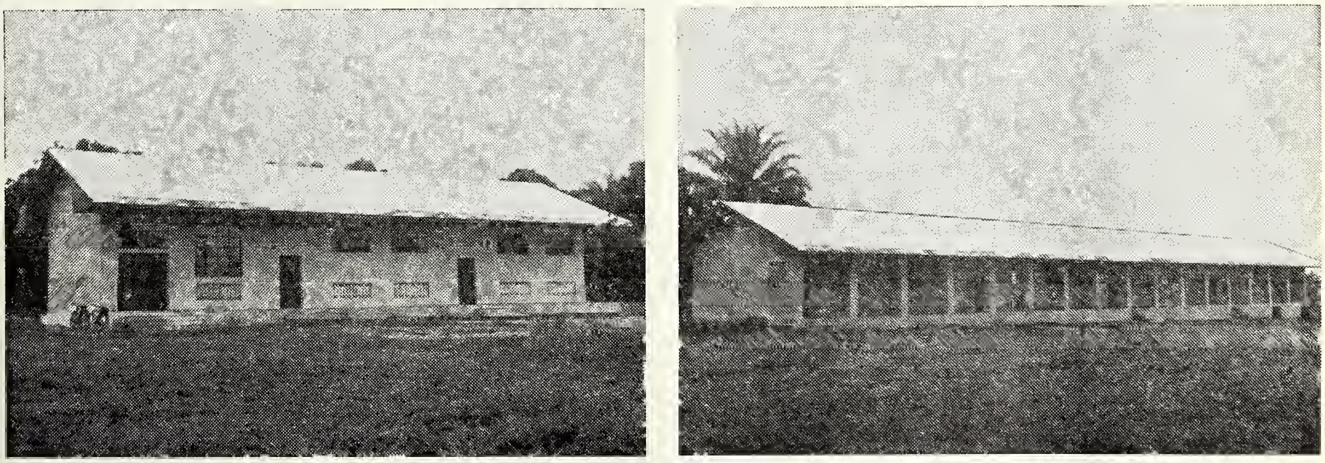
Aside from the concentrated periods of study, all those present enjoyed periods of informal fellowship during the noon hour and afternoon recess when dinner and lunch were served in the church basement.

NEW SCHOOL AT NYANGA, CONGO, NEARS COMPLETION

The Congo Inland Mission is moving ahead with the Africans, reports Lotus E. Troyer, chairman of the board and a recent delegate to the Belgian Congo. A new school, under construction at Nyanga, is known as the *Ecole de Moniteur Christien* (Christian Teacher Training School). When completed, facilities will include six classrooms, two dormitories for 160 students, and a central dining hall and kitchen.

Actually, the school has been operating in makeshift buildings since 1954, having graduated twenty students to date. This year, there are thirteen in the senior class. Three missionaries and three Africans make up the teaching staff. Missionary Peter Buller (Mountain Lake, Minn.) is the principal.

Missionary Loyal Schmidt (Abbotsford, B. C.) is in charge of construction of the $100,000 plant. The school is expected to be ready for occupancy when the new school year begins in September.



At left is one of the first buildings for classrooms. At right is the dormitory.

our conference

VOLUNTEERS SOUGHT TO PROMOTE SS CURRICULUM

The Board of Education and Publication is asking for volunteers with teaching experience to interpret the Living Faith Graded Sunday School Lessons to churches in the General Conference during the summer months. Besides a background in Christian education and in the work of the church, applicants must have the ability to communicate intelligently and in an amiable manner.

Volunteers will be oriented in Board of Education and Publication offices in Newton. Persons able to contribute time without remuneration to helping churches understand the graded curriculum and showing teachers how to use it effectively should write immediately to the Board of Education and Publication, 722 Main St., Newton, Kan. Travel and maintenance expenses will be borne by the board.

C. O.'S CITED IN POST MAGAZINE

That conscientious objectors are performing a useful service is illustrated by an article in the *Saturday Evening Post* (Mar. 26, 1960) entitled "They Volunteer to Suffer."

The article describes the activities of the National Institutes of Health, Bethesda, Maryland. It calls attention to Gary Schrag, 21-year-old college student from McPherson, Kan., who "willingly entered a nightmarish world as a volunteer for medical experiments at the Clinical Center. . . . He took the pill—a powerful tranquilizer — because a research scientist needed to know how a drug that aids sick minds would act upon a perfectly healthy mind.

"Gary Schrag is a Mennonite and a conscientious objector. At NIH he receives only his room, board, and laundry from the Government. For spending money during his first year he gets ten dollars a month from the Mennonite Central Committee. During his second year this stipend will be upped to twenty dollars."

A picture shows Judy Schroeder of North Newton, Kansas, receiving instruction from a doctor on how to use an instrument to measure respiration, in an experiment in the center's heart-study project.

Commenting on another volunteer, the article says, "Jim Conrad, a 23-year-old premed student, a Mennonite and pacifist from Tangent, Oregon, has been living under this regimen for more than a year and doesn't mind it. He has subsisted on some strange rations, too. . . ."

According to the article, "More than 400 men and women have served as volunteer normals at NIH since the program began in 1953, yet volunteers are in short supply. For the most part, they filter through the Mennonite training center at Akron, Pa., or the Brethren service center at New Windsor, Md.

"Most of the volunteers are recruited by either the Mennonite or the Brethren . . . which are accredited by Selective Service to provide nationally useful work for young men in lieu of military service."

EVANGELIST CONTINUES TRAVELS

For several years, J. J. Esau, of Mountain Lake, Minn., has been employed as Conference evangelist by the Board of Missions and recommended by the Committee on Evangelism. Reports from churches and also from Brother Esau indicate that this ministry is worthwhile.

We therefore suggest that churches desiring our brother's ministry contact him for dates available. His salary and traveling expenses are paid by the Board of Missions treasury. Offerings taken during such meetings should be sent either to Newton, Kan., or the Canadian office (Victor Schroeder, 600 Roblin Blvd., Tuxedo 9, Winnipeg, Man.).

May we urge our churches to pray fervently in behalf of our Conference evangelist, that his ministry may increasingly further the cause of evangelism.

FIRST BAPTISM IN FOUR YEARS

In Oraibi, Arizona, Missionary W. C. Voth baptized Horace Quanni in December. This was the first baptism at the Indian mission at Oraibi since 1956. An elderly man, the new convert had been considering Christianity for several months and made his profession of faith in Christ at a meeting conducted by visiting Missionary Gerald Stucky (Colombia).

Other Indian missions in Arizona are at Hotevilla and Tuba City.

DROP THE DIVISIVE WORDS!

Orlo Kaufman, missionary in charge of the Gulfport, Miss., mission, in a statement on race relations appearing in the current issue of the *Gulf Breeze*, says, "Integrationists who assume that forced integration is the solution to the problem are as wrong as segregationists who assume that continued forced segregation is the solution. A happy solution, it appears to me, cannot be realized until we rise above the question of integration or segregation.

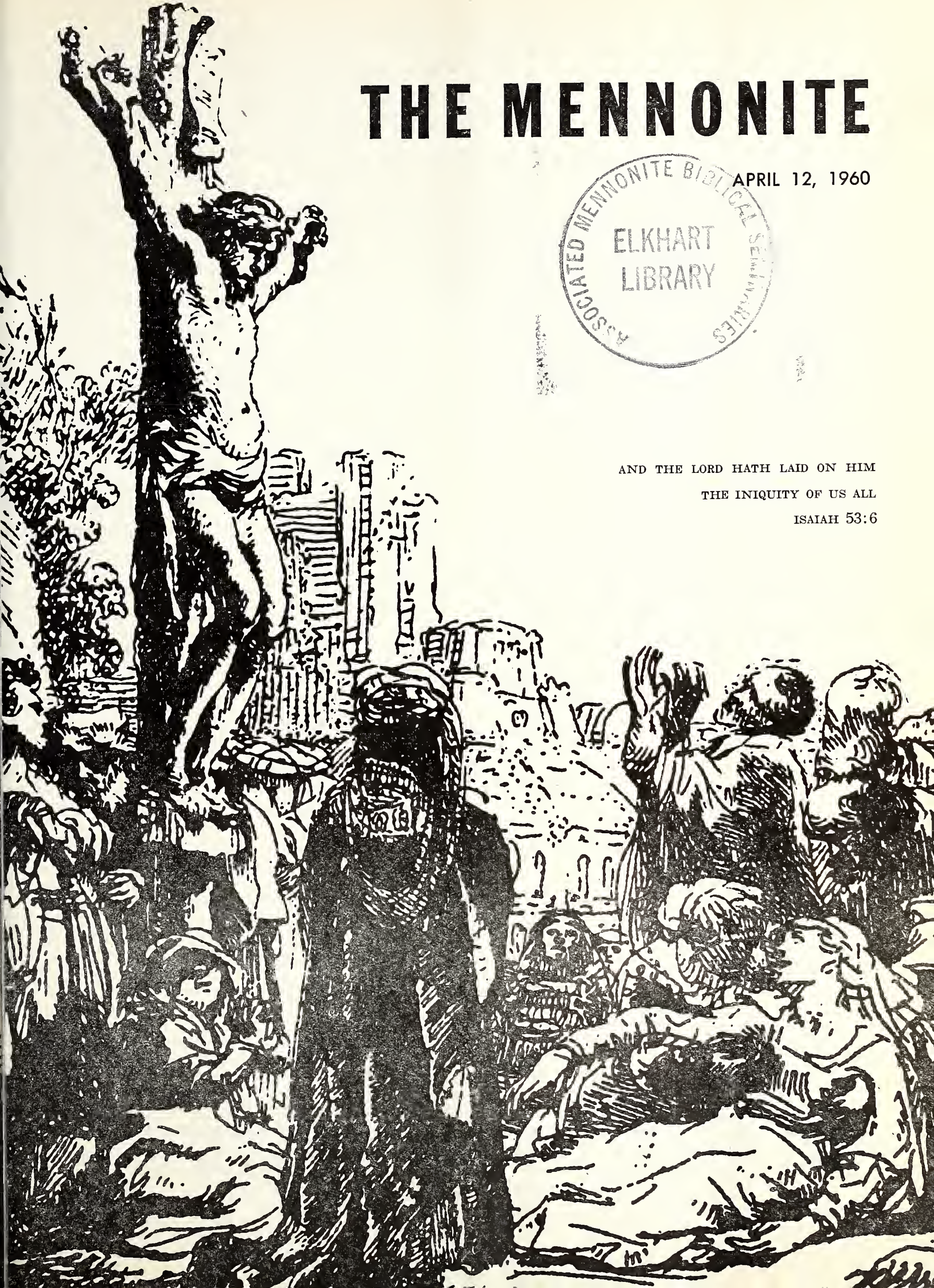
"As Christians, we **need to rise** above segregation or integration as Paul realized in his day that it was necessary for Jews and Gentiles to rise above the question of circumcision. In Galatians 5:6 Paul wrote, 'For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.' Paul realized that circumcision, which was a divisive factor, needed to be dropped from the Christian vocabulary.

"If the idea of segregation and integration could be replaced with the Christian concern that every man find God and that every man love his neighbor as himself, then our associations across racial lines or lack of it depending on the community population, one's natural preference for individuals with certain interests, abilities, etc., would be natural and to no one's hurt. As Christians, let us drop the words "integration" and "segregation." Let us speak of our missionary obligation and our obligations to show love and concern for all men."

THE MENNONITE

APRIL 12, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



AND THE LORD HATH LAID ON HIM
THE INIQUITY OF US ALL
ISAIAH 53:6

in this issue

ARTICLES
EASTER MESSAGE
Arthur S. Rosenberger 227
TEACHING WITH MEANING
Darvin Luginbuhl 228
TO THE BLIND! TO THE BOUND!
Willard Wiebe 230
STEPS TO INTEGRATION
Vern Preheim 232
DEPARTMENTS
EDITORIAL 226
MENNONITE YOUTH
Festival of Life 237
COME, WALK 238
OUR SCHOOLS 240
MCC NEWS 241
OUR CHURCHES 241
OUR CONFERENCE 244

CONTRIBUTORS

A. S. Rosenberger is pastor of West Swamp Church, Quakertown, Pa., and president of the seminary board. Darvin Luginbuhl is art instructor at Bluffton College. Willard Wiebe is pastor of First Mennonite Church in Mountain Lake, Minn., and chairman of the Board of Missions. Vern Preheim is a senior at Mennonite Biblical Seminary.

CREDITS
Cover: "Christ on the Cross" by Rembrandt, 1634. Page 229, Darvin Luginbuhl. Page 237, Robert Regier. Page 239, George Pickow from Three Lions. Page 240, S. F. Pannabecker. Page 235, Harold M. Lambert.

# of things to come

April 10-16—Holy Week
April 15—Good Friday
April 17—Easter Sunday
April 19, 20—Study Commission on Conference relationships and church polity to be held in Chicago.
April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 1-8—National Family Week
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.
May 8—Festival of the Christian Home
May 26—Ascension Day
May 27—Commencement, Freeman Junior College
May 27—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 15**

HE IS RISEN! *If a man die, shall he live again?* I am th resurrection and the life; he that believeth in me though he were dead, yet shall he live. And whosoever livet and believeth in me shall never die. *He is risen; He is no here. . . The Lord is risen indeed.* This Jesus hath God raised up, whereof we all are witnesses. *He showed himself alive after His passion by many infallible proofs.* With great powe gave the apostles witness to the resurrection of the Lord Jesus *If Christ is not raised, then is our preaching vain, and your faith is also vain.* Now is Christ risen from the dead, and become the first-fruits of them that slept. *He raised Him from the dead and set Him at His own right hand in the heavenly places.* Jesus Christ . . . hath abolished death and hath brought life and immortality to light through the gospel. *It is Christ that died, yea, rather, that is risen again, who is at the right hand of God, who maketh intercession for us.* I know that my redeemer liveth, and that He shall stand at the latter day upon the earth! *He that raised up the Lord Jesus shall raise up us also by Jesus.* Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive. *Then shall be brought to pass the saying that is written: death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin . . but thanks be to God who giveth us the victory through our Lord Jesus Christ.* For if we believe that Jesus rose again, even so them also which sleep in Jesus will God bring with Him. *Behold I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.* God will redeem my soul from the power of the grave, for He shall receive me. *Now the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever!* Blessing and honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever!

EASTER MESSAGE

Arthur S. Rosenberger

IT WAS MARTHA who said, "Lord, if thou hadst been here, my brother had not died."

Jesus did not directly answer her remark but held out to her the prospect of a much better satisfaction than she had expressed. "Thy brother shall rise again," He said.

Martha indicated her faith by saying, "I know that he shall rise again in the resurrection at the last day."

Then Jesus said the words that have given eternal assurance to believers through the centuries and which He demonstrated on the first Easter: "I am the resurrection and the life; he that believeth on me, though he die yet shall he live; and whoso liveth and believeth in me shall never die" (John 11:25, 26).

Immortality, eternal life, new life—this is the greatest message of Easter day.

Easter means new life for our drooping spirits and discouraged lives. This was the experience of the disciples of old and it can come to us. As life becomes overwhelming and our hopes seem to fade, there comes renewal through a faith that is rooted in the eternal God and the victory that He gives us through Jesus Christ.

But there is a deeper meaning to the Easter message of resurrection and life. We are all caught in the grip of mortality. Death is an inevitable prospect. A psychiatrist relates that one of his most difficult cases was a man who had come to a realization that some day he would have to die.

The resurrection message comes to us with an assurance that changes the picture entirely and gives a hope beyond the grave. We must die, but death is not the end. He who said, "I am the resurrection and the life," became through His resurrection from the dead "the first fruits of them that are asleep." We are in Christ the other fruits. Because He lives, we too shall live.

There is a fascinating story of a London clerk, working in drab and depressing surroundings, who bought a mysterious oriental window and installed it high in his office workroom. Looking through this window, the hard-driven clerk saw not the familiar scenes of slums, sunless streets, dingy marts and surly men which had all but overwhelmed his soul. He saw rather a fairy city with beautiful castles and towers, green parks, wide streets, lovely homes, and happy people. On the highest tower there was a white banner with a sturdy knight protecting the city from the fierce dragon of degeneracy and wrong. This wonderful window put a halo of glory in the everyday task of the young man of London town. Somehow he felt, as he added his long columns of figures and tried to make accounts balance, that he was working for that knight on the banner. Into his soul there came a sense of glamor and beauty.

The Easter message brings to us a look through a window into the future, a vista of immortality. We look beyond the fact of death, the seeming finality of the grave, the limitation of our allotted years to the glorious home that God has prepared for those who love Him. Our mortality is after all not the final word, and the inevitable circumstance of death is not the ultimate. "There is a land of pure delight, where saints immortal reign; infinite day excludes the night, and pleasures banish pain."

As Daniel Poling says in his Easter message (preached at the Sunrise Service in Arlington National Cemetery in 1958), belief in the victory of life over death must be on the basis of one's personal faith and experience.

He gives the illustration of a typical university man coming to him with the question, "How do you believe in immortality?" The answer was, "As I believe in love." The man said, "I do not want sentiment or emotion, however real it is to you. I want reason, hard reason, reason to answer a hard question. I am not a child, my world is a world of realism." Poling's reply was, "So is mine. I believe in immortality as I believe in love, because I have experienced it. Because it is real. Because to conclude otherwise would be unreasonable." At the conclusion of his message Dr. Poling then states, "As for me, I believe in the resurrection message, the miracle of Easter. I take my stand beside the Galilean fisherman whose bugle sounds over the ages: 'Thou art the Christ, the Son of the living God.' "

The illustration of the reality of love is helpful. There are indeed things that are real that cannot be proved. Fellowship with the risen Christ also comes in this category. This fellowship was very real for Peter and the other disciples. Even Thomas, who doubted at first, became convinced. There was absolutely no question in the minds of the disciples that Jesus had risen from the dead. They did not understand it all, even as we do not, but there was an actuality beyond question.

Those who have this enduring fellowship today also realize that it is not scientifically demonstrable but that the vital inspiring experience it gives is one of the highest, most sublime, and exalted realities of life.

The Easter message that Christ is the resurrection and the life is a daily challenge to all who are His disciples in this day and age. Christ is the ultimate victor over sin and death. God's kingdom shall triumph and Christ shall come to reign.

Each of us has a part to play in spreading the message of Christ's kingdom to all men. If we have the joy, the thrill, the significance of Easter in our hearts, we will want to give the message to others. We shall want to put the gospel into practice with all its implications. As we do this we are working with the eternal God, the victoriou Christ.

Jesus' final command was, "Go y therefore, and make disciples of al nations, baptizing them in th name of the Father and of the So and of the Holy Ghost, teachin them to observe all things whatso ever I have commanded you."

Paul in the concluding verses o his great chapter on immortalit (1 Corinthians 15) leaves a chal lenge to put this message into ever day effect: "Wherefore my belove brethren, be ye steadfast, unmove able, always abounding in the worl of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

From Darkness to Light

The day was dark as night
When Jesus died.
For all the blackness of all dark nights
Of all weak, sinful men of all the world
Combined to make that gloom
The darkest, deepest of all glooms . . .
When Jesus died.

How bright, on Easter morn, the light . . .
When Jesus rose,
For all the brightness of all time, and all the lights
Of all the stars, and moon and sun
Reflected all the gladness and all joys
Of all men, of all time . . . and endless years of joy,
When Jesus rose.

EMMA SCHWARTZ

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Teaching with Meaning

Darvin Luginbuhl

"Now after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. . . . The angel said unto the women, 'Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; but he has risen, as he said" (Matt. 28:1-6).

How can this spiritual truth and the very basis of our Christian faith be made more meaningful to our children? Can mere words and perhaps the gift of a supplementary picture sent home with the child supply a vital enough experience to make a lasting impression?

Direct involvement in an idea can sometimes be more meaningful. Art can provide an avenue for increased understanding. Our lives become richer and we experience something more vividly. Art can add the extra sense of value to a topic.

After Susan had again heard the Easter story and recalled the various events leading up to and following the crucifixion, she wanted to show how the angel approached Mary. The angel extends her arms, and bodily movements excitedly reveal that Christ is not in the tomb. This is the real story of Easter — a risen and triumphant Lord, victorious over death!

The fact that Susan could record this event and construct a mental understanding of this event through her drawing shows that art can be an extension of the learning process. How sad it is that in many instances today we are still passing up the values derived from an enriched experience.

Art would not be the only medium through which this enrichment might be accomplished. Taking part in a play, role playing, or story telling might bring about the same results. At any rate we should make continued efforts to help children get into situations in which they will have to form concepts about important truths rather than just attempt to give them precepts.

In teaching through precepts we give instruction in which a rule for action or direction is set forth. In order to be successful, the rule must be followed carefully. There is not much room for individual discovery and experimentation.

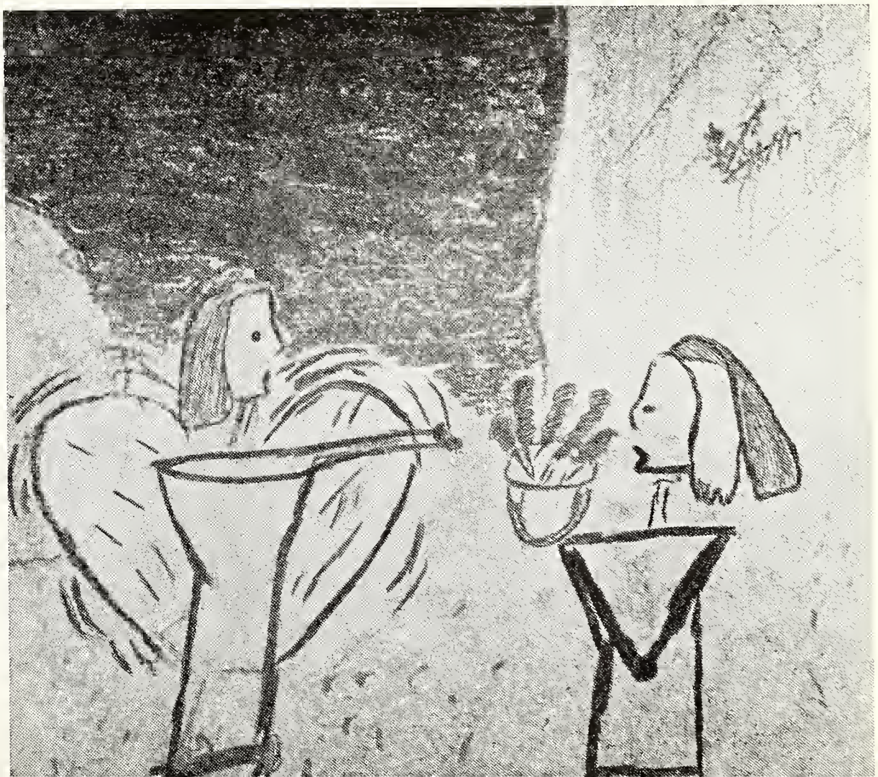
As distinguished from a precept, a concept is an idea or a mental image of an action or thing. Learning to make mental images is the crux of the art problem. Providing children with ready-made adult images in the form of pictures in which the child needs add only the unfinished portions, is simply robbing children of opportunities which should be their own. The sad part again is that we continue to rob children under the guise of helping them.

How could we enrich the experiences of a group of fifth grade Sunday school children studying about the risen Lord? If we provide the answer in the form of a pre-established precept, we might be doing the child more harm than good. If we challenge him to formulate his own ideas about this great event and to share it with others we are on the right track to the development of solid thinking.

We might pray that we as adults might have patience to try to be understanding with children and help them find ways in which they can form concepts. Our reward could be the getting away from the often used stilted ways of representing great truths. Susan proclaims an often heard and familiar story in a fresh and new way. Seeing it this way will help her to think and form firm concepts to greater understanding.

These comments do not imply that there is no room for the precept method of teaching. Rather, they are intended to point up thoughts centered around two distinct methods in the hope of stimulating thinking that might make us reconsider our teaching methods.

A good teacher of children must be able to formulate his own methods out of understandings which he has and create methods which best meet the needs of the pupils.



To the Blind! To the Bound!

Willard Wiebe

"I the Lord have called thee
in righteousness,
and will hold thine hand,
and will keep thee,
and give thee for a covenant
of the people, for a light
of the Gentiles;
to open the blind eyes,
to bring out the
prisoners from the prison,
and them that sit in darkness
out of the prison house"
(Isaiah 42:6, 7).

To say that these words were spoken of Israel is true. To say that they were spoken only of Israel is not saying enough. We are not satisfied until we lodge them in Christ.

It is Christ who was called forth and kept for a particular mission. He it is who is the new covenant, the light of the world, the giver of sight, and the liberator from bondage.

Nor have we exhausted the interpretation of these words when we see them immediately applied to the Jews and uniquely fulfilled in the Savior. Like a magnet they pull us also into the orbit of their power. God is speaking to us!

He who is the author of all the mysteries of heaven—including outer space; He who is the great originator of the earth and all its products; He who gave physical life and spiritual qualities to man; He it is who speaks to us!

He calls us in righteousness. He takes us by the hand and keeps us. He gives us to the peoples and nations of the earth to do His work. Upon us has He laid the burden of these words!

TO THE BLIND

Bible societies tell us that, according to records, portions of the Bible are appearing in a new language on the average of every six weeks They also remind us that there are still one thousand languages in the world today having nothing of the word of life. (The total population of these Bible-less people is twice that of the United States!)

Suppose we could speed up the rate of Bible translation to where portions of the Scripture would reach a new language every five weeks. Even then it would still take another hundred years to reach al languages. Another three generations of blindness!

The American Bible Society estimates that between ten and twelve million adults are learning to read and write each year. (We have seen other estimates as high as 40 to 50 million.) Suddeny these people can read. Mahatma Gandhi's grandson is to have said, "Missionaries taught us how to read, but Communists gave us books."

One hundred years ago, the itinerant preacher, Peter Cartwright said, "I have spread many thousands of dollars worth of literature among the public — sometimes a thousand dollars a year. And I believe that the Christian press, under the order of Providence, is destined to minister salvation's grace to the perishing millions of the earth."

Benjamin Franklin said, "Give me twenty-six lead soldiers and I will conquer the world." He spoke of the alphabet in printers' type.

"I the Lord have called thee . . . will hold thine hand . . . will keep thee . . . give thee . . . for a light . . . to open the blind eyes. . . ."

TO THE PRISONERS

We are told that there are about 25,000 Christian missionaries in the world today As a small denomination, our record shows up well. We are supplying the one-hundredth of the total. We average about 200 supporters at home for every missionary on the field. Are we meeting the need?

Harold B. Street, executive secretary for Evangelical Literature Overseas, writes, "Despite the most consecrated effort on the part of our missionaries across the world, they are waging a losing battle. There are 45,000,000 more non-Christians in the world today than a year ago."

Recently President Nassar of the United Arab Republic donated $50,000 for a new Islamic center to be built in Detroit, Michigan. He promised to send Moslem priests to the United States. Today there are 80,000 Moslems in North America.

It took Uncle Sam only four years to train, equip, and send an army of 14 million men to every part of the earth. The Christian church, nearly 2,000 years after Christ, is maintaining an army of 25,000 missionaries abroad. Are we liberating the prisoners?

Christian missions today face unprecedented problems. Nineteen-hundred and sixty is "the magic year" in Africa, the dark continent. Five nations are to gain their independence, and a dozen others by 1970. No one dares predict the meaning this has for the cause of Christ. Communism's timetable for the conquest of the world is fantastic! An estimated twelve million Jews are without faith in Christ! Are we liberating the prisoners?

The author of this article is chairman of the Board of Missions.

Before Christ's second advent, and perhaps in our lifetime, we may see the day when as a denomination we will have doubled our mission personnel. And it may be that some of those five hundred ambassadors for Christ will come from the Orient or the continent of Africa to be stationed as workers in our own land!

"To bring out the prisoners from this prison, and them that sit in darkness out of the prison house."

Everywhere we see individuals and families awakening to this challenge. Once they were consumed in selfish attainments, now they have a passion to gear all of life to the plan of God in the Great Commission! Once they gave only marginal time and concern to God's great purposes; now their lives are bathed in it. Formerly they sought how little they could give of themselves and still get by in the eyes of others as a Christian; now they can't give enough.

It is the Lord's work. Glory and praise belong to Him! We are privileged to be called by Him. His hand holds us. His promise keeps us. Why do we linger? Why do we hesitate? How can we give ourselves with such abandon to lesser goals and causes in life, when God has laid upon us the glorious and celestial purpose of reaching souls with an eternal message?

In our Conference this is not left to any one board or committee. Certainly the Board of Missions is greatly responsible for channeling and directing our prayers, gifts, and efforts. Rightly understood, however, the total Christian program and witness of the entire body is pinpointed on this one divine program: A light to the blind and liberators of the bound!

"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth, I tell you of them."

An Easter Message

Resurrection—a joyful thought!
Another beginning
A new beginning
A better beginning
Life!
Repentance
Forgiveness
Resurrection!

Perhaps—
I think
I believe
I know!
Resurrection!

Not me—someone else
My things—not me
Come!
Here am I.
Go, I am with you!
I can
I will
Resurrection!

Faith
Hope
Love
Greater love
Resurrection!

The cross
A cry
The empty tomb
Life begun anew
Resurrection!

The Valley
Shadows in the evening
Thou art with me
Joy in the morning
Resurrection!

In a glass darkly
Nothing between
Pure in heart
Face to face
Resurrection!

I live—ye shall live
He has gone before
He is not here—for:
He is risen!

—Helen A. Penner

Steps to Integration

Vern Preheim

ONE OF THE first questions we asked Negroes on our trip to the South was, "What does the Negro want?"

The answer nearly always was, "We want to be first-class citizens." There was hardly ever any indication that the Negro wants to mix with the whites. He wants freedom to do everything the white person does.

Our discussions usually focused on two terms, "desegregation" and "integration." The distinction between the two was not always clear. When we turn to the dictionary we find that "desegregation" is not listed. We assume then that the process is the reverse of "segregation." In simple terms, desegregation is the removal of barriers which tend to separate individuals from one another.

I believe that many whites tend to identify integration with amalgamation; therefore the Negro prefers to use the term "desegregation" hoping it will be psychologically less offensive to the white. Our experience in the South would suggest that Negroes use the term "desegregation" in describing their ambitions, while the whites tend to use "integration" in discussing their fears.

RIGHTS AND FREEDOM

When we first asked the question at Atlanta University, we were told that the Negro wants "first-class citizenship." "We want the freedom to go into any eating place, theater, or public building as we please; to obtain an education equal to the white; to vote and hold offices; and not to be discriminated against in competing for jobs."

An excerpt from a letter written by Charles Gomillion, a Negro leader in Tuskegee, Alabama, illustrates this well:

Addressed to a member of the White Citizens Council: "I am glad that you believe 'in the Negro having everything I have.' If by 'everything' you mean the civic status and opportunities to which you have access, that is exactly what Negroes are working for."

The Negro wants rights and freedoms. He is not primarily interested in mixing the races.

DIGNITY AND RESPECT

The Negro wants more than rights. He wants to be respected as a person worthy of the rights which he deserves. The statement, "Negroes generally seek to be Christian brothers rather than brothers-in-law," reflects a yearning for respect and dignity.

INTEGRATION

Though the immediate goals are for desegregation which will permit the Negro to exercise rights, to develop abilities, and to contribute to society and culture so that he can be respected as a person, these goals can be achieved only after integration has taken place. For how can a person be accepted as a respectable citizen and treated with dignity unless he is genuinely accepted as an equal?

DESEGREGATION AND THE LAW

Desegregation is the removal of legal barriers which separate Negro and white. The buses in Montgomery were desegregated several years ago when it became illegal to force a Negro to ride in the back of the buses, but the buses of Montgomery are not yet integrated. The Negro still tends to sit in back with the other Negroes even though he is free to sit anywhere; the white hardly ever sits with a Negro.

INTEGRATION AND THE HEART

Integration can never be enforced by law; it can only become a reality through the hearts of Christian men and women. In fact, even the presence of a few members of a minority group in a church does not mean that integration has taken place. Integration implies interaction which results in genuine interpersonal living. Only a change in heart will make this possible; it will not be enough to change the laws.

WHAT THE NEGRO DOES NOT WANT

Several persons have asked us, "Does the Negro want to dominate the white, to retaliate for the mistreatment of the past?" In our contact with Negroes we found not one indication that the Negro was after revenge. Such fear is fantasy. Negro leaders do not wish to dominate anyone.

The Negro does not want token integration. He wants to be treated on the basis of individual merit and achievement. We must not accept him as a Negro but as a person.

SUMMARY

At the present time the Negro would be happy with the right to live as a first-class citizen of this land. In the final analysis desegregation will not be sufficient. Integration is the only Christian position.

The Negro wants to have the rights which belong to him as a person. He wants to be treated with dignity and respect, but only to the extent that he has earned this respect. Let us not be depriving the Negro of this right. "Let us be maladjusted to the racial injustice."[1]

Third in a series of articles by students at Mennonite Biblical Seminary who recently toured the South.

---

[1] Martin Luther King, Jr., in an address given in Goshen, Ind.

A WITNESSING CHURCH

A CLEVER INVENTOR has just made a useless hammer. That's right, a useless hammer! Formed of plastic, it looks like an ordinary hammer. But when you try to use it, you find that it will not drive a nail. Its head is hollow!

It all seems like a sad joke. And it is. Really, this inventor is a shrewd observer. Failure to live up to promising appearances hurts. People are meant for useful service. But we sometimes miss. Likewise, in spite of large resources, the church also may fall short of being useful.

What is a useful church? A useful church is one that is sharing the gospel of Jesus Christ with the world. This takes more than a good building and an active program. A program of Christian education plus prayer meetings, midweek meetings, Sunday evening services, and evangelistic services are good. But they so easily become only in-church activities. They take place in the church and do not reach the people outside. Even most evangelistic meetings reach only the people in the church.

How can the church reach people on the outside? All church members live in the world and have ready contact with non-Christians. They have many chances to meet people outside the church. The minister and even the evangelist work with church people. The church member meets people where they live and work.

The gospel is needed by those already in the fellowship. Christians need a growing understanding of the gospel at deeper levels of life. But the gospel is also good news for those outside the church. On the cross, God entered into a conversation with the world. ("God was in Christ, reconciling the world unto himself," 2 Corinthians 5:19.) We continue this dialogue through the many ready-made contacts that we have with the world.

How can we take advantage of these contacts? We do this by training each member of the church to be a leader. This training can be both formal and informal, planned and unplanned. Everything that happens in the church should help a Christian be a stronger witness. As he meets other people, he can draw on these experiences as a resource.

In this way, the in-church experiences prepare us for our out-church witness. The worship program is the base, because in it we dedicate ourselves and gain spiritual strength for our personal lives. The teaching ministry of the church expands our understanding of the gospel. All experiences in the church should help us to understand ourselves and others.

Why is it necessary to understand people as well as the gospel? Naturally, both are important. Too often, the gospel is presented to people as a statement of fact. Worse than that, it sometimes comes as an argument. But the gospel is good news about the love of God in Jesus Christ. Words cannot carry the full impact of love, forgiveness, and salvation. To words must be added feeling and experience.

The words we use can be truthful and logical, but they will move few outsiders. If the non-Christian feels nothing else, he will not respond. But he does respond to a warm, committed Christian who is interested in him as a person. He sees the winsomeness of a Christian life actively at work. This convinces him.

How can the church help its members to this kind of witness? The church that has a fellowship of love will produce the kind of members that can express love. As a body of people who stand together for Christ, they find witnessing comes naturally. They can witness, because they have something to say.

Each experience in such a church adds to our understanding of the Christian life. Being a Sunday school teacher helps us. We must know the truths of the gospel

on th
cross,Go
entere
into
conve
satio
with th
world **we**
continu
thi
dialogu
throug
the man
ready-mad
contact
that w
hav
with th
worl

to tell them to others. As we share them with others, it helps us to understand their problems. Learning how to talk with people in the sheltered fellowship equips us to talk to people outside the church.

It is true that not everyone can be a Sunday school teacher (though many more should be). But even taking part in class discussions, serving on church committees, leading a men's group (or women's group), or doing dozens of other things for the church all help to produce Christian growth. These, too, prepare us to witness to our faith in Christ.

What can help us build a witnessing church? There are divine resources. We must tap these in greater measure. Because we need spiritual help, the worship and prayer services of a church are central. The church must lay hold of the power of the Holy Spirit.

Then there are the human resources. These are not opposed to the divine resources, because they are gifts from God. Thus, we can say that the resources of our ministers, mature Christians, and our curriculum materials are also divine resources. Certainly they are human agents through which the Holy Spirit can work.

Many resources come from outside the church. There is help in other congregations. Other groups have had experiences that can direct us. We can learn from them. The help that comes from the Board of Education and Publication is the sum of the experience of many people and many congregations. The Board is not a body apart from the churches. It is the product of your church and other churches in the Mennonite fellowship. Its teaching materials, leadership aids, books, and pamphlets are common resources made possible by everyone working together. Common use of these materials increases the strength of each church. It helps us to feel that other churches stand with us in our witness to the world.

The church that wants to become a witnessing church can become one. But it must want this deeply enough. It must pray toward that end. It must use each God-given resource. Everyone must take a part.

The church is not a retreat; it is a refueling station. In the church we receive power to witness in the world. In terms of the Great Commission, we could say that the aim of the church is to *teach* so that it can *reach*. This is the useful church.

and daily
in the temple,
and in every
house, they
ceased not
to teach
and preach
Jesus Christ

Acts 5:42

THANK OFFERING FOR CHRISTIAN EDUCATION. Just the other day you received a booklet, *Tools for Our Witness*. It told about the work of the Board of Education and Publication. Along with this was a letter from William L. Friesen, our Conference Treasurer. He suggested a special gift for the Board's work. Because the Board supplies you with tools for your witness, gifts for the Board reinforce your home church.

General Conference Mennonite Church   Board of Education and Publication   Printed in U.S.A.

from the blackness of fear

the festival of life

Christena Duerksen

SUN HAD set. In the cool of the evening the Indian evangelist and his companions were going over the events of the week which had climaxed in the baptismal service that afternoon.

"I have surely had great joy this day," said Pastor Paul. "To think that we now have a group of believers in this village. I only wish we had a couple to leave with them to continue with the teaching. But I have no one I can spare."

"Would it have to be a couple?" asked Rudna Bai.

Pastor Paul looked at her in surprise. "What is in your mind?" he asked.

"I just wondered whether I could not stay on a while," she replied. "I am an older woman and no one would take offence at my being here. My heart has gone out to these people because they are so eager to learn."

There was a murmur of assent from the others and Pastor Paul said, "You speak words of wisdom.

NEAR BY THE fires flickered under the kettles in which the evening meal was cooking—rice and well-spiced vegetables. Before long, mats were spread. The brass plates were given a quick rinse as the call to come and eat rang out.

One of the village women spoke up, "It will be very lonely when you leave and how will we remember the good words you told us? None of us can read."

Pastor Paul turned to her and said, "We have been speaking of that. And we have decided to leave Rudna Bai here to continue teaching you."

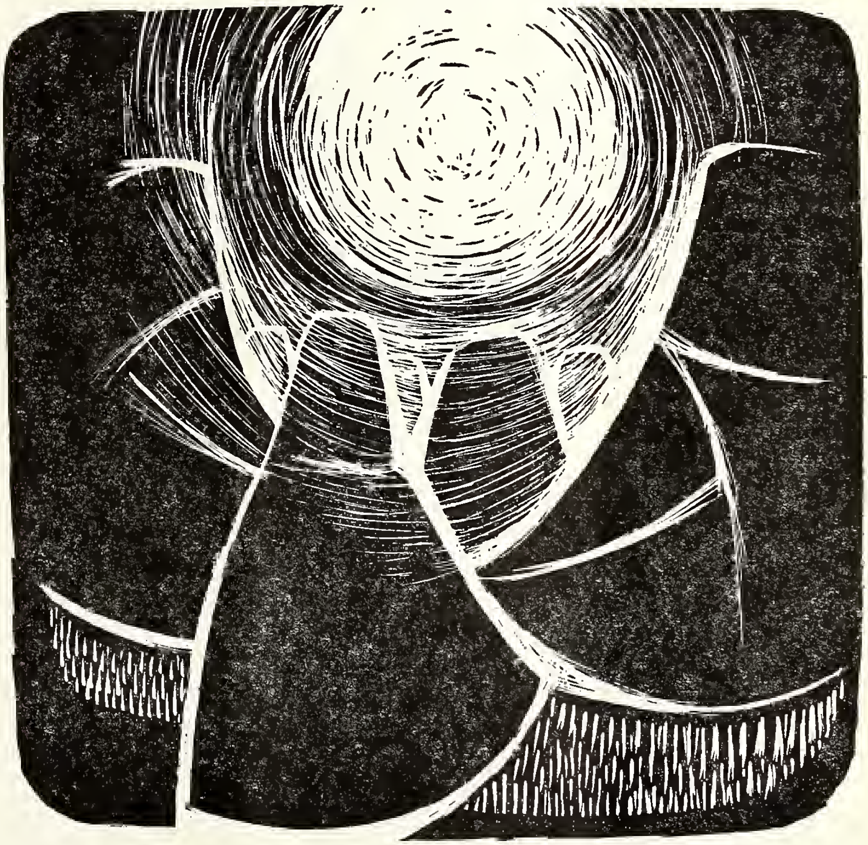
Piyari looked at Rudna and exclaimed joyfully, "That will be just right. If you stay here we will not forget what we have learned but will add to our knowledge."

SO IT WAS that early the next morning when the workers left to go to another village, Rudna Bai stayed behind.

"I must line up my work and use every opportunity," she mused. "Soon the Hindu festivals will be here and the Christians will miss taking part unless they have something better to take their place. Easter will soon be here. I must get them ready for the festival of life."

That very afternoon, when the women had time to sit a little while, she began speaking about the Christian festival that would soon be there. "We must clean the houses for this. Cobwebs must go and rubbish must be carried away. Is there not some place near here where we can go to get some white earth to give the walls a whitewash?"

THE VERY NEXT day the women began their house cleaning. Rudna told them how the day was celebrated in the main Christian village. She made much of the sunrise serv-



"Bai," in Hindi, means "sister" and is often used in addressing women. When "ji" is added, it becomes honorific.

ice at the cemetery.

"But Bai-ji," said one of the women, "do you mean that the Christians go to the burial ground to sing praises? Are they not afraid of the spirits of the dead?"

"No," said Rudna Bai. "The spirits will not harm us because we have a Master who went through death and came out a victor. We go to sing His praises among the graves because we know that through our Lord we shall live again and be with Him in the heavenly home."

The women were ready to clean up their homes, wash the clothes, and learn new songs. But this matter of going to the graves before the sun was up filled them with fear.

On Good Friday the evangelist came to have a short service with them. As they heard again the story of the cruel cross and the shame and dishonor shown to the Lord, their hearts stirred with such love as they had not yet known.

Saturday morning it seemed as though Rudna Bai was everywhere at once. Wherever necessary, she lent a hand. And over and over she spoke of the great joy the followers of the living Lord had. Tomorrow the whole village would know that the Christians had a great holiday—a holy day.

That night everyone hurried to bed a bit earlier than usual. Rudna Bai had slept a while when she suddenly awoke. The moon, almost full, shone with a tropical brilliance that made the night seem almost as bright as day. Was it perhaps already near dawn? She knew that day came abruptly. All sleep was driven from her. Should she awaken the others?

She waited a while longer. It must be nearing morning. She knew that it would take some time for the people to get ready. She made the round, calling softly at each home.

"We will go singing through the village and the people will hear and know what we are celebrating. We must walk in an orderly manner. Come, let us be going," said Rudna.

As they set out they started singing—"Jai, jai Yishu, jai jai, Yishu" (Victory to Jesus). The phrase was repeated again and again as they sang the verses they had learned. At some of the doorways, shrouded figures stood watching the little procession go by.

Although the moonlight was radiant, it took courage to break tradition and age-old customs. Piyari hugged her little son closer and covered his head with the free end of her sari as she sang of victory.

They left the village street and walked some distance to the bank of the reservoir. Here, overlooking the graves placed helter-skelter in the field nearby, they sat down for the service.

Rudna Bai kept watching the eastern sky. There was not the least sign of dawn yet. They sang other songs that they'd learned. Then, by the light of the kerosene lantern they brought, she read the resurrection story and explained as she went along. "See, it was at such a time as this that those women, who had known the Lord Jesus, came to the grave. And the angel said, "He is not here. He is risen as He said."

A deep sense of peace came over the little congregation as they bowed for prayer. When they raised their heads, there was still no sign of the sun. Truly, they had come out like those women—a great while before day. There was nothing to do but wait.

"We must have come earlier than I thought," said Rudna Bai. "We will continue to sing and read and wait. Dawn will surely come soon."

Growing a bit weary, they were suddenly vitalized as someone called out, "It has become morning. See! The light grows in the east."

Eagerly they watched until the rim of the sun shone burning bright on the horizon.

Joyfully Rudna Bai called out, "The Lord is risen today." And the little congregation called back, "The Lord is risen, indeed."

Slowly they started back to their homes. Piyari spoke up, "I went out so fearfully. But now I am filled with a great peace and joy."

Sundar, the oldest of the group, replied, "So am I. It is good that we have seen the light of God's face. And, Bai-ji, it is also good that you remained with us. Without you we would not have found the joy of this day."

The older ones smiled as the younger boys shouted at the top of their voices, "Yishu Masih ki jai!" It was truly the victory of Jesus Christ.

Come, Walk

Paul Shelly

The picture on the opposite page is of Nazareth. Mt. Tabor is in the background.

In the summer of 1957 eleven of us traveled in Palestine. We worshiped at the Jordan River where Jesus is supposed to have been baptized. One of the members of our group sang "I Walked Today Where Jesus Walked."

For me walking where Jesus walked in Palestine for two weeks was more than a physical walk! It helped me to experience as never before my personal encounter with Him. It gave me a new sense of my personal identification with the experiences Jesus had.

I was reminded that to walk where Jesus walked does not automatically produce identification. This Easter season, the living Christ would have you "walk even as he walked" (1 John 2:6). Yet you can travel this road and never really be identified with the events of the first Easter season.

I wish it were possible to invite you to literally walk where Jesus walked during this Easter season. Since this is not possible I will instead invite you to join me in the walk I took in Palestine.

Our first stop was the Garden of Gethsemane. Jerusalem is over yonder on the hill; there too is Calvary.

We met there for worship next to a church. One could feel anew what took place there. One could see the disciples on the edge—sleeping; and Judas lurking in the shadows ready to betray. One could see the resoluteness of Jesus declaring unflinching loyalty to His father's will.

Our walk in Gethsemane is never identical to His walk there. Yet, I could see how the little crises of my life can be turned to victories through complete submission. But I was reminded, too, that my concept of victories must be measured in relation to God's eternal purpose for me and the world, not in relation to success as commonly conceived.

Our next stop was at Calvary. I was reminded that here on the cross something was done for me that I could not do for myself—that something took place at a given moment in history, and yet something which is real to me only as I accept it.

That day my salvation became more meaningful. There is a sense in which this happens to me each time I really look at the cross.

"When I survey the wondrous Cross,
On which the Prince of Glory died.
My richest gain I count but loss,
And pour contempt on all my
pride."

The journey to the open tomb is not far—not far in distance, nor in time, nor in experience. Thus Paul could write: "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me. . . ."

Actually the exact spot of the resurrection is not known for certain. If the place of Gordon's Calvary is accurate then this is the place of the resurrection. But again the exact place is not important.

It was here as we again gathered for worship that Christ's resurrection and ours became more than a creed to be believed or discussed. The resurrection was experienced! I came to realize that I am alive—alive eternally!

As we walk where Jesus walked during the Easter season, it is so easy to become a part of the vague sentiments surrounding Easter: beautiful flowers, great music, and a good attendance at services. Here is an invitation to enter into life with the living Christ at the center—permeating everything I think and do — today, tomorrow, and always.

Here is the invitation to have a fresh encounter with the living Christ which will give new meaning to life now and in the future.

On our pilgrimage through Palestine, let us stop at one more place—the Sea of Galilee. As we went out on the sea in a boat I was reminded of the many events that took place here: the teaching of the Master, the healings, the stilling of the storm, the personal encounter of Jesus with Peter in John 21.

My identification here was primarily in the area of dedication and Christian discipleship.

I realized anew that Easter to the disciples was not an end but a new beginning—a beginning of a whole life of dedication and service.

This last stopping place still haunts me! I would invite you to stop here with me and declare anew our love for our Master and to listen to His call to follow Him no matter where He leads. Here too, I would invite you to listen again to His teachings as they relate to your life.

our schools

FREEMAN ACADEMY HONOR STUDENTS

The principal's office of Freeman Academy released the following list of honor students for the winter quarter: Kenneth Graber, Burton Kaufman, Corene Mierau, Gayle Preheim, Sherman Waltner, LeAnne Kaufman, Ruth Miller, Roger Kaufman, Janet Preheim, Judy Preheim, Eldon Senner, Orville Ortman, Carita Preheim, Merlin Preheim, Sally Preheim, Karen Waltner, JoAnne Kaufman, Ruth Buhler, LaDona Thomas, LaVonne Tieszen, Florence Deckert, Verona Graber, Charles Kauffman, Della Kehn, and Judy Senner.

BLUFFTON CHOIR TOUR SCHEDULE ANNOUNCED

The Bluffton College A Cappella Choir will tour the midwestern states April 8-18. Approximately 40 persons will make the trip which will take them into Mennonite communities and churches as far west as Kansas and Nebraska.

The choir's itinerary is as follows: April 8, Normal, Ill.; April 9, Danvers, Ill.; April 10, Meadows, Ill., Old People's Home, Meadows, and Washington, Ill.; April 11, Fortuna, Mo.; April 12, North Newton, Kan.; April 13, Aurora, Neb.; April 14, Freeman, S. D.; April 15, Mountain Lake, Minn.; April 16, Pulaski, Iowa; April 17, Donnellson, Iowa, and Wayland, Iowa; and April 18, Bluffton, Ohio.

Singing in seven states, the choir will travel nearly 2,500 miles in eleven days.

The additional week-end trips are also being planned for the full choir, to churches in northern Indiana and Canada.

REVISED ITINERARY

A revised itinerary has been announced for the Bluffton College traveling peace play, "Which Way the Wind?" The play will be given April 24 at the Oak Grove Mennonite Church, Smithville, Ohio; April 26, at Grace Mennonite Church, Pandora, Ohio; May 1, at Bluffton College; May 15, at Woodlawn Mennonite Church, Chicago, Ill.

"Which Way the Wind?" concerns the world's most pressing problem, the quest for peace.

MUSIC AT CMBC

Active music groups at Canadian Mennonite Bible College include the following:

The thirty-six voice A Cappella Choir, which has been recently devoting most of its time to the practicing of Mendelssohn's "Lobgesang."

A fourteen-voice "radio choir," which records for such radio programs as "The Abundant Life" and "Wings of Peace" and also serves in city and out-of-town churches.

The College Male Quartet, which serves frequently at college functions and in churches as well as recording for the radio. Members of the quartet are Mennon Wiebe, Len Harder, Cornie Rempel, and Gerry Loewen.

Music instructors are Mr. and Mrs. George Wiebe, Mrs. Lydia Wiebe, and Miss Mae Lawson. Vernon Neufeld, 1959 CMBC graduate, directed the choir during the fall and winter terms in the absence of George Wiebe.

WIEBE GIVES MESSAGES

Willard Wiebe, pastor of the First Mennonite Church of Mountain Lake, Minn., presented a series of "Discipleship Week" messages on April 5 to 7 at Mennonite Biblical Seminary.

An alumnus of the seminary, Pastor Wiebe is chairman of the General Conference Board of Missions.

He centered his talks on Christ's journey to Jerusalem, as recorded in the Gospel of Luke. The series included five messages.

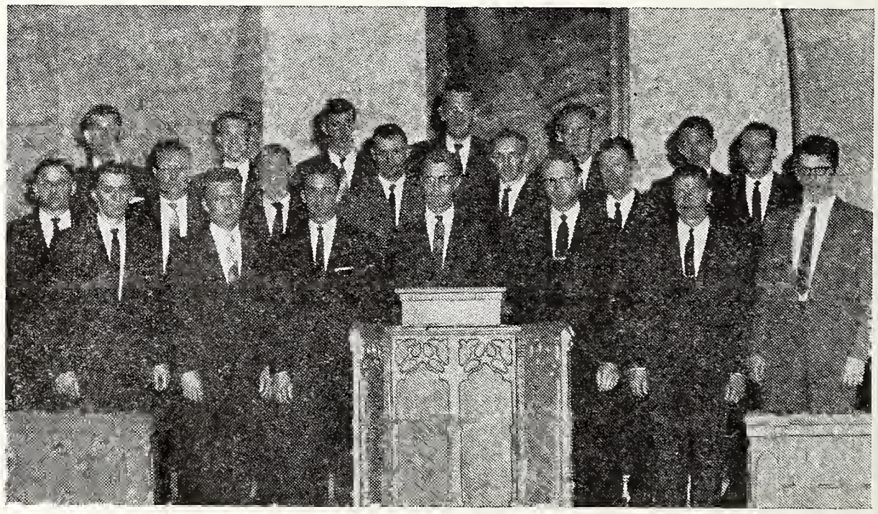
SEMINARY CHOIR WILL VISIT FIFTEEN CHURCHES

The Mennonite Biblical Seminary male choir is scheduled to give programs in fifteen General Conference Mennonite churches in Pennsylvania and Ohio during its annual spring tour, April 8 to 19.

The choir is directed by Marvin J. Dirks, professor of church music at the seminary. Fourteen MBS students compose the tour group.

On the itinerary in Ohio are the First Church, Wadsworth; Salem Church, Dalton; and First Church, Bluffton.

Programs are planned at the following Pennsylvania churches: Fairfield Church, Fairfield; Springfield Church, Pleasant Valley; First Church, Allentown; Bethel Church, Lancaster; First Church extension, Huntingdon Valley; Hereford Church, Bally; West Swamp Church, Quakertown; Eden Church, Schwenksville; Deep Run Church, Bedminster; Upper Milford Church, Zionsville; Zion Church, Souderton; Grace Church, Lansdale.



Of the 20-voice choir pictured above, the following are members of the tour group: William Kruger, Dalmeny, Sask.; Peter Fast, Winnipeg, Man.; Vern Preheim, Freeman, S. D.; Marvin Zehr, Gridley, Ill.; John Friesen, Winkler, Man.; Reuben Krehbiel, McPherson, Kan.; Henry Dueck, Asuncion, Paraguay; George Janzen, Dominion City, Man.; Ronald Ropp, Normal, Ill.; Marvin Dirks Jr., Elkhart, Ind.; Victor Fast, Steinbach, Man.; Helmut Harder, Beamsville, Ont.; Harold Regier, Burrton, Kan. Accompanist is Hedy Sawadsky, Vineland, Ont.

MCC news

MEAT-CANNING SEASON CLOSES

Nearly 29,000 more cans were prepared during the 1959-1960 canning years than were canned during the previous season. The portable canning season closed in late February with a total of 108,984 cans. Breakdown of the eight states in which the portable canner operated lists: 43,435 in Kansas; Indiana 21,462; Ohio 15,096; Nebraska 15,015; Missouri 3,979; Illinois 3,755; Minnesota 3,222; Oklahoma 3,020. This canned meat will be distributed in Hong Kong, Korea, Vietnam and Indonesia; in North African countries, Jordan, Austria and Berlin.

PEACE SECTION EMPHASIZES NEED FOR TRAINED PERSONNEL

The need for trained, long-range personnel enlistments to work with extension of the peace witness in overseas areas was discussed by the MCC Peace Section Executive Committee Meeting, March 26, at Akron, Pa. Other concerns discussed were a race relations tour to be made through several Southern states and a European theological discussion conference.

With language knowledge being essential because of the areas of work—e.g., Europe (German) and Africa (French)—and with a thorough biblical and theological knowledge necessary, young persons assisting in the peace witness require training specifically for peace work. Training at both the college and seminary level is necessary for adequate preparation. In carrying out this concern the Peace Section plans to approach Mennonite seminaries and other institutions of higher learning about the possibility of preparing young persons for peace assignments.

Peace Section Executive Secretary Elmer Neufeld and Guy Hershberger will make a race relations trip April 7-17. Contact will be made in Tennessee, Mississippi, Alabama, and Georgia to counsel with Southern Negro leaders on the question of integration with a special emphasis on a Christian approach to the problem. Neufeld and Hershberger will also visit Mennonite groups in the South to learn from their experiences and to encourage them in their integration efforts.

Harold S. Bender, Erland Waltner, and John Howard Yoder have been designated to attend Puidoux Theological Conference III to be held in France, Aug. 2-7. Bender, Waltner, and Yoder will be in Europe at the time in the interest of the World Conference of Mennonites. European churchmen and American churchmen will attend Puidoux III to discuss pacifism and the relation between theology and politics, the relation between church and state. (The first of the Puidoux Conferences took place August, 1955, at Puidoux, Switzerland. Twenty-seven churchmen and scholars from seven countries met to discuss the pacifist position and to study the theological criticism of those who sympathize with but do not hold a pacifist position.)

GERMAN MENNONITES TAKE CHARGE OF CHILDREN'S HOME

Bad Duerkheim Children's Home (Bad Duerkheim Pfalz, Germany) will be transferred from MCC management to the German Mennonites July 1, 1960. The home has operated under MCC since 1949. European MCC director Peter Dyck suggested the following, which was approved by the MCC Executive Committee, March 26:

1) German Mennonites will manage the home. MCC will give assistance but will not be responsible for operation or financing after the transfer. 2) MCC will provide the directress for the home for five more years; Lucinda Snyder (Waterloo, Ont.) will serve as directress until the five years terminate. 3) A Paxman will assist for one more year.

On October 15, 1949, MCC began this children's home service at Bad Duerkheim, near Neustadt in the French Zone. A good physical plant was secured to accommodate 45 children and a staff of workers. The plan was to take undernourished children from south German cities, who had been recommended by local welfare organizations, and to keep them for three months. During a three month period children are given good wholesome food, recreation, and fellowship in a Christian atmosphere. According to the plan, at the end of three months another group of children is taken in. In addition to refugee children, children from broken homes and youngsters who have been ill and need a short rest period are also cared for.

MDS FILMSTRIP RELEASED

The Mennonite Disaster Service filmstrip, "Greater Works Than These," is now available. A 22-minute, long playing record provides the story explaining the 93 color frames which describe MDS. Norman Derstine, Mennonite Hour announcer, narrated the record; Virgil Vogt (Leo, Ind.) wrote the script. Inquiries regarding filmstrip purchase should be made to Emma Schlichting, MDS Office, Akron, Pa.

our churches

CHURCH WORKERS HONORED

First Church, Upland, Calif.: In appreciation of their services to the church, the Board of Deacons gave a reception for the ushers, greeters, and altar-flower committee members and their wives and husbands, in the home of Dr. and Mrs. D. D. Eitzen. A project of the Pace Makers (the young adult SS class) is to guide a recreation program for the high school and junior high group on Sat. nights. The women's Serving Others Circle has started a fund to replace the carpeting in the sanctuary. To help this cause, the Men's Brotherhood sponsored a "kick-off" dinner. The women will serve two following dinners. In order to inform our members on the problem of drug addiction and narcotics traffic, our deacons and SS officers invited Deputy James E. Willis, of the Vice Detail, from our sheriff's office, to present a program on narcotics to the combined young people and adult classes. He brought with him a display of instruments used by addicts, and discussed causes and effects of addiction, and how drugs are peddled. To inaugurate a visitation campaign, a talk was given at our March fellowship dinner by Stanley Keller on "what friendship visitation can do for your church." Miss Henney Weeming, from the Netherlands, has come to join the Albert Lichti family as an MCC trainee. She will live and work in their home and share in their family and church life. Her first six months in America were spent working in Prairie View Hospital at Newton, Kan.

MARTENS IS GUEST SPEAKER

Grace, St. Catharines, Ont.: Harry Martens from the Mennonite Biblical Seminary was the guest speaker in our church Feb. 22. He was also the speaker for a stewardship conf. which the General Conference churches in this area sponsored. The Mennonite Brethren Male Choir presented a special choral service under the direction of J. D. Pauls Feb. 28. At our annual meeting it was decided to adopt the every home plan. Feb. 28, sixteen new members were received into our church fellowship. Our annual Loyalty Sunday was observed Mar. 6. At this time the members and friends of the church were given opportunity to contribute and pledge for the support of the church. A fellowship meal was served to about 200.—Mrs. G. C. Andrews

SS TEACHERS ELECTED

Friedensfeld, Turpin, Okla.: The second Tues. in March the ladies of our Homebuilders Class sang at the Parent-Teacher Association at the Turpin High School. March 11 and 12 a number of our church people drove to Bethel College to see the pageant, "We Are Pilgrims." March 11 a good number from our church were present at the Turpin High School play, "Father Be Calm," in which five young people from our church participated. March 20 our junior chorus sang for the morning worship music. We had SS teacher election the same Sunday. These teachers will serve for six months starting in April. — Mrs. Chester Windsor

BOOK STUDIES GIVEN ON NEHEMIAH AND ROMANS

Tiefengrund, Laird, Sask.: Feb. 18-19 J. C. Schmidt gave a series of messages on Nehemiah, chapters 1-3, emphasizing revival. The implication is that we, too, should rebuild that which has become dilapidated in our life and church. On the following Sun. a program stressing the Christian family and sponsored by the Sr. Ladies' Aid was held in the church basement. David Reimer of the Rosthern Mennonite bookstore gave a talk and showed a film. The offering was designated for an educational project in the Congo. The proceeds of the lunch, served later, were given to aid people in an adjoining district, who have lost their home and belongings by fire. On Feb. 23 G. I. Peters, Sardis, B. C., spoke on behalf of the mission board's church building fund. Another visitor (Feb. 25) chalk-artist, Peter Penner, posed the challenge: "How Big Is Your God?" J. J. Nickel gave messages on the Epistle to the Romans, Feb. 16-18, emphasizing its central theme—the righteousness of God (Rom. 1:17). Effecting His purpose entails the restoration of God's righteousness in all His creation.

UNION LENT SERVICES HELD

Grace, Lansdale, Pa.: Richard Prue, deputation secretary for the Greater Europe Mission was a recent speaker in our church. Union Lenten services began March 2. Other churches participating are the Lansdale Schwenkfelder and the Evangelical United Brethren Church. Our senior young people recently presented a program entitled "The Life of Christ From the Four Gospels" in picture and music. James Kuhns, the Guidance Counselor of the Souderton Area Joint High School spoke on juvenile delinquency at the Feb. meeting of the Men's Brotherhood. "Something to Die For," a film depicting the story of a high school student in Singapore experiencing Christian conversion, was shown on a recent Sunday evening. We welcomed twelve new members into our church March 13. Our senior young people have begun a series of talks and discussions on various other religions and cults found in Lansdale. The Eastern District Conference Young People's Union workshop and banquet were held in our church March 25, 26. On March 28 the Eastern District Conference convened here in the afternoon and evening.—Mrs. Walter Schlegel

into the beyond

Mrs. Miltona (Keith) Staufer, of San Francisco, Calif., and member of the First Mennonite Church, Reedley, Calif., was born Dec. 28, 1872, and died March 15, 1960. She had earlier helped with mission work at Oraibi, where Mr. Staufer had been instrumental in helping set up mission work.

Gerhard Henry Dick, was born in Beatrice, Neb., Feb. 18, 1895, and died at Ritzville, Wash., March 19, 1960. Since 1936 he had been a member of the Onecho Menn. Church near Colfax, Wash.

our conference

continued from back page

ATTENTION TO AGING AT KANSAS CONFERENCE

Mennonite churches of the central Kansas area are sponsoring a conference on aging in Buhler, Kan., on April 21. Harry F. Corbin, president of the University of Wichita, is one of the featured speakers. Dr. Corbin is head of the Kansas delegation to the White House Conference on Aging to be held in 1961.

"A Vision for Work with the Aging" is the theme for the conference. The morning session will be a discussion of problem situations, with Thomas F. Morrow, psychiatrist from Prairie View Hospital, as the main leader on a panel. Others on the panel will be A. E. Eitzen, Hillsboro, Kan.; and Katie Bert, Newton.

In the afternoon, William Goldbeck of the Good Samaritan retirement village at Hastings, Neb., will present developments of the retirement village, which consists of various types of cottages and apartments in addition to central institutional facilities.

The conference will be in the Mennonite Brethren Church in Buhler. Planning is being done by representatives of Mennonite institutions in the central Kansas area. On the committee are Marvin Ewert, administrator of Bethel Deaconess Home and Hospital, Newton; J. K. Siemens, Sunshine Home, Buhler; and Elmer Ediger, administrator of Prairie View Hospital, Newton.

HYMN TUNE CONTEST RESULTS

Winners of the Hymn Tune Contest are Ruth Bixel, Hillsboro, Kan., (two tunes); George Unger, Abbotsford, B. C.; and Bertha Yoder, West Liberty, Ohio. This announcement was made by the Mennonite Song Festival Committee, the first week in April.

The four winning tunes were chosen out of fifty-two entries, by the Hymn Society of America. Equal prizes will be given.

Copies of the four hymns will be printed by the Mennonite Publication Office and will be available for general distribution. They will be performed at the May 1 song festival at North Newton, Kan.

"VOLUNTARY WITNESSING" IN INDIA

A program of "voluntary witnessing" began in the Champa, India, church when four men responded to Missionary Ben Sawatzky's call for workers in a Sunday worship service. The system of paid evangelists has been dropped in favor of a plan worked out by local laymen. Missionary Sawatzky and a group of Indian Christians visit villages in the areas surrounding Champa, instructing and counseling Christians and contacting non-Christians.

FILM FOR REFUGEE YEAR

The nine-minute film, *Overture,* is the most recent film on peace added to the Audio-Visual Library by the Board of Christian Service. Especially suitable for use during this World Refugee Year, the film deals with peace, relief, and service.

Rent for $4.00 from Audio-Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kan.

WORK CAMPS CITED

Mennonite work camps have received publicity in several publications recently. *Teen Topics,* a youth periodical of the Church of the Nazarene, reprinted "Service, Fun, and Fellowship," an article on the teenage work camp at Elkhart, Ind., last summer, from the youth section of *The Mennonite.*

Barron's Teen-age Summer Guide lists the work camps sponsored by the Board of Christian Service for the last three years at Swan Lake, S. D., 1957; Aberdeen, Idaho, 1958; and Elkhart, Ind., 1959.

SHELLY VISITS SOUTH AMERICA

Andrew Shelly, executive secretary of the Board of Missions of the General Conference Mennonite Church, left April 11 for Colombia, South America. Having only recently taken charge of directing mission work in the Americas, he will orient himself in missions in Colombia.

Another aspect of his mission to Colombia will be defining policies and programs for Colombia. This will be an opportunity to give a word of encouragement to national leaders and laymen in the churches and to assist missionaries with problems.

The General Conference has churches and schools at Cachipay, La Mesa, and Anolaima in Cundinamarca. As soon as the Glendon Klaassens have completed language study in Costa Rica, they will go to Ibague to serve in the Presbyterian mission school, where many of the students attend after completing the sixth grade in General Conference schools.

SPEAKERS ANNOUNCED FOR STUDY CONFERENCE

Donnellson, Iowa, will be the scene of the General Conference centennial conference, June 20 and 21, 1960.

In order to cover all aspects of the topic, "Christian Unity in Faith and Witness," the committee planning the conference has listed the following objectives: to examine the biblical and theological basis of unity in faith and witness; evaluate the accomplishments and failures of our past in this area; explore possible areas of greater agreement in faith and witness in the General Conference; and to clarify our position in relation to the wider Mennonite fellowship and to other Christian groups.

To date, six men have accepted assignments to speak on various subjects related to the general topic. Vernon H. Neufeld, North Newton, Kan., will speak on "The Nature and Extent of Unity in the New Testament Church"; William Keeney, Bluffton, Ohio, on "Unity and Disunity Among the Mennonites"; E. G. Kaufman, North Newton, on "The Problem of Unity in the General Conference"; William Klassen, Elkhart, Ind., on "The Future of Inter-Mennonite Co-operation"; Russell L. Mast, North Newton, on "The Contemporary Ecumenical Movements"; and John Howard Yoder, Elkhart, on "The Mennonites and the Ecumenical Movement."

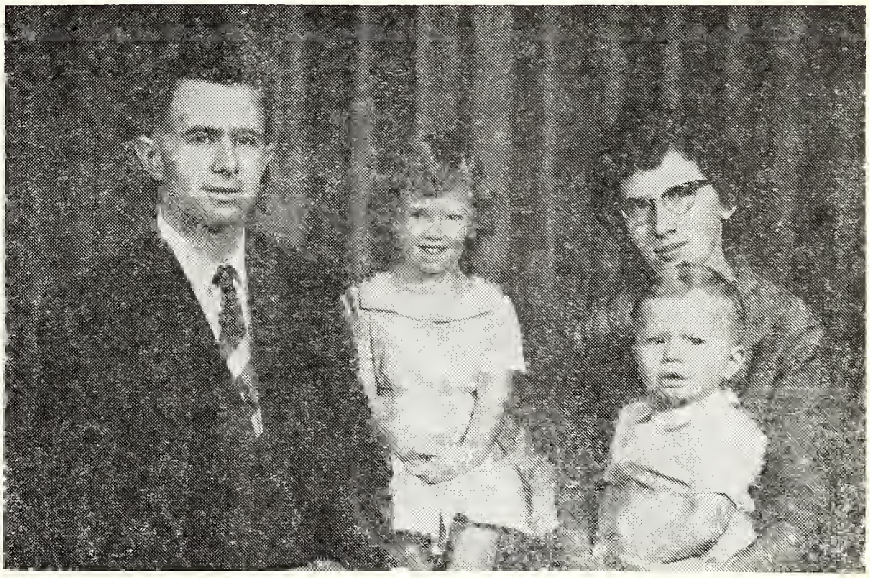
Since 1960 is the centennial year of the General Conference, which was founded for purposes of greater unity in faith and witness, the study conference is being planned for evaluation and inspiration.

CENTRAL OFFICE STAFF CHANGES

The following have been employed by the Central Office since the beginning of the year: Andrew Shelly, Elkhart, Ind., Board of Missions; Larry Becker, Turpin, Okla., Mennonite Publication Office; Elva Soft, Kingman, Kan., Mennonite Publication Office; and Karen Gaeddert, North Newton, Kan., and Kathryn Pauls, Inman, Kan., Board of Education and Publication.

Working part-time are Sara I. Penner and Lois Epp, Bethel College students.

JOHN NEUFELDS ARRIVE IN URUGUAY



John and Ann Neufeld and their children, Donna and Kenneth, have arrived in Montevideo, Uruguay. Neufeld begins a year's teaching assignment in *Seminario Biblico Evangelico,* the Mennonite Seminary of the General Conference Mennonite Church and the (Old) Mennonite Church. The Neufelds are from Abbotsford, B. C.

our conference

PAGEANT COMPLETES TOUR; VISITS 3 STATES, 1 PROVINCE

Nearly ten thousand people saw the centennial pageant, "We Are Pilgrims," reports Cornelius Krahn, who recently returned from a two-thousand mile trip with the pageant cast. "Everywhere the attendance and the attention of the people were excellent."

The pageant, written by Maynard Shelly—originally for presentation at the sessions of the General Conference in 1959—was performed in the following places: Henderson, Neb., March 14; Winkler, Man., March 16 and 17; Winnipeg, Man., March 19; Gretna, Man., March 19 (matinee); Mountain Lake, Minn., March 20; and Freeman, S. D., March 21.

Members of the cast were ministers from the Western and Northern Districts and students from Bethel College and Freeman Junior College: John Gaeddert, Henderson, Neb.; Leonard Metzker, Hutchinson, Kan.; Leo Miller, Goessel, Kan.; James Waltner, Newton, Kan.; Lenore Waltner, Newton, Kan.; Roland Goering, Halstead, Kan.; Helen Voth, Louise Friesen, Robert Loewen, and DeLayne Graber, Bethel College; Mavis Preheim, Lois Thieszen, Cecil Graber, Doyle Preheim, and Loren Preheim, Freeman Junior College.

The following were on the production staff: Cornelius Krahn, North Newton, Kan., general director; Katherine Kaufman, Freeman, S. D., director of the pageant; Harold Moyer, North Newton, director of music; and G. F. Friesen, North Newton, business manager.

Before the group began its itinerary, two performances were given in North Newton, Kan., as part of the Mennonite Folk Festival on March 11 and 12. Virginia Ortman of Freeman Junior College was also a member of the cast at these performances. Eva Harshbarger, North Newton, was in charge of costumes.

The presentations were sponsored by the Historical Committee of the General Conference. Local committees made the necessary arrangements in each community.

IMMEDIATE OPENINGS FOR 1-W'S

Four General Conference men are needed before the end of April to serve in Mennonite Central Committee's park project.

Under the Department of Forests and Waters in Pennsylvania, the unit will establish Prince Gallitzin Park one-hundred miles east of Pittsburgh. Men will work outdoors in a combination of park development and conservation demonstration. Financed by the state department, the work will be under the supervision of MCC personnel.

Interested persons should write immediately to Board of Christian Service, 722 Main, Newton, Kan.

LEADERS NEEDED FOR SUMMER WORK CAMPS

Applications are still being received by the Board of Christian Service for its work camps this summer. Leaders, especially, are needed for the teen-age camps and for the adult camp in Mexico.

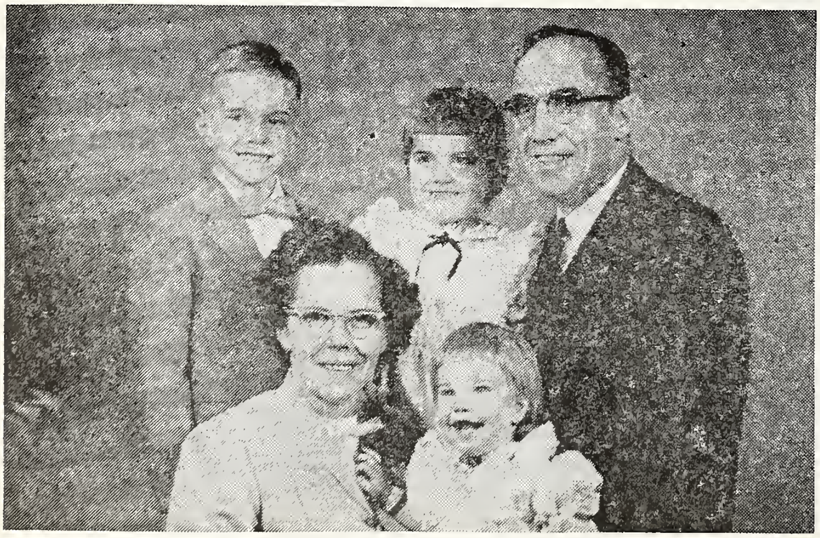
The two teen-age work camps will be located in Winnipeg, Man., June 25 to August 13, and at Camp Friedenswald, Cassopolis, Mich., June 6 to 25. Camp directors, counselors, and cooks are needed to care for the needs of the teen-agers who will participate in these projects. These positions can easily be combined in a husband and wife team where the husband serves as director of the camp while his wife is counselor and cook. Last year's teen-age camp was directed by Mr. and Mrs. Gerhard Buhler of the Freeman Junior College faculty.

The Mexico camp will operate during the month of July. Older persons are welcome in this project. A director of the camp has not yet been named. Applications should be sent to Board of Christian Service, 722 Main Street, Newton, Kansas.

JAKE GIESBRECHTS RETURN TO INDIA

Jake and Dorothy Giesbrecht with their children, Gerald, Hazel, and Hilda, returned to India the end of March for their second term of service. They left Montreal by air on March 30 and arrived in Bombay on April 4.

The Giesbrechts will be stationed at Saraipali, M.P., where they will be in charge of rural evangelism for a territory including some 140 villages. The Edward Burkhalters, now at Saraipali, will return to the United States on furlough in early summer.



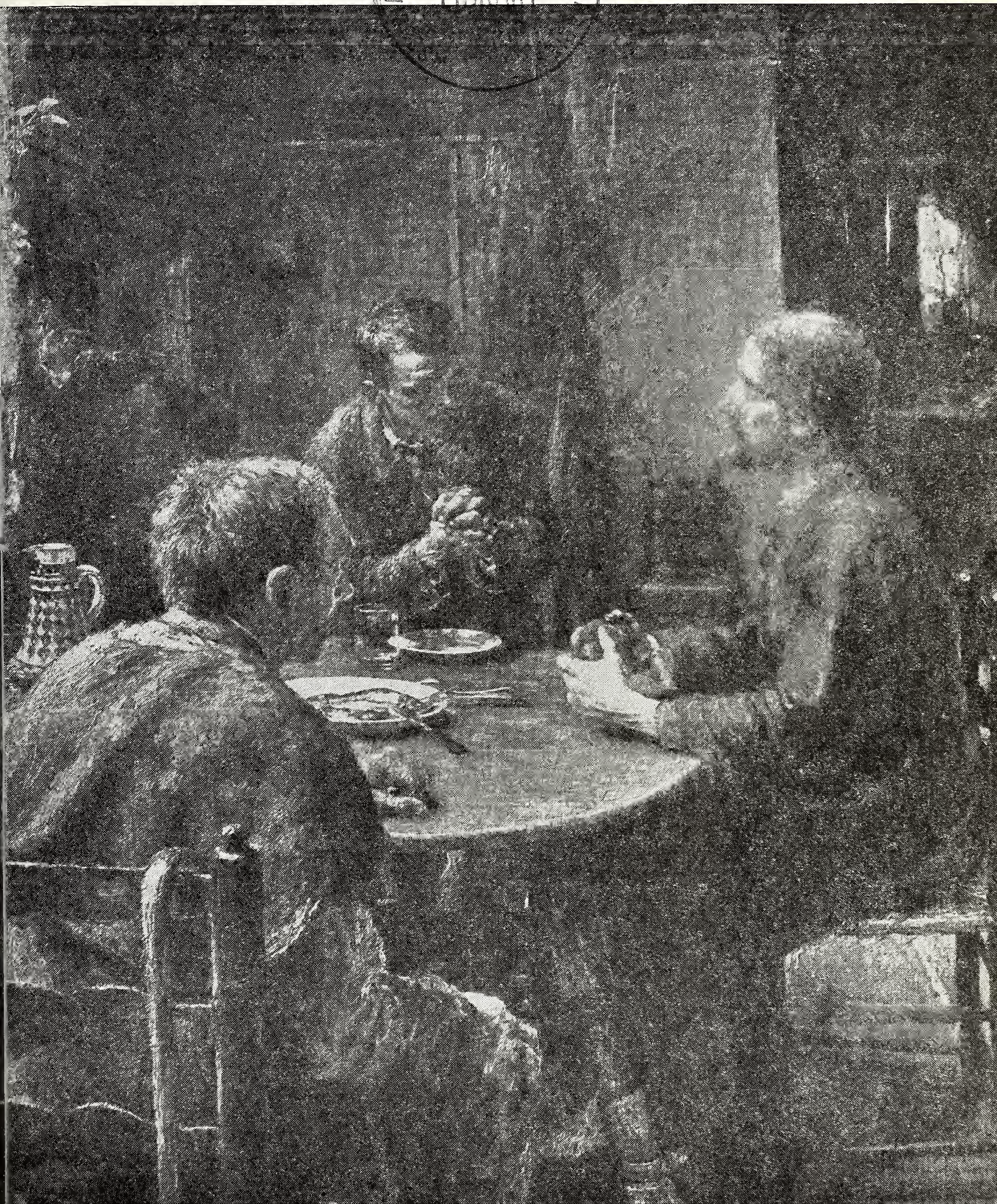
Jake Giesbrecht is a member of the Zoar Mennonite Church, Waldheim, Sask., and Mrs. Giesbrecht is a member of the Immanuel Mennonite Church at Meadow Lake, Sask.

APRIL 19, 1960

THE MENNONITE

ATED MENNONITE BIBL SEMI ELKHART LIBRARY

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



in this issue

ARTICLES
HEAVEN'S OPEN DOOR
Bruno Penner 247
SOS
Peter Dyck 248
NONVIOLENCE OR NONRESISTANCE?
Leonard Wiebe 250
GRASS ROOTS DISARMAMENT 252

DEPARTMENTS
EDITORIALS 246
MENNONITE MEN 251
THE READER SAYS 252
BOOKMARKS 252
FILM REVIEW 252
CHRISTIAN CONCERNS 252
MENNONITE YOUTH
College? 253
Since You Asked 254
From the Youth Office 255
OUR SCHOOLS 256
MCC NEWS 257
OUR CHURCHES 258
OUR CONFERENCE 260

CONTRIBUTORS

Bruno Penner is pastor of First Mennonite Church, Glendive, Mont. Peter Dyck is European MCC Director. Leonard Wiebe is a senior at Mennonite Biblical Seminary.

CREDITS

Cover: "Christ at Emmaus" by Fritz von Uhde. Page 249: photos from MCC.

of things to come

April 21-24—Central Conference, Berne, Indiana
April 28-May 1—Eastern District Conf., Quakertown, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 1-8—National Family Week
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.
May 8—Festival of the Christian Home
May 26—Ascension Day
May 27—Commencement, Freeman Junior College
May 27—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
June 23-26—Northern Dist. Conf.
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 16**

editorials

THE FINAL BEATITUDE We are quite familiar with the Beatitudes as found in the Sermon on the Mount. But there are other "blesseds" which Jesus proclaimed during His presence on the earth. The last one comes at the meeting with the disciples just a week after the resurrection.

Thomas, who had been absent from the first meeting of the disciples after the resurrection, found the news too good to be true. He wanted positive, visible proof before he would believe. A week later, he was present, and saw the risen Lord, and believed.

But Jesus said, "Blessed are they that have not seen, and yet have believed." In other words, faith does not require physical proof to accept truth. Here is a timely message for our day.

We are often quite skeptical about spiritual matters. In our scientific emphasis we want logical and visible proof before we really believe. We think this is a sign of intelligence. It may, however, be spiritual blindness and a lack of faith.

Some of the most important things of life cannot be scientifically proven; they must be accepted by faith. This is a proof deeper than that produced by the test-tube demonstration. Thomas may have prided himself on being practical and "scientific" in his refusal to accept the testimony of others. His difficulty was his weak faith.

Blessed are those who believe without demanding physical proofs. They trust the words of our Lord. They commit themselves wholly to Him and believe that He will direct them. They take Him at his word and have an inner peace and security not to be attained in any other way. Their faith is rewarded by Christ's promise of being "blessed," happy, joyous, spiritually prosperous, regardless of outward circumstances. We may claim this last beatitude for our own experience—if we believe.

BEYOND GUNS AND JAILS The world atmosphere is charged with various degrees of uprisings among the suppressed people. The master-slave relationship is no longer tolerable and people are clamoring for their rights. They do not seek to be rulers over the white race. They do want to be equals in freedom and opportunity. Is it not so written in the divine order of things?

The world was rightly shocked at the massacre of protesters in South Africa. But guns cannot kill principles. Many are disturbed by the demonstrations of the colored people in the South, seeking their constitutional as well as their inalienable rights of life, liberty, and the pursuit of happiness. Their leaders are promptly jailed. But jails cannot imprison rights.

The laws of God cannot be nullified by guns and jails. His laws and principles will triumph in spite of all that selfish and proud man may do to keep his fellow man down. It is far better to "cooperate with the inevitable" than to try to contain it with guns and jails.

Heaven's Open Door

Bruno Penner

THE HOPE OF heaven brings continued courage and conviction to the earthly pilgrimage of each believer.

Jesus said, "In my Father's house are many mansions. . . . I go to prepare a place for you." There is a glorious home awaiting those who have prepared for it by receiving the key to eternal life, Jesus Christ.

But does He find us faithful to His calling in our daily life?

The Apostle John was in the Spirit on the Lord's Day as a voice came to him saying, "Come up hither, and I will shew thee things which must be hereafter." He was then permitted to see a vision of the glory of eternity for to him "a door was opened in heaven." Through this open door he beholds the throne of God, a scene which is pictured for us in the Book of the Revelation.

GOD IS ON THE THRONE. He is the one altogether righteous for He is "like a jasper and sardine stone." According to a commentary, green jasper speaks of God's mercy. The sardine stone (red jasper) speaks of His judgment. We then see God upon His throne in mercy and judgment.

God's mercy is shown to us in His great love and forgiveness. He is not willing that any should perish. His heart of love seeks to draw man into fellowship. The Lord is plenteous in mercy, ever desiring to forgive the sinner. "God so loved the world that he sent his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God's justice is a counterpart of His mercy. God cannot tolerate sin. His wrath is upon evil. The wages of sin is death. He can forgive only as man is willing to repent of his sin and receive divine forgiveness. The very nature of God's love should remind us also of His wrath which brings judgment upon those who rebel against Him.

ELDERS AROUND the throne. In them we see God's redemption and His reward. They were all clothed in white and had golden crowns on their heads.

How John must have watched in awe and amazement as the throne scene unfolded before his eyes. The white robes of these twenty-four elders speaks of purity and holiness. The elders were righteous for they were cleansed from sin even as the numberless host which John sees later before the throne, who had "washed their robes and made them white in the blood of the lamb." As we would desire to join the ranks of these robed in white, we must be redeemed, not with silver or gold, but by a personal faith in the Savior, through His precious blood.

HEREIN LIES our peace with God, and our hope of heaven with eternal life.

The crowns of gold speak to us of the crown of righteousness which will be given to those faithful to Christ, faithful in works and witness. God's reward is sure! The Apostle Paul wrote of his reward, the crown of righteousness, which the Lord would give him. "And not to me only," writes Paul, "but unto all them also that love his appearing."

THUNDER FROM THE THRONE. The drama witnessed by John had sound effects as well. Into this scene of strange beauty came forth peals of thunder and flashes of lightning.

How great is God's majesty and might! Lightning and thunder speak of God's great power. He who created the heavens and the earth in all their wonder, who created man after His own image—He is our God! It is as we realize anew God's great majesty and power that we will trust Him more along life's way and seek to do His will.

Man is prone to forget who God really is. The Christian church should move forward in the power of His Spirit.

SONGS BEFORE THE throne. In song we give forth praise to God in His glory and honor—for He is a God of holiness. The twenty-four elders say, "Thou art worthy, O Lord, to receive glory and honor and power. . . ." John also hears a great host saying, "Worthy is the Lamb that was slain. . . ." And then he hears the entire host saying, "Blessing, and honour, and glory, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." The courts of heaven resound with songs of praise.

J. Mark Stauffer has written, "Praise is the overflow of a heart that is in tune with God, the oral response to the mercies and providence of God, a never-ending song of gratitude to God for our salvation through Christ."

This throne scene of worship and praise is like a sunset in song. For the music blends itself into a chorus of majestic harmony and beauty—almost more than words can describe. There is, as it were, a brilliance at the throne of God, especially as the Lamb of God appears, "a Lamb as it had been slain." It is as though John, seeing this splendor, allows the music and vision to go to the depths of his heart. The two great themes of praise that stand out are those concerning creation, that God made all things, and concerning redemption, that His Son came to save man.

John writes, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The message of the Book of Revelation with its vision of heaven must have brought a new pulse-beat of encouragement to the Early Christians undergoing persecution at that time.

So it should continue to challenge our hearts and lives today. Are we living in the light of eternity?

Peter Dyck testifies to the witness of "Eirene"—a little group of men who are staying even after the drama of disaster is past.

S.O.S!!

ONE MESSAGE universally understood, in spite of the confusion of tongues, is the international distress signal SOS.

All the world heard the SOS call from Morocco recently and many willing hands have volunteered to rescue what still could be rescued at Agadir.

The need in Morocco is fourfold: 1) Morocco is an underdeveloped country and needs development help; 2) there is a need to assist the over 105,000 Algerian refugees, 3) to help some 10,000 Moroccan victims of oil poisoning, and 4) to serve needs arising out of the earthquake at Agadir.

As an underdeveloped country, Morocco is not only poor in money and goods, but poor also in what Americans call "know-how." There is a scarcity of skilled laborers, of technicians, and experts in almost every field. More than one-half of the children of Morocco never go to school because there is shortage of teachers, schools, and books.

One of the most surprising sights of Morocco is the contrast between the old and the new—Morocco is made up of both Middle Ages and 20th century influence and appearances. These two contrasting worlds are often only a few hundred yards apart.

There are more than 105,000 Algerian refugees in Morocco. A poor country that is hardly able to provide for its own citizens is unable to provide much for these harrassed and distressed refugees who do not know when they will be able to return to their homeland again. At Oujda, near the Algerian border, we spoke to refugee men and boys whose stories differ only in details. The experiences as told us by one of these men is typical. "I was sitting at the table with my family eating lunch," he said. "When I looked up I saw through the window that they were coming for me. There was no time to consider or discuss what to do. Quickly I kissed my family farewell and darted out the back door. That picture of my family around the table the way I saw them when I left some years ago is the last news I have from them." A 12-year-old boy, with many other lads, is living among these strange men, separated from his own family, also knowing that there is no return for him to his loved ones and native Algeria until the war there ends.

Added to the general need of an underdeveloped country, and the burden of the refugee problem, is the need to do something for the more than 10,000 oil victims. Some months ago an American air base in Morocco sold Moroccan dealers lubricating oil. Because the Moroccans had bought this oil cheaply, they hoped to make a big profit on the deal and though they knew it was not edible oil, deliberately mixed it with peanut and olive oil and sold it to the nonsuspecting public. Soon thousands of people were inflicted with a strange kind of sickness that resembled polio.

Those crippled people who could still hobble about made their way to doctors and hospitals; but apparently there is no medicine that can cure these patients. The only help is physical therapy and Morocco has few if any trained therapists. Special therapy installations are being made in hospitals. It will be some time yet before the treatment program gets under way and a long time before some of these people will again be rehabilitated so that they can at least do some work and earn their own living again. Many of these people are becoming quite destitute because they have lost their jobs, sold their few possessions for food and medicine and have no one to help them. Morocco is not a welfare state and it is very doubtful if any of these people carried personal insurance.

The fourth area of need is that resulting from the earthquake at Agadir. One of our workers there has reported that everything that we hear over the radio and read in the papers is true and much worse. "If you haven't seen it, you cannot imagine it," he said. Some 12,000 people are dead and at least 25,000 homeless. In a matter of three seconds these victims have lost not only all their possessions but often their loved ones and in many cases also their health. Tents have been set up around the city for the survivors, grouping them in 2,500 people to a camp and setting up probably ten such temporary camps or villages.

Long before the recent SOS call from Agadir, Mennonites and other Chrisitans were in Morocco trying to help wherever possible. Young people from Germany, Holland, France, Switzerland, America, and Canada volunteered their services in January, 1958, to work in Morocco through EIRENE, an International Christian Service for Peace, sponsored jointly by MCC and BSC (Brethren Service Commission). The

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

World Council of Churches is keenly interested in Eirene, in its service projects, and its stated purpose of rendering Christian service wherever needed and possible, especially in areas of tension.

Only a few hours after the earthquake had struck Agadir, a check for $5,000 was handed to Eirene for relief at Agadir because our team was on the spot and ready to move into action at once. Another $10,000 was received from WCC for the same purpose a few days later. MCC-Akron wrote, "If we are going to assist in the emergency, it would be through Eirene personnel. We are ready to provide up to $2,000 immediately if you so ask." At present the Eirene team in Morocco consists of eleven volunteers including the leader of the unit, Daryl Brandt, member of the Church of the Brethren, who has committed himself for a term of three years. The three Mennonite boys there now are Gabriel Ebersole (Middletown, Pa.), William Babcock (Pekin, Ill.), and Harvey Martin (Ephrata, Pa.). We hope to send more soon.

At the moment our entire team is busy trying to help the Agadir earthquake victims. The work at Oujda with the men and boys, refugees from Algeria, must also go on. The work at Ain Leuh with the refugee girls must be taken up again. Another team is to begin construction of houses, working together with university students and the Moroccan people from the slum community around Rabat to provide better living quarters for these people. Some personnel will need to stay on to work in the tent city around Agadir, helping the earthquake victims after the army and other emergency crews have gone home again.

It is clear that the emergency at Agadir could only be met by large-scale operation such as was provided by military and government personnel assistance, but it is also clear that these folk will return home just as soon as the emergency operations are completed. Agadir, which has been so much in the news lately, will soon probably be crowded out by other world events. It will once more be merely a spot on the map. Morocco will remain an underdeveloped country about which one hears very little.

But the need in Morocco will continue. The oil victims will still be there, hobbling about with their paralyzed bodies. The children will still roam the streets without schools to attend and teachers to teach them. The victims of Agadir will still be there after the first phase of dramatic rescue work is completed. The task of rehabilitating them will still remain. The shanty towns will still be there.

And Eirene will be there too! Quietly, without fuss, and without seeking publicity, these Christian young people from many countries and churches will be there living and working side by side with the Moroccans, trying with the help of Christ, to translate their faith into action, to be "doers of the word."

A young German volunteer recently wrote in a letter, "The missionaries and their friends begin to notice after awhile that at the point where their mission efforts apparently are unsuccessful, sometimes even tragically terminate, our efforts in a simple way lead to mutual understanding. Apart from the practical help which we can give the Moroccans in hospital, house, and garden, and many other areas, we can hardly make them happier than by accepting an invitation to 'Aschih! Atai!'—an invitation to be guest in their humble homes. The question 'Why do you eat with publicans and sinners?' is often put to us in many and varied forms."

This question was answered almost 2,000 years ago by one who spoke with authority when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Above: Hundreds of oil-poisoning victims sit daily in front of this hospital, waiting for help. Below: Housing unfit for human beings—such as this—will be replaced by good houses with the help of Eirene.

Mennonites have taught the principle of nonresistance for 250 years. Yet Martin Luther King went to India to learn about loving one's enemies. Have we failed to witness?

NONVIOLENCE OR NONRESISTANCE?

Leonard Wiebe

ONE OF THE highlights of our trip to the South was the Sunday morning service at the Ebeneezar Baptist Church in Atlanta, Georgia. It was a special service since Martin Luther King was installed as co-pastor.

The six of us seminary students sat together with a number of Negro students from Atlanta University.

I thought of Dr. King's leadership in the Montgomery bus boycott and wondered what his coming to Atlanta might bring about within the next year or two.

Dr. King's message was simple and clear, moving forward with increased intensity. He assured the congregation that someday in the South men will all live like brothers. But this will not come about by violence. "We will be persecuted," said Dr. King, "but let us never retaliate. Love is stronger than hate."

At this point, a question arose in my mind. His preaching seemed very similar to messages I had often heard on Christian nonresistance. Yet I realized that his view represented nonviolent *resistance*. Is there a difference, and if so, to what degree?

To answer this question is a delicate matter. My views represent no final answer. However, they spring out of a concern which was aroused on our tour. While visiting in Montgomery with members of the Montgomery Improvement Association (M.I.A.), we gained a clearer picture of the Montgomery movement.

To understand it, we must first look at King's background. He has thoroughly studied the life of Gandhi, who through nonviolent resistance led India in gaining independence from Britain in 1948. Gandhi never considered himself a Christian, although he had great respect for Christ's teachings in the Sermon on the Mount.

Dr. King adopted many of the Gandhian techniques for the bus boycott in Montgomery, but his views do not coincide with Gandhi's. We were told that even though the *technique* comes from Gandhi, the spirit of the movement comes from Jesus Christ. Professor Guy Hershberger of Goshen College has stated that the movement led by Gandhi was inspired chiefly by the idea of sacrificial suffering found in the Hindu religion. Through the suffering of the Indian masses, Gandhi exerted pressure upon the government, thus making suffering a means of coercion or compulsion.

Dr. King has made at least some effort to avoid this technique by taking the view that the not riding in busses was simply nonco-operation with an evil system rather than an economic coercion. The basic concern was not to put the bus company out of business, but rather to voice the concern of the Negro regarding the injustice of the system.

As we sat around the dinner table with the leaders and friends of the M.I.A., one lady said that at the beginning of the boycott, nonviolent resistance was considered merely a technique to gain a particular objective. But as the movement continued, she said the principle of actually loving one's enemy grew upon her. She began to realize that this was not only a means to an end but really a part of Christ's teaching.

One of the men told us: "At one time I could be a Christian without accepting this nonviolent attitude, but now that would be impossible." He now realized that Christ had taught this long ago and yet he had never understood it in this way. What was once a technique became a way of life.

After leaving Montgomery, we had a lively discussion in the car. We felt that our views were not as different from theirs as we had once thought. For Mennonites, the tour experience raised some concerns. Our people in America have taught this principle for over 250 years. Yet Dr. King went to India to learn about loving one's enemies. Why? Have we failed to witness? Has the communication of our position broken down? How can we make a clearer witness in the future?

One of the Montgomery Negroes told me: "It may very well be that God has chosen the Negro race to teach the spirit of love instead of hate to the entire world." Will we some day need to admit that the American Negro has done the job which the Mennonites failed to complete?

This raises the question: What is to be our relation to this new movement? There are several dangers which would make us cautious. Nonviolent resistance is coercive. It uses economic and political pressure to attain its goals. This pressure may change laws but it takes more to change the heart. Then too, there is always the danger of this pressure breaking out in violence and becoming a war between the races. Do we have something better to offer?

I think the Mennonites *must act* at a time such as this. We should perhaps have a group of Mennonites working with Dr. King in Atlanta, Georgia, these months in preparation for the integration of schools next fall. We have a definite responsibility to witness our interpretation of Christian nonresistance by working with such Negro movements in the South.

Fourth in a series of reports by seminary students who recently toured the South.

Mennonite men

Men in Action

SERVICE COMMITTEE ELECTED

In an effort to unite activities and also render effective service to and for the church, the Eastern District Mennonite Men's organization has appointed a Christian Service Committee. This committee combines the work of the former Music Committee, Prayer Fellowship Committee, and Visitation Committee in its activities.

Members of this committee are: Norman Wismer, Deep Run, chairman; Walter Landis, East Swamp; Richard Simmons, Bally; Robert Stauffer, West Swamp; Gerald Hartzel, Zion, Souderton; and Nevin Yost, Bally.

A number of activities have been planned by this committee. A District Men's Chorus, to be directed by Alvin Schmidt, music director at Souderton and a music teacher at North Penn High School, is being formed. This chorus will sing at the Senior Choir Festival, conference sessions, and at other events.

The committee also approved the idea of teams of men of the brotherhood being organized and going out to give programs in various churches and institutions. These teams will be composed of individuals selected from lists submitted by pastors of the congregations. The committee is also considering various other service projects. The aim is not to interfere with similar projects being carried on by local congregations, but rather to offer the service of the group in helping to carry out such projects if desired. The committee urges that all make an honest attempt to witness for Christ in order to relieve loneliness, gloom, and despair that is present in our time. From time to time they will contact ministers for suggestions, advice, and support.

Officers elected by the brotherhood for the ensuing year are: John Schettig, Lansdale, president; Norman Geissinger, Upper Milford, vice president; Paul Musselman, Zion, Souderton, secretary; Horace Awckland, East Swamp, treasurer. The project budget for the coming year is: $200 for the Scholarship Fund; $500 for the General Conference Mennonite Men's Organization; total, $700. The pastor-counselor is Frank Ward, Schwenksville.

—*The Messenger*

LEADERSHIP WORKSHOP

Mennonite Men of the Western District Conference held their sixth annual leadership workshop on March 26 and 27. This annual event was held this year in the Cloverleaf School Building which is near Moundridge. The Men's Brotherhoods of the Eden and the Hopefield Mennonite churches served as hosts for the conference and the "Mary-Martha Circle," a young ladies' mission group of the Eden Church, served the meals during the conference.

Elmer Ediger, administrator of the Prairie View Hospital, served as workshop director. After a period of devotion, the Saturday afternoon discussion centered around the theme of young people and their problems and concerns. The Saturday evening session was a continuation of the discussion regarding young people. This discussion was led by Harold Vogt, a staff member of Prairie View Hospital. Between the afternoon and evening sessions and after the evening session, periods of fellowship and planned recreation were enjoyed by those attending.

On Sunday morning the program was opened by a worship service led by Elmer Ediger. Eldon Graber of Bethel College then led the group in discussion of the Sunday school lesson. The remainder of the session on Sunday morning was devoted to taking inventory of what men's groups have been doing. Each local group that was represented was asked to review its activities and programs during the past year. The great variety of activities and services that local groups reported was impressive and encouraging.

The Sunday afternoon session was devoted to a message given by Harris Waltner, pastor of the West Zion Church of Moundridge. His message centered around the youth in the church. He emphasized the fact that young people are often neglected and misunderstood, and he encouraged the men to become youth counselors and youth leaders and to spend more time helping and encouraging young people.

At the conclusion of this workshop, the fifty men who attended could feel justly rewarded for the time and effort it took to attend. One of the impressions that came after attending this conference was that the work of Mennonite Men is growing.

ANNOUNCING: MEN'S RETREAT

The eighth annual Mennonite Men's Retreat of the Western District Conference will be held April 23, 24 at Camp Mennoscah. The theme of the retreat program will be "Youth and the Church." The committee in charge has planned a Saturday evening and a full Sunday program. The feature address is to be given by a juvenile judge on Sunday afternoon. All men and boys are invited to attend this event which is usually the highlight of men's activities of the Western District.

Editor: Richard F. Graber, Moundridge, Kan.

film reviews

MID-EAST PROFILE, 16mm. Sound, 29 minutes. Black and white. Rental, $8.00. Color Rental, $12.00. Available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Ill.

This film is one which gives a clear picture of some of the problems of doing mission work in the Middle East. The maps help the person visualize the various countries.

The work of the various religions prominent in the Middle East is clearly portrayed. The picture of the Mohammedan world is given, and the Eastern Orthodox Church is also portrayed.

The picture of the work of the Protestant Church is not presented as hopeless. The reviewing committee felt that the film gave an adequate presentation of the work of the Protestant Church in one of the most difficult areas for doing missionary work.

This film would be most valuable as a study film. It has inspirational overtones but its primary function would be one of giving a picture of the work in the Middle East.

The film would be most effective from senior high groups on up.

bookmarks

RELENTLESS STRANGERS by Edward W. Warner, 126 pp., Muhlenberg Press, $2.50.

Ten Biblical characters express their confusion, comfort, and devotion to the compassionate Christ in the pages of this book. In everyday language, the thoughts of people such as John the Baptist, the father of an epileptic, Peter after the crucifixion, and Judas are expressed vividly and intimately. Though perhaps highly imaginative, these sketches are thought provoking and truly fascinating.

Young adults as well as oldsters will find *Relentless Strangers* easy and entertaining reading. The sketches can be adapted to devotional character studies for discussion groups.—Harvella Stutzman

the reader says

Dear Editor:

I thoroughly enjoyed Arthur Isaak's brief but discerning article on church school art (*The Mennonite,* Feb. 23, 1960). The points he outlined are basic enough to contribute heavily to the sound mental development of any future adult—budding artist or otherwise.

In these days when children are growing up with the vicarious adventures of television, when they are being conditioned to think like the "group," and when even the model kits they buy have the parts almost totally preassembled, it is increasingly important to give them every chance to develop their own ideas if they are to make any personal contribution as adults.

—Allan Eitzen
Levittown, Pa.

Focus on Christian concerns

Heyday for Violence

Frank H. Epp

VIOLENCE among nations may still not be considered inherently bad. But it at least is falling into disrepute because it's impractical. International violence in the form of world war three would be international suicide. And that is not practical.

Many leaders of the world are concluding, as did Prime Minister Diefenbaker of Canada in his last Christmas message, "The teachings of the Prince of Peace are not only a wonderful ideal. They are a practical necessity."

In contrast, violence among men continues in all the glory of frontier days. Howard Whitman maintains that "we are enthralled at every form of savagery, brutality, killing, maiming, and blood-letting." He was speaking of our tastes in entertainment.

From crime detection headquarters, the FBI, comes word supporting Whitman. Serious crime and violence against persons and property is increasing much faster than the population.

If the magnatude of the problem today impresses .us only in statistical form and measured in dollars and cents, then let statistics and money speak. Last year there were over 1,533 serious crimes committed in our country. The bill for this crime was $506 for every family.

The cause we know lies deep in the heart of man. "What causes violence?" James asks and, answering his own question, says, "Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war" (Jas. 4:1-2). Our solution must also begin with the regeneration of individual hearts.

Whitman cites today's television fare as the worst offender in nurturing the violent way of life. He is supported again by a witness before the Federal Communications Commission who testified that the average youngster sees "the violent destruction of 13,000 human beings on TV" in five years.

A gun of one form or another is becoming standard equipment in the American household. One is amazed at how many of them apparently are kept handy and loaded in bedrooms, kitchens, cars, and even offices. When the moment of provocation arises, a gun is ready.

In one state a pressure group, including some undertakers, succeeded in getting a bill before the state asking that machine guns be legalized. The bill, fortunately, was defeated. But the style of living with a gun has been set and increasingly is becoming a national habit.

So the work of the peacemaker never stops. When all is quiet on the foreign battlefield there is violence in the neighborhood.

With a car being stolen every 1.9 seconds, a burglary occurring every 46 seconds, a rape every 36 minutes in our nation, and a murder almost every day of the year in one of our cities alone, it is clear that the next assignment of the peace-making church is very close to home.

College?

Martha Rich

What about college?

In E. Stanley Jones's book, *Abundant Living,* is included a poem written in the form of a prayer. The central theme is: "God, let me be aware." In essence, it goes on to say, open my eyes to see the needs of others, keep me eager to do my share, and help me to sense the vital issues of the day.

Awareness is one of the greatest gifts received through college. But to expect to find "all the answers" in these four years is to be disillusioned. If one resolves to settle his total life's plans in college, this is unreal.

Yet, there is another side. There is fulfillment in college. For the first time endless avenues of thought become exposed. Where else does one live so closely—working, playing, worshiping together, sharing ordinary things, like eating pork 'n beans, to more important levels.

This intensive living, so real to college life, is a tremendous opportunity. It calls forth your best, your inner resources to serve and give of yourself.

To be more specific about "what about college," a fine example for

Anna Kreider

What about college? An Englishman, Alfred Tennyson, once wrote four lines which helped me answer the question.

I am a part of all that I have met;
Yet all experience is an arch wherethrough
Gleams that untraveled world whose margin fades
Forever and forever when I move.

"All that I have met" in my life at Bluffton and Bethel colleges includes a host of Christian teachers and students, great books and ideas that have become my friends. College has helped me grow.

It has been fun from day to day: the hen parties in the dorm until after midnight; hours in the library studying, modern drama, or the complex-number system; a Christian Life Week series; committee

Emil Kreider

Why attend my church college? Four years ago I had to ask myself this question. Now as a senior, I shall attempt to evaluate my answer.

In the academic area I have found the schools I have attended (Bethel and Bluffton) very stimulating. I have been privileged to have many classes under professors with their Ph.D. degrees, most of whom have had considerable experience in their fields.

One distinct advantage the student attending the small liberal arts college enjoys is the close student-faculty relationship. In four years I have yet to find a professor unwilling to discuss problems with the student, related to class work or not. I feel free to stop my major professor at any reasonable time, knowing that he will explain indifference curves or, if asked, his philosophy

Leonard Wiebe

Why I changed schools. In the spring of 1956, when I transferred from Kansas University to Bethel College, many asked me for reasons.

To explain, I will first state the reason for attending K. U. I felt that Mennonite young people should gain at least a part of their education outside of the "sheltered Mennonite environment." Since I grew up in a Mennonite farm community and attended Christian academies, I felt it would be profitable to at least once study with students who were not predominantly Mennonite.

I very much appreciated my studies at K. U. There were many aspects which called for an adjustment on my part — namely a student body of 7,000 and a non-sheltered environment. I was on my own for developing new friendships with students. Christian nurture was not spoon fed. To be a Chris-

Martha

gaining understanding stands out in my mind: the possibility of cultivating friends from other lands. These students are the rich humus of foreign soil. They are the top quality citizens from their home countries. Here is a marvelous occasion where we Americans can learn. (Americans often seem to think that foreigners are here only to gain knowledge from us!)

Another excellent way to broaden one's outlook is by attending more than one school, even if for only a semester. Such a change puts an added perspective on things. One may become so engrossed in the shelter of one's own school that outsiders become remote.

Speaking from the Christian liberal arts college point of view, these are only two of the vast amount of learning experiences to be encountered. Each student chooses those which suit him best. No matter what, in college one can not escape gaining important knowledge of the pressing personal and world concerns.

My deepest hope is for all to pray this prayer: "God, let me be aware."

Anna

meetings; plays, concerts, ball games.

Yet I'm also finding that "Experience is an arch." College which once looked to me like the crown of education, now is pointing me on to graduate school and a profession which involves lifetime study. Vague ideas of "doing something to help the world" come into better focus through learning what the world really needs and being introduced to possible avenues of service. Confused religious ideas shape up enough to point the right direction for new experience and inquiry.

To those who ask "What about college?" it is only fair to admit that many of these same gains could come from alert living and more maturity, college or no. Certainly many of these values, and others besides, can be found in any good college or university. Yet I am convinced that some of the plus qualities of my college experience have been directly due to the influence of our small Christian liberal arts colleges. I am thankful to be a part of that which I have met at Bethel and Bluffton.

Emil

of education. Even the other profs are willing to spend valuable time helping an economics major!

This is not to say that the small church-related college is an academic utopia. You will find some not-so-ideal things. But the serious student, by picking his courses wisely, can obtain a first-rate education. This is evidenced by the relatively high proportion of students who go on to graduate school for specialized study.

The opportunity to expand religious horizons is always present. In the course of four years, many church leaders—from both Mennonite and other groups—speak on our campuses. The basic Christian orientation of our colleges allows one to integrate his life around his faith.

The decision I made four years ago must be made each year by many high school seniors. My answer of course is not the only one, and it might be wrong for some. However, the level-headed student, in fairness to himself and to those with whom he will come in contact, should consider the church college when planning his future.

Leonard

tian, I had to put forth a real effort. However, it was an opportunity to witness to my faith. I had many opportunities to speak regarding Christ's teaching on love and nonresistance, and this of course helped me to sharpen up my own views.

It was not until I had spent several months on the Bethel College campus that I began to see the advantages of the church college. The list of advantages is too long for this article, however I will mention two which are basic: (1) Because of the smaller student body and the personal concern of the faculty, the student had more opportunity for self-development and maturing. (2) The Christian atmosphere provided by the Christian faculty and students pervaded the campus.

I do not think there is one answer for all students. Each one must decide in view of the vocation to which God is calling him. Personally, however, I believe our Mennonite young people would greatly profit from at least two years of study in one of our Conference colleges.

Since You Asked

Vernon Pauls

"Why should I attend one of our church colleges?" I believe that's what I heard you say. Since I'm involved, I'll try my hand at some answers.

I. Our church needs young people—young people who are active and full of new ideas. And young people need the church. Without the church, the young people become misguided energy.

II. College freshmen often do not have the discipline demanded for rigorous study and research. The small Christian college does much to bridge the gap between high school and college work. The enrollment is small—500 or less. The professors are friendly, Christian, and well-qualified. The classes are small enough that professors learn to know the student as a person.

Vernon is admissions counselor at Bethel College.

There is a minimum of distraction for students.

III. The Christian college provides a place for the inter-relationships among young people of the various Mennonite communities. At Bethel College, 66 per cent of the students are Mennonites. This does not mean that all of them think exactly alike! Young people who gather to study in this Christian environment become aware of the differences as well as the similarities between Mennonite communities and Mennonite churches of the United States and Canada. Discussions take place in the dormitories and classrooms and result in an understanding for future Conference and inter-church activities.

IV. On a Christian campus, students find many activities with which they can unashamedly identify themselves. They find the kind of security which they have learned to know and trust.

V. Professors do not seek positions with the small Christian college on account of the salary they will receive. They are interested in you, the student. They are willing not only to dedicate their time, but also to sacrifice higher wages to have this opportunity and privilege. Through this special interest and attention, the professors speak, with Christian emphasis, to the needs of each individual.

VI. The difference in total cost between a tax supported and church supported school is not so great as one might expect. Tuition at a private college is usually much higher, but tuition is but one of the many items in the total cost. The tuition at Christian colleges pays for the teachers' salaries and the operational cost. Room, board, and books cost the student exactly the amount that they cost the school. At a tax supported school, the tuition pays for only a fraction of the cost of plant operation and instructional salaries. Room and board are generally higher. Additional fees add considerably to the cost of a year at a tax supported college and make up a considerable portion of the college expense. The total cost of a year at a state supported college is almost that of a private Christian college unless the student makes a serious attempt to be extremely frugal.

The total cost of a year of college costs the church and the school about $2,000 per year per student. Of this total, the student pays about $1,080 to $1,100. The church, through contribution, special gifts, and endowments, is able to make up the remaining $900. On tax supported campuses, a year of college costs approximately the same or even more. However, the tax payers make up the difference, for the student contributes less in tuition, but more in fees and incidental expenses.

VII. In most cases, a Christian liberal arts approach provides a fine foundation for entering into almost any college program. Many so-called specialized courses such as engineering, medicine, technology, and others of a similar nature, begin with a program in English, speech, history, sociology, psychology, and the humanities. These are the courses which a student will take the first two years at a small college or at the university.

VIII. The student at the smaller college has the advantage of proper orientation to college life in less crowded surroundings. He has the opportunity of studying more closely with his professor (often a full-professor), as compared to the assistants who are employed on the larger campuses to teach the freshman classes.

THE MENNONITE church needs its young people. Attending a non-Mennonite college doesn't automatically preclude you will leave the church, but it certainly increases the chance. There are two General Conference Mennonite liberal arts colleges: Bethel and Bluffton. There are two junior colleges: Freeman and Rosthern. There is one Bible College: Canadian Mennonite Bible College. These colleges need Mennonite young people just as much as Mennonite young people need the services of these colleges. If you are asking the question, "Why should I attend my own church college?" I would suggest you study the catalogs of all these colleges. Their dedicated faculties are ready to help you as you plan your college program.

Write to the office of admissions of these colleges. Learn more about their programs and their educational opportunities.

FROM THE YOUTH OFFICE

"How do you like your new job in the Youth Office?" This is a question I am often asked. The answer is easy: "Fine."

We have a nice little office here at Central Office, 722 Main, Newton, Kansas, in which I answer correspondence, edit Program Helps, prepare talks and sermons, keep up the Young People's Union files and records, and do a host of other jobs which come my way.

Not all my time is spent in the office. In fact, during the first five months I was on the road about one-third of the time. I was invited to participate in workshops, youth rallies, local youth programs, conferences, banquets, and meetings extending from Alberta, Canada, to Eastern Pennsylvania, and from Winnipeg to Oklahoma.

It has been a great experience to see our youth program in action in many places and in various ways. We certainly have many fine Christian young people in our General Conference who are doing a tremendous job.

But five months is also long enough to observe that not everything is rosy. We are living in a difficult world and our young people face many problems. There are many different questions we must ask. Why are so many of our young people inactive in the local youth program? How can we stimulate interest and enthusiasm for our program among these young people? What are the needs and problems which are most real to young people today? Do our programs meet these needs?

The youth office is here to help find answers to these questions. We do not have ready answers but we are anxious to work with you on these problems. Unless our program challenges and meets the needs of today's young people, our youth work is in vain. —Milton Harder

our schools

TEN MIDWESTERN SEMINARIES REPRESENTED AT ELKHART CONFERENCE

Students and professors representing ten seminaries met at Mennonite Biblical Seminary for the spring conference of the Chicago-Midwest region of the Interseminary Movement.

Martin E. Marty of Chicago, associate editor of *The Christian Century,* and John Miller, staff member of the Ecumenical Institute, Evanston, Ill., addressed the conference on the theme, "Toward Ethical and Theological Renewal in the Church."

"America wears a mask of religion to keep God from getting too close," said Dr. Marty, a Missouri Synod Lutheran pastor and author of the recent book, *The New Shape of American Religion.*

He said many Americans currently have a "fascination for the religious subject but little concern for the religious object (God)." He deplored the tendency to "worship a God of our own making" and to use God to further our own ends.

The prosperity of the churches does not help prepare us for renewal, said Dr. Marty, because it is not a true index of the church's vitality. Church renewal will involve the preservation of historic values and should center in the revitalization of the local parish.

The need for a renewed seriousness about congregational life was a major emphasis of the address by Dr. Miller, a Mennonite minister who is leader of a "house church" in Evanston, Ill.

He said that a concern for institutional development often overshadows the real work of the church. The basic question in church renewal is, "How can Christian people once more gather so God can lead us?"

Requirements for more vital church life, in the opinion of Dr. Miller, are emphasis on the "Lordship of Christ" in all areas of life, more study of the Bible, and recognition of the congregation as the "locus of Christ's power."

Seminaries represented at the conference included Bethany Biblical, Chicago Lutheran, North Park Theological, and Baptist Missionary Training School, all of Chicago; Seabury-Western and Garrett Biblical Institute, both of Evanston, Ill.; Augustana Lutheran, Rock Island, Ill.; Evangelical Theological, Naperville, Ill.; Goshen College Biblical, Goshen; and Mennonite Biblical, Elkhart.

FREEMAN REPRESENTATIVES ATTEND PEACE CONFERENCE

James Nussbaum representing the Freeman Junior College faculty and Ida Gross, Cecil Graber, Ronald Preheim, and Kenney Graber of the Freeman College Peace Club attended the Intercollegiate Peace Fellowship on the Bluffton College campus, Bluffton, Ohio, recently. The Peace Club has for a number of years been a very active organization on the Freeman campus.

STUDENT OFFICERS ELECTED

The new student executive at Canadian Mennonite Bible College was elected recently: president, Jake Letkeman; vice president, Waldy Klassen; secretary, Louise Peters; fellowship chairman, Henry Friesen; faith and life chairman, Rudy Regehr; missions chairman, Alvin Harms; service chairman, Dave Kroeker; business manager, Walter Franz. Editors of *The Scroll* and the *Yearbook* are Marie Kehler and Carl Epp respectively.

The members of the retiring executive are: Menno Wiebe, Cornie Rempel, Hilda Schroeder, Louise Peters, John Franz, Bernie Wiebe, George Neufeld, and Walter Braun.

As the new executive takes up its duties, we wish them God's guidance as they seek to direct the activities of CMBC into channels of service and blessing.

BLUFFTON SUMMER SCHEDULE ANNOUNCED

Miss Ada Lapp, director of the Bluffton College Summer School, has announced the course offerings for the 1960 session. The summer session follows the single course plan which includes four terms of three semester hours each term.

Summer courses at Bluffton College are designed for any student desiring additional credits. A student may enroll for any term. A total of twelve semester hours may be earned by completing four terms. The single course plan of class instruction has been welcomed by Bluffton College summer students because concentration on one course avoids divided attention. It also allows the student to complete a three-week term and leaves the schedule open for other summer activities.

Courses offered for the first term from June 7 to June 24 are Art Materials and Methods, Introduction to Literature, Survey of American History, Teaching of Reading, Educational Psychology, Appreciation of Music, and Child Development.

Those courses offered for the second term from June 27 to July 15 include Christian Education, Physical Science, Teaching of Skill Materials, Methods and Materials of Health, and Speech for Teachers.

For the third term, from July 18 to August 5, the following courses will be offered: Christian Ethics, American School System, Basic Mathematics, Principles of Geography, Principles of Kindergarten, and History of Science.

For the fourth term, from August 8-26, History of Civilization, Teaching of Content Materials, Music Education, Principles and Problems of Sociology, and Conservation will be offered.

These courses will be offered unless final registration for any course is less than six. Where there is special need, upper class college students who have the written approval of the dean may register for tutorial study. Other courses may be offered if ten requests are made for a course and if it can be arranged.

Additional information may be obtained by writing to the Director of Summer Sessions, Bluffton College, Bluffton, Ohio.

MCC news

BROOK LANE NEEDS DISCUSSED

At a meeting of Mennonite constituency representatives at Brook Lane Farm, April 4, Orie O. Miller pointed out that the mental hospital program is built on our Christian faith and on our commitment to God and Christ. As Mennonites we are interested in developing in our understanding of truth and this process is stimulated by Mennonite Mental Health Services, said Miller to an audience of about 65 Mennonite constituency representatives.

John Byers (vice-chairman of the MMHS board) described the development plan for Brook Lane Farm. Brook Lane Farm is aiming toward a well-rounded psychiatric service with a 55-bed capacity, 17 more than available now. A new administration-clinical building is just starting to rise above ground level. This building will enable the staffing of enough professional people to adequately handle the fully developed inpatient program and a considerably expanded outpatient program. High in priority, and probably before the hospital expansion of 17 beds is built, will be a chapel building.

Dr. Gilles R. Morin, M.D. (medical director) strongly emphasized the interdependence of physical, mental, and spiritual factors within the unified human being. At Brook Lane Farm it is recognized that the three cannot be separated. Dr. Morin challenged the Mennonite brotherhood to provide increased Christian pastoral services, and he stated that a chapel building is necessary to strengthen the spiritual ministry of Brook Lane Farm.

In a discussion on staffing a psychiatric hospital, Brook Lane Farm Administrator D. C. Kauffman challenged the constituency to greater efforts to produce trained and mature individuals willing to give themselves in this highly specialized service.

Howard Musselman (Brook Lane Board chairman) discussed procedure for soliciting support from the constituency. He called for better liaisonship between the board and the constituency and stressed the intent of the board to develop services that would help more people realize better mental health.

Over-all expansion will probably be completed in two or three years if financial resources are available. A rough estimate indicated that possibly $100,000 would, in addition to resources now in hand, complete the physical facilities that the board has in mind for Brook Lane Farm.

MCC REGIONAL MEETING HELD

Nearly 150 representatives and other interested individuals attended the Kansas-Oklahoma MCC meeting at the First Mennonite Church, Newton, Kan., March 29. At this regional meeting Associate Executive Secretary Orie O. Miller spoke, and reports were presented by R. Dale Ferris (Topeka, Kan. state CROP director) who explained the organizational setup of CROP (Christian Rural Overseas Program). J. A. Voth (Kremlin, Okla., CROP representative for Oklahoma) gave an inspirational message. Yearly reports were read by Elma Esau, secretary, and Selma Linscheid, director of the Newton relief center.

In his discussion Miller stated that the field which needs help is "still the world, as Jesus has so often spoken of it to His disciples. The harvest is plenteous. The field in 1960 is ripe." Outlining MCC's task for the coming year Miller said, "The scene has shifted somewhat geographically as well as functionally." Needy groups among Mennonites in Paraguay and British Honduras, people in sub-Sahara Africa, refugees in Calcutta, Hong Kong, Jordan, Morocco, and Algeria are calling for assistance, explained Miller. Of particular significance are the developments in sub-Sahara Africa where 175 million people are served by 350 missionaries.

"In this drama of people lies a large share of our task. People there want to learn, all want to stay well and all want to be free. We have come as a missionary-minded people. The more we are obedient to the Great Commission, the closer will MCC come to a true demonstration of the Christian gospel in 1960," Miller concluded.

From March 1, 1959 to March 1, 1960, the Kansas-Oklahoma MCC organization, with headquarters at Newton, Kan., collected over 109,000 pounds of clothing. A special project by the Kansas All Mennonite Women for the older boys at the Korean Vocational School has almost been completed, reported Elma Esau, with clothing bales assembled (1,163 pounds of clothing). Over 7,500 Christmas bundles were packed. With not all returns in, Miss Esau reported that 80,654 cans of beef, pork, lard, jam, and turkey canned during the 1959-60 MCC portable canning season in the Midwestern states. CROP contributions in Kansas and Oklahoma totaled $84,584.

SALES' PROCEEDS GO FOR FOOD

Two community inter-Mennonite relief sales have collected nearly $8,000 for distribution of surplus foods overseas.

The relief sale at Congerville, Ill., on March 12 netted $4,100. John Roth, secretary for the Congerville Inter-Mennonite Relief Sale Committee, reported that about 800 people attended.

"Some of the first items sold were quilts, bringing from $9 to $36. Many new items, donated by area businessmen, brought more than market value. In all there were more than 800 items sold. The total amount of the sale was less than last year because there were less items of farm machinery and livestock. Four auctioneers conducted the sale, selling in two rings. Their services, as well as the use of the sale barn, were donated. Bidding was generally brisk because people knew they were donating to relief of the needy. A fine spirit of Christian co-operation prevailed. People from many Mennonite churches as well as those of other churches worked untiringly. We pray God's blessing on the results of our efforts."

The second relief auction sale was held at Morgantown, Pa., at the Ralph S. Hertzler farm, April 2. About 1000 attended this Tri-County Relief Sale.

An estimated 1000 items were sold. Items solicited for the auction included farm equipment, livestock, feeds and seeds, hardware, and household items. About $3,750 was collected. Proceeds from food sales will be used to purchase Testaments and Bibles to be sent along with overseas food distribution.

our churches

P. D. UNRUH CONDUCTS SERVICES

Warden Church, Warden, Wash.: Brother P. D. Unruh of Colfax, Wash., was with us for a week of special services, Feb. 16-21. His ministry was an inspiration and a real blessing to our church. On the evening of Feb. 28 our group enjoyed a social after which there was a panel discussion on capital punishment. We were privileged to have Earl and Ruth Roth (missionaries to Congo) with us on March 29. They shared some of the experiences of their work. Our Ladies' Mission Society will have an all-day meeting on April 21. Our mission study for this year is on Japan, so each member corresponds with a missionary in Japan and then tells of the work there at our meetings.—Mrs. Sam Ratzlaff

YOUTH SPONSOR FAMILY NIGHT

Bethel Community, Santa Fe, Cal.: The young people sponsored our family-night gathering on Feb. 19. After dinner we heard a Billy Graham recording on "The American Home." The young people's C. E. had Wayne Aeschliman, aviator, as their guest speaker on Feb. 21. On March 20 the junior highs and H. S. C. E. heard Don Aeschliman. He also had charge of our evening service and had slides of the South African work. We were privileged to have the Talbot Gospel Team of La Mirada with us for a program Feb. 28. The week end of March 4-6 our young people had a wonderful time at the Snow Conference at Wrightwood. During Pastor Hofstetter's absence, Frank Manning gave the morning message. Pastor Hostetter started an instruction class for young people recently. The pastor and some of the young people had charge of the evening service at the Los Angeles Mission on March 29. On March 31 some of our ladies traveled to Reedley for the day. The Women's Fellowship there had invited the ladies from all the Calif. Gen. Conf. churches to participate in a fellowship dinner and program.—Edith Huser

STUDY GROUPS FOR LENT

First Church, Wadsworth, Ohio: During Lent, Bible study groups were held each Sun. evening in the homes of various members. A Good Friday service was held and new members received. Two Easter Communion churches services were held with special music by the choir and other groups. A junior choir has recently been organized, and attendance has been good. The directors are Mrs. Lorrell Mast and Mrs. Jane Lowe. On March 20 open house was held at the new church on Trease Road. Many people toured the church that day. Plans are being made to move into the church soon. Mrs. Arden Rohrer and her committee are making plans for the vacation Bible school to be held this year in Aug. Mrs. Vernon Sprunger again submitted to surgery in Chicago. The church is offering prayers in her behalf.—Mrs. Paul Klassen

WEBER GIVES WEEK'S MEETINGS

New Hopedale, Meno, Okla.: Funeral services were held Feb. 21 for Jacob Johnson, who reached the age of 82. Theodore Epp of "Back to the Bible" broadcast was speaker for the fund-raising banquet and the dedication of the gym at Oklahoma Bible Academy. We were privileged to have him bring the morning message March 13. He spoke on "The Life of Moses." March 20-25 Ralph Weber, pastor of the Beatrice, (Neb.) Mennonite Church, held a week of meetings. He gave a series of doctrinal messages on the Book of John.—Mrs. Emil Thomas

MISSION STUDY BEGUN

Deep Run, Bedminster, Pa.: A Mission Study and Prayer Fellowship was begun in Jan. We are studying the Gen. Conf. mission program in Congo, India, and Japan, as well as the work within the U.S. March 20, along with the study of Japan, an oriental meal was served. Everyone sat on the floor and ate with chopsticks. The film, "Makoto," the story of the conversion of a young Japanese, was shown later in the evening. March 27, the speakers for this study were David Habegger of First Church, Allentown, who spoke on the work among American Indians, and Elmer Neufeld of Peace Section of MCC, who spoke on the work in the cities. Beginning in Jan., Pastor Claude Boyer delivered a series of sermons on "Prayer as Practiced and Taught by Jesus Christ." On Jan. 24 the Pennridge H. S. A Cappella Choir presented a sacred concert at Deep Run. The Youth Fellowship had an ice skating party in Jan. and a Valentine party in Feb. The young people also presented a religious service at Nashaminy Manor Home on Feb. 7. The pastor represented the Eastern Pa. Mennonite Disaster Organization at the General Mennonite Disaster Service meeting held in Chicago, Feb. 11 and 12. Community Lenten services began March 2 with Deep Run as the host church. March 12 the Youth Fellowship had a roller skating party. Deep Run held its annual church fellowship supper on March 26. Our pastor is preaching a series of sermons on the "I Will's" of Jesus Christ. He also conducted daily radio devotions Feb. 29-Mar. 6.

PASTOR RESIGNS

Bethany, Kingman, Kan.: Pastor Tschetter resigned Jan. 24. This will become effective July 1. A daughter, Sharon Eileen, was born to Mr. and Mrs. Clemens Ewy on Jan. 14; a daughter, Coleen Sue, to Mr. and Mrs. Arlo Ewy on Jan. 16; and a son, Jon Frederick, to Mr. and Mrs. Paul Voran on Jan. 17. Missionaries, Mr. and Mrs. Daniel Dyck and Mrs. E. J. Neuenschwander of Berne, Ind., were our guests and showed pictures on March 9. Mrs. Neuenschwander is the wife of our former pastor, and Mrs. Dyck is their daughter. March 11, Wesley Kaufman, son of Mr. and Mrs. Menno Kaufman, was married to Miss Joyce Bonham of Anthony, Kan. Mrs. P. H. Kaufman and Floyd Graber were hospitalized for some time but are now at home and slowly improving. Mrs. Elva Soft and her son Steven have moved to Newton where Mrs. Soft is employed at the Mennonite Publication Office. Wilfred Unruh of Newton was in our church April 4.

our conference

continued from back page

PAX PHOTOS CIRCULATED

Several Pax albums are available for circulation among interested persons. Photographs portray Pax in Europe and are especially intended for young men contemplating entering the Pax program in Europe as alternative service or voluntary service. Write for an album to Board of Christian Service, 722 Main Street, Newton, Kan.

SOCIAL WORKER DIRECTS SURVEY

Robert Steiner of Pandora, Ohio, has been assigned leader of the Voluntary Service survey team. He is a graduate student in social work at the University of Michigan.

A team of six to eight persons, with some training in sociology, will survey a community in Illinois as a Voluntary Service project for the Board of Christian Service. The area will include Bloomington, Normal, Meadows, Washington, and Peoria.

The team will gather statistics on the aging. They will evaluate the services currently available to aging members in the community, and they will demonstrate how to discover and assess the needs and resources of older persons. Carl Smucker of Bluffton College, department of sociology, is director of research.

Several men are still needed to help in the survey. The Board of Christian Service is accepting applications. Write to 722 Main, Newton, Kansas.

SEMINARY STUDENTS REPORT

Students of Mennonite Biblical Seminary who toured the South in March have reported to about a dozen churches in the Conference. They are open to invitations to other interested churches.

The visit to the South was sponsored jointly by Mennonite Biblical Seminary and the Board of Christian Service in an effort to help further friendly race relations. Another co-operative project is being investigated for the future.

GLIMPSES INTO MISSIONS

Missionaries scheduled to return to the United States or Canada in the next few months are Russell and Helen Schnell (Belgian Congo), Chicago, Illinois, Edward and Ramoth Burkhalter (India), Berne, Ind., and Anne Penner (India), Plum Coulee, Man.

Arthur and Jeannie Thiessen from North Newton, Kansas, in India, will leave the hospital in Champa the end of April to spend two months at Landour. While the family is there, Dr. Thiessen will visit several leprosy institutions of northern India. He will also spend some time at Vellore Christian Medical College to "catch up on recent developments in leprosy surgery."

The dedication and inauguration service of the new hospital for boys with leprosy at Champa was held on March 26. Work is proceeding on the P. A. Penner Memorial Ward.

Martha Boschman has completed the fifth term of study in the Taiwanese language. On April 18 she leaves Taipei to begin work in Mennonite Christian Hospital, Hwalien.

P. J. and Theodora Pankratz, who returned several months ago from Taiwan where they served as short-term missionaries, are in Anaheim, California. Dr. Pankratz is looking forward to resuming the medical practice after a trip to Portland, Oregon, to work on a film of the Taiwan mission.

Eleanor Mathies, missionary nurse at Menno Colony in Paraguay, reports that Eugene A. Nida visited the Filadelfia colony in March and had a profitable conference with missionaries to the Lengua and Chulupe Indians. Dr. Nida is one of the foremost linguists and anthropologists in the United States.

PROGRAM ANNOUNCED FOR KANSAS SONG FESTIVAL

The committee of the Mennonite Song Festival Society announces the 31st Annual Song Festival to be held May 1st, 1960, at 2:30 p.m., in Memorial Hall on the Bethel College Campus.

The purpose of the festival is to glorify the name of God in song, to create opportunities for fellowship between the different Mennonite churches, to stimulate interest in church choir work, and to constantly strive to improve the quality of the singing of our choirs and congregations.

In order to integrate the program in a more meaningful way, this year's program follows the outline of the church year: Christmas, Lent, Easter, Pentecost, Kingdomtide praise and adoration, prayer, the church and missions, the Christian walk, eternal life.

The participating choirs are using selections suitable for these topics. The following churches in the central Kansas area will participate: Alexanderwohl, Lorraine Avenue, Hoffnungsau, Bethel College Church, First Mennonite (Hillsboro), Pretty Prairie, Eden, First Mennonite (Newton), First Mennonite (Buhler), West Zion, Goessel Church, First Mennonite (Hutchinson), Hopefield, Faith Church, Tabor, First Mennonite (Halstead), and Brudertal.

Public recognition will be given to the prize-winning hymn writers and then the combined choirs will sing these hymns.

The public is cordially invited.

GRASSROOTS DISARMAMENT

The effect on a child's mind, as he swaggers around with a toy gun, shooting everybody "dead," has long been a concern of residents of the Koinonia Community in Americus, Ga. (The interracial, interdenominational community, which has survived much persecution at the hands of local die-hard segregationists, is directed by Clarence Jordan.)

The whole arsenal of war toys—guns, pistols, tanks, planes, soldiers, and rockets—resulted in a discussion among local parents, Dr. Jordan reported. As a community, he said, Koinonia is devoted to Christ's principles of love and nonviolence.

"We asked ourselves if this is something a child will normally outgrow or whether it conditions him ultimately to glorify war. Then we asked whether we should tolerate the situation or forbid their playing with these 'deadly weapons.'"

It was decided to hold a meeting of all school children in the community and explain the dilemma to them. A sometimes heated discussion resulted in which even the first graders expressed their opinions.

Finally the children agreed unanimously that "guns and Jesus don't go together somehow." At a special peace service, all the children brought their "war" paraphernalia and put them in cans to be burned. The community then presented each child with a new toy or game and the meeting ended with the children singing the old spiritual, "Ain't Gonna Study War No More."

"We believe many parents are equally concerned about the availability of these military and western toys with which children learn the art of the 'fast draw' from the comics, movies, and TV," declared the editors of the *Brethren Service News* (Jan. 1960) in reporting the Koinonia "disarmament conference."

The Religious Newsweekly

our conference

SHELLY REPORTS ON MONTANA

On his return from a brief visit to the Northern Cheyenne Mission in Montana, Andrew R. Shelly, executive secretary of the Board of Missions, stated that "a stable Protestant witness has never been more urgent in the areas of our mission stations." He pointed out that many vital contacts are being made. He commended the work of Lyman Mueller, a 1-W serving in Lame Deer.

THREE 1-W'S NEEDED

There are openings for at least three 1-W men for placement in Gulfport, the Montana mission, and Mexico.

Each of these places offers opportunity to work with young people. In Gulfport, someone is needed to replace Don Yoder of Goshen, Indiana, who finishes his service the end of August. This will require supervision of community center activities and help with maintenance.

Lyman Mueller of Wichita, Kan., completes his second year at Lame Deer, Montana, the end of October. His replacement will be in charge of recreation for Cheyenne Indian young people.

A 1-W in Mexico, where Rod Huebert of North Lima, Ohio, finishes on July 15, will be required to teach English in schools as well as to help in the agricultural project.

Applications or inquiries should be sent to Board of Christian Service, 722 Main, Newton, Kansas.

S.S. CURRICULUM CHANGES

While nursery, kindergarten, primary, junior, and intermediate classes of the Sunday school will be using the Living Faith Series by fall, adult classes will continue to use the Uniform Series.

Writers for the second quarter this year were Vernon H. Neufeld, North Newton, Kansas, *Adult Bible Study Guide*; and Ralph K. Weber, Beatrice, Nebraska, *Youth Bible Study Guide*. Writing for the third quarter are William Klassen, Elkhart, Indiana, adult; and William Keeney, Bluffton, Ohio, youth. The German quarterly, *Bibel Studien fuer Erwachsene,* is written by Waldemar Janzen, Winnipeg, Manitoba; P. A. Rempel, Altona, Manitoba; and H. C. Scheffler, Clearbrook, British Columbia.

The *Adult* and *Youth Bible Study Guides* follow the lesson outlines prepared by the Committee on the Uniform Series of the Division of Christian Education. The general topic for the third quarter is "A Century of Prophets." These outlines, used by most denominations and independent publishers, contain suggested Scripture passages for each age group as well as a suggested title. Since use of titles varies between publishers, titles selected for General Conference use may not always agree with those chosen by others. Some use the general lesson title while we use the titles suggested for the specific age group. For example, the general lesson title for May 1 is "The Pure in Heart." The primary topic is "Telling Things as They Are"; the junior, "What We Think About"; the intermediate-senior, "Loyal to Christ in the Home"; and the young people-adult, "Foundation of the Christian Home."

REFUGEE FILMSTRIP MADE AVAILABLE

In the interest of World Refugee Year, the Board of Christian Service is distributing free copies of a filmstrip, "United Nations and Refugees," to congregations or auxiliary groups. These will be sent upon request, along with a report of Mennonite Central Committee relief work.

The filmstrip is in black and white, without a script or record, but with captions on each picture. Write to Board of Christian Service, 722 Main, Newton, Kansas, for your copy.

ANTICIPATING CHRISTMAS: INSTRUCTIONS FOR BUNDLES

Mennonite Central Committee, on examining some of the Christmas bundles sent to its offices, has discovered that where sweaters were called for, some bundles included slipovers or sweat shirts instead of the cardigans or coat sweaters requested. Winter bundles should contain warm clothing. Warm dresses and trousers also are needed.

Request has also been made for stitching the label to the towel before wrapping to avoid sewing the garments to the wrapper.

MRS. PETTER MOVES TO NEWTON

Mrs. Rodolphe Petter, long-term missionary in Montana, arrived in Newton on April 5. She is taking residence in the Bethel Home for the Aged. Mrs. Petter, 87 years of age, is in good health and contemplates completing a life story of her late husband, Rodolphe Petter. She will work in the Bethel College Historical Library in North Newton which contains a valuable collection of Petter materials.

"How shall they preach except they be sent?"

How true! In the first century or the twentieth century.

We would like to call the attention of our constituency to the need for funds for the sending of missionaries to our fields.

From May to September (including a few who went earlier), missionaries will be sent to Japan, Taiwan, India, Belgian Congo, Colombia, Uruguay, Paraguay, Mexico, Gulfport, Arizona, and Oklahoma.

To send these workers to our fields will cost more than $60,000. Special gifts are urgently needed to meet these commitments. We rejoice that we have a good group of dedicated workers who are willing and eager to be used of the Lord to release the good news to needy souls.

A general increase in missionary offerings and special gifts for the purpose will bring victory.

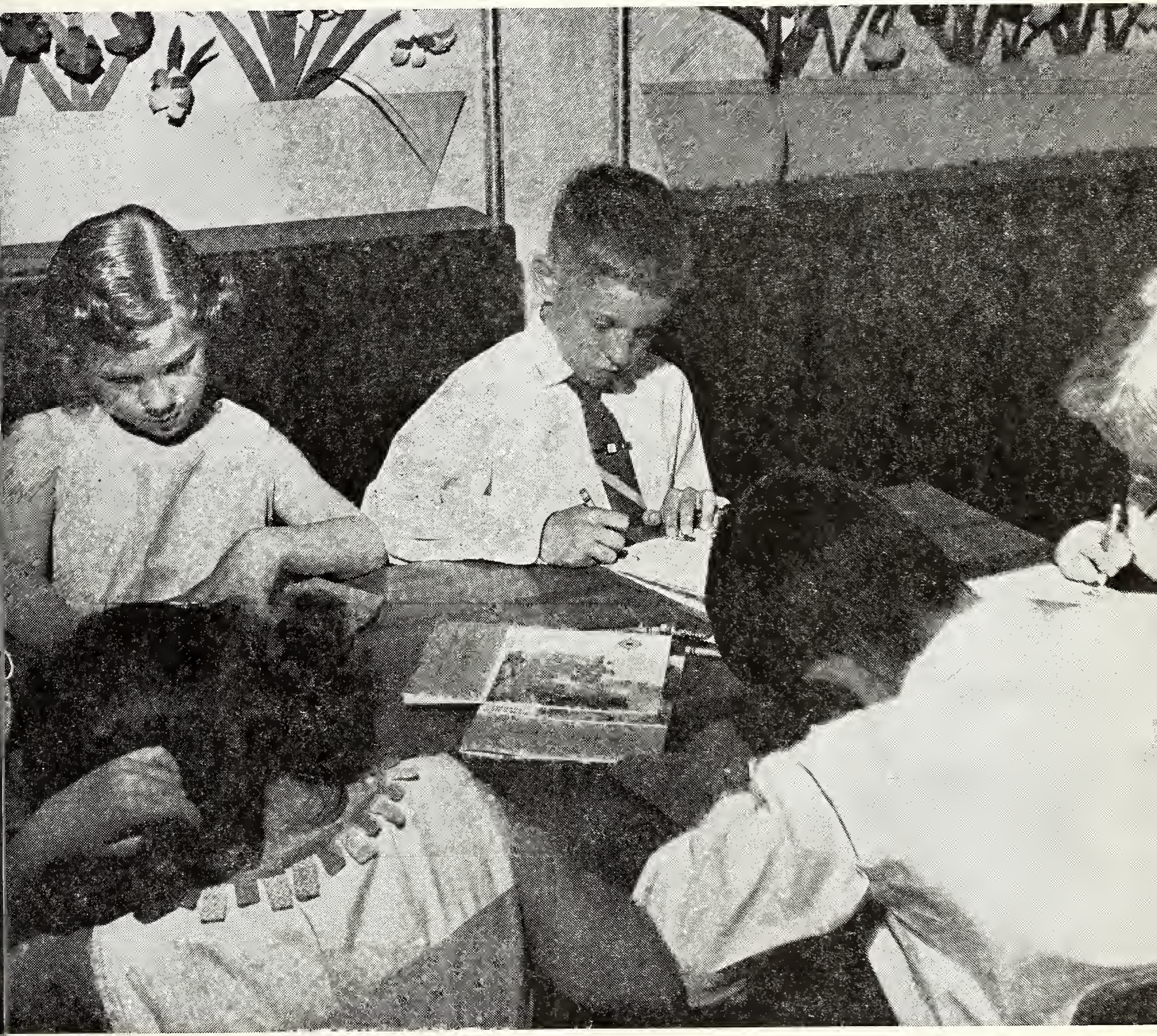
Andrew R. Shelly
Executive Secretary
Board of Missions

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

APRIL 26, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



GOAL 4: Every congregation using the new Living Faith Sunday school materials.

in this issue

ARTICLES

FAITH AT WORK
Harry Yoder 263
THE RIGHT TO BE AN AMERICAN
Mineko Kubota 264
LOVE MAKES A FAMILY
Wayne Swenson 265
AT LAST WE DECIDED
Maynard Shelly 266
PENETRATING THE CURTAIN
Mrs. William Zuercher 267

DEPARTMENTS

EDITORIALS 262

MENNONITE YOUTH

Vocation Plus 269
Beckoning Businessmen 271
If You're a Teen-ager 271
OUR SCHOOLS 272
MCC NEWS 272
OUR CHURCHES 273
OUR CONFERENCE 276

CONTRIBUTORS

Harry Yoder is assistant to the president at Bluffton College and president of the Central District Conference. Mineko Kubota is a student at Mennonite Biblical Seminary. Maynard Shelly is associate executive secretary of the Board of Education and Publication.

CREDITS
Cover, Delmar C. Rempel. Page 275, Willard Claassen.

of things to come

April 28-May 1—Eastern District Conf., Quakertown, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kan.
May 1-8—National Family Week
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.
May 8—Festival of the Christian Home
May 26—Ascension Day
May 27—Commencement, Freeman Junior College
May 29—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
June 23-26—Northern Dist. Conf.
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 17**

editorials

Guest writer, Claude Boyer

THE SIGN OF THE TIMES "Evil days are befalling our nation. Because of a drop of religion from educational systems and from many of our homes, a new philosophy has taken over. It is a materialistic worship of things. The dollar sign is our symbol of success." So wrote a pastor in the March 1960 issue of "The International Journal of Religious Education."

The words and their implication are alarming. Most of us, after a careful scrutiny of our surroundings, would admit this to approach an honest and correct analysis.

But it is precisely in this type of approach that we experience difficulty. Easily and freely we look about us and see the "specks" in the eyes of our environment.

But this dilemma is not confined to the environment surrounding us. This same dilemma can creep into our individual lives. It can be active in our corporate lives as a congregation and as a General Conference. It distorts vision. It unbalances the proper sense of stewardship. It weakens our witness to our faith. It minimizes the proper sense of responsibility to Jesus Christ and His church.

Perhaps this is why our Conference boards experience a struggle in carrying out their plans and program. They never quite seem to receive the financial support, yet they are supposed to do their work and render their service.

Perhaps this is why it is difficult to enthuse more of our young people to spend some time in voluntary service. They are caught in a conflict. On the one hand they hear, "give a block of your summer vacation in VS! It will enrich your life and personality! It will be an opportunity to witness for your faith!" At the same time they hear another voice saying: "Get a job as quickly as you can! Earn as much as speedily as possible. Success and adventure await the one who has the money. This is what really counts!" In their search for a solution, they turn to their friends, to their church, and to their parents. The real question now becomes, what do they see and observe as guideposts along the way? Where is the emphasis? Upon what is the trust placed?

In our efforts to earn money to make a living, have we lost the greater perspective—that of making a life? In our struggle to achieve—to be a success—have we placed too much emphasis upon accumulation and possession and not enough upon Christian stewardship? There is irony in the fact that while we are putting the words, "In God We Trust," on more of our money, we seem to be trusting the money rather than God.

If this is a sign of the times in our Mennonite fellowship, then our Lord's words need to be heeded: "Don't pile up treasures on earth, where moth and rust can spoil them, and thieves can break in and steal. But keep your treasure in heaven, where there is neither moth nor rust to spoil it, and nobody can break in and steal. For you may be sure your heart will be wherever you keep your treasure" (Matt. 6:19, 21, Phillips).

FAITH AT WORK

Harry Yoder

THE words of the Apostle Paul to the Ephesian Christians speak to us in our Conference work today.

We come together as a group of Christian disciples concerned about our faith and its work. We search our hearts and faithfully lay plans to the best of our ability for the purpose of establishing and maintaining the church of Jesus Christ in our time.

Paul wrote to the Ephesians, "By grace are ye saved through faith . . . created in Christ Jesus to good works" (Eph. 2:8, 10).

The very foundation of our salvation is faith. Other areas of the Christian life cannot operate until faith has brought about the regenerated heart. Paul was reminding the Christians at Ephesus that the one and only foundation of the church comes by the grace of God to those who, through faith, accept Jesus Christ.

It is essential that we recognize our oneness in Jesus Christ, the head of the church. We receive our faith from the same source as did the Ephesians and all other Christians. The church is made up of generations of believers whose supreme faith is in God, the Father of our Lord Jesus Christ. This thought encourages us to hold high the torch of faith in all areas of Conference work in our generation. Our faith is but a link in the eternal spiritual chain of God's people.

THE CHRISTIAN faith is characterized by its spirit. When the time approached for Jesus to end His earthly ministry, the disciples who met with Him daily for prayer and the breaking of bread became the congregation of Jesus. To this group, following the crucifixion and the resurrection, was given the Holy Spirit to enable them to carry on the work which Jesus had begun. That was the church in the beginning—a group of people moved by the Holy Spirit.

With Robert W. Youngs we would agree that, "Down through the ages the church has maintained its spiritual character. Never has it been entirely bereft of the inspiration and power of the Holy Spirit. Very often impurities have stained its record and weakened its work. Still the church has continuously manifested the Spirit through its ministry to mankind.

"Repeatedly refreshed by the Holy Spirit, the church has been growing in grace and in the knowledge of God and Jesus Christ. The church today is more sensitive to immorality than the church of Corinth in Paul's time. The church no longer finds authority for the tyranny, cruelty, and atrocity which were practiced in the Middle Ages. The church today burns no heretics, finds no satisfaction in massacres, and hesitates to bless war."

It is the presence of the Holy Spirit which enables us to form the unique fellowship of the Christian brotherhood. It empowers the Christian to practice the law of love and forgiveness as portrayed by Jesus. It is this which units us in worship and prayer. The church is the instrument of the Holy Spirit.

PAUL SAYS in Ephesians 2:10 that we are "created in Christ Jesus unto good works." This is to say that "good works" are the end product God had in mind for those who would in faith accept the gift of salvation.

As Walter R. Bowie says, "To be reborn unto good works is the miracle brought about by what the Bible calls conversion. A Christian is not a Christian unless his life is directed unto good works." "By their fruits ye shall know them" (Matt. 7:20). "Faith without works is dead" (James 2:20).

On the moral and ethical level there are two kinds of good works. The one is legislated, it is done in obedience to a law. This requires compulsion and effort to perform. The other about which Paul speaks, springs from the changed heart. It is a response to an inner voice which says, "I ought." Thus, a Christian "created in Christ Jesus unto good works" will seek channels through which he can give expression to this dominant desire.

At our annual district conferences we spend time reviewing the "good works" we have accomplished during the past year and in making plans to continue. If Apostle Paul were present, he would emphasize the good works of Christians. He says we are created in Christ for that purpose.

The Christian faith never stands still. It always moves, works, expands, progresses, accomplishes.

"By faith Moses led the children out of Egypt."

"By faith Noah built the ark."

"By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance."

By faith our own missionaries went out to India, China, Africa, Japan, Taiwan, Mexico, Brazil, Colombia, Paraguay, Uruguay.

By faith relief workers are sent out "in the Name of Christ" to the uttermost parts of the world.

By faith hospitals are built and minister to the sick.

By faith schools, colleges, and seminaries are established and serve the church.

By faith new churches such as those in Lima, Markham, and Ft. Wayne are established.

We do not live in Ephesus, but the same faith expressed by the Christians there is at work in our world today. United in this faith let us continue to good works. "By grace are ye saved through faith . . . created in Christ Jesus to good works."

Condensed from the sermon preached at the Central District Conference, held at Berne, Indiana, April 21-24, 1960.

the right to be an american

Mineko Kubota

Have you wondered how the race problem looks through the eyes of someone from another country? Mineko, from Japan, was in the group of seminary students who recently toured the south.

THE DISPATCH of federal troops to the Arkansas capital in September 1957 administered a profound shock to the entire world. The very fact that the president had no other choice was indeed a surprise to the people who had believed that in the United States everyone had the basic rights which the democratic society offers to its citizens.

In the south, people were shocked for a different reason, which was expressed in the Atlanta Journal for Nov. 20, 1957: "The arrival of those troops in Little Rock as enforcees of a doctrine unacceptable to the majority in sections where it is most applicable was a shocking event. It threatened the end of a way of life to the millions who believe in the old constitutional forms, and the necessity of local government and self-determinations in a land as large and diverse as ours."

I was quite impressed with the phrase, "The southern way of life." I wondered at the difference between the southern way of life and the American way of life. I was very happy, therefore, that I had opportunity to visit the southern states for about ten days with my fellow students. The purpose of the trip was to inform ourselves with the race situation as it exists and to consider the role which our Mennonite group can play in relation to this problem.

I would like to share with you what I observed behind "the cotton curtain." The southern way of life is used, as I understand the term, to describe cultural, social, and religious life of the people who live in the south.

As I participated in the discussions with the various Negro people—students, ministers, teachers, college professors, children, leaders—I couldn't find any great difference between them and the white Americans whom I know. They spoke the same language and the pattern of their thinking was quite similar. I talked with a group of graduate students (girls) at Atlanta University. They treated me as a foreign student. The questions they asked me and the things they said were the same as any American student would ask and say.

Once on our trip we stopped for lunch at a "5 and 10" where they had "white" and "colored" ladies' rooms. I asked a clerk to which door I should go. She looked at me and said, "You aren't so dark. That door is only for the real dark ones."

Professor Borinski at Tougaloo College, Jackson, Miss., told us that the most crucial problem was that of free association between the white and Negro races. One of the Tougaloo College students mentioned that very often the white people had a stereotyped image of Negroes and didn't know what Negroes were really like. The whites and the Negroes have had communication but it has been in form of master and slave relation. For many whites this set pattern of relation, to which they have been accustomed for such a long period of time, hinders them from having free association with each other.

Because of social, intellectual, and psychological separation, the spiritual separation also exists between the two groups. There are very few Protestant churches where the whites and Negroes worship together.

The separation means that community civilization is at stake. The basic issue of the race problem is the matter of community civilization. If you have a standard for one group it can be applied on a different group tomorrow. There is no equality of justice.

What impressed me the most was the sincere and fearless attitude of the Negro people who wanted to be a part of the whole America. The Negro people are truly Americans and they have the right to be. The Negro problem in the United States is the business of everyone concerned to maintain the civilization which is based on the freedom of speech.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Love Makes a Family

Wayne Swenson

LOVE, like all other intangibles, is impossible to capture and evaluate. But its presence or absence is vividly perceived in the actions and attitudes expressed.

No place is this more true than in the relationship of a family and its members. The presence of love is most evident because of results in character and personality. Its absence in a family produces devastating results, both to the marriage union, and more tragically, to the children subjected to such deprivation.

Peter's arrival into the world was not intended. Paternity was accidental. The boy was hated before his birth. He was a frustrating hindrance throughout infancy. He was made to understand that he was in the way and unwanted. By the time Peter entered school, reaction to love-deprivation had established definite patterns. As could be expected, he was unable to get along with school children or teachers. He was expelled from first grade because of intolerable behavior. One attention-getting device used by Peter was setting fires. Screaming sirens, clanging bells, and swarming firemen produced satisfying attention. The frustrated mother applied burning matches to all ten of his fingers after the eighth fire. Public authorities stepped in at this point and forcibly removed the boy from his unfit home.

Could we expect radical behavior changes and attitudes as a result of placing this boy in a Christian-home setting among people who do love him and provide adequate care? The prognosis is very reserved. Psychiatric research declares that an infant must, between the third and twelfth months of his life, have a mother who expresses love to him and to whom he can return his latent love ability. Without this intangible ingredient during these early months, the possibility of this new individual ever being able to receive love or to love is remote. The implications of this reality are staggering. Do we recognize, for example, the hazards inherent in the marriage of such an individual? Serious as this is, it is but a temporal concern. There is a spiritual aspect which is of eternal consequence.

Human relationship to God is based upon the divine attribute that "God is love." He created man "in His own image," which implies that man is capable of the same expression of love if it is properly kindled. The human love relationship in early childhood is a conditioning to an understanding and response to the message of the redeeming love of Jesus Christ. How easy is it going to be for one who has experienced love-starvation to grasp a spiritual verity in which faith, "the substance of things hoped for, the evidence of things not seen," is the unfamiliar addition?

Confining the implications of love to the Christian home, there are positive principles that can be presented as a basic practice for every home that is worthy of the name, "Christian." Verified research again makes some observations deserving of most thoughtful consideration and application. Presence or absence of these principles spells the difference between maturity and immaturity on the part of the child. Notice that all of these are to be the contribution of the parents, not of the child.

1. Every child must have a father who really loves him and shows it in ways the child can understand. Affection, notwithstanding, is manly and very basic for a child.

2. Every child must have a mother who loves him and makes it felt by the child. Although it may seem that all mothers naturally love their children, it is only realistic to admit that many mothers do not.

3. The discipline of the home must be established and maintained by the father. This is not the mother's responsibility, but she will and must co-operate and reinforce the firm, but kindly, standard expected by the father.

4. Supervision of the child during the work-absence of the father must be carefully maintained by the mother. This includes knowing the whereabouts of the child, even of teens, at all times, the companionships, and the activities. Children left to roam aimlessly and indiscriminately are headed for difficulties.

5. Father, mother, and children must do things together. A feeling of cohesiveness is imperative. Such activity as out-loud reading of many kinds of materials, family outings, work projects, and playing together are most needful. A request like "Daddy, please tell me a story about when you were a boy" opens a vast storehouse of material for the parent's use. It establishes the parent as a hero in the child's mind instead of some fictitious character from fairyland.

Let us, however, not oversimplify. If we grant that children are the product of the parents in their character and personality, we must not expect more of the child than is available through the parents. Self-knowledge (although this is likely to be anything but complimentary to us) will help us to recognize weaknesses. In Christ there are tremendous vistas of practical potential! One does not just sit down and resolve that "From here on I am going to love adequately." It is only as we release ourselves to the refining power of God that we can expect to fulfill that which is basic for parenthood. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Apart from God, who is eternal love, there is only imitation. Nothing less than eternal love is good enough for a Christian family.

Courtesy of National Sunday School Association in preparation for National Family Week, May 1-8, 1960.

Goal 4 for the Conference triennium: Every congregation using the new Living Faith Sunday school materials.

At Last We Decided

Maynard Shelly

IT TOOK US a while to make up our minds. But at last we decided. We're going to use the Living Faith Graded Sunday School Lessons in the Last Mennonite Church.

In fact we're using them already. We started with the nursery lessons in 1957. It really gave new life to our nursery class. Now not only do the three-year-olds enjoy coming to Sunday school, but the teachers do, too.

We found a suggestion in the Nursery Parent-Teacher Guide about using husband-wife teams for teaching nursery children. We never thought of that before, but we tried it, and it really works. No use letting the women have all the fun.

But what we like most of all about the graded lessons is the use we can make of them in the home. The parents of a three-year-old boy told me that the stories and songs helped him mature. He is learning to sing, but he also feels the needs of his little sister.

Last year we tried the primary course for our six-to-eight year olds. This first set of lessons was all about redemption. The pupil's books are full of color and the teacher's manual really helps the teacher teach.

When the junior and intermediate lessons come out this fall we will all be studying the church. This includes all our children from first grade through to ninth grade. Stories for this course come from the Acts of the Apostles and the life of Paul and his epistles. We like this material because it is Bible-centered and teaches the Bible in a way that our children can understand it.

Some other materials that we tried had a lot of Bible references and stories in them, but we found that we weren't getting through. They didn't take into consideration the ability and needs of the child.

Perhaps you would like to know why we are using the Living Faith Lessons. Of course, you know that these lessons were prepared by the General Conference Mennonite Church. It is true that we are a General Conference church and for this reason we should want to use materials published by the General Conference. That may be the way it is in your church, but the people of the Last Mennonite Church are different. They want to be shown why they should do anything. In fact, I sometimes think that the easiest way to keep them from doing something is to tell them the way it ought to be done.

It's funny that we should be that way. After all, I have heard our Sunday school superintendent ask for the last ten years, "Why doesn't our General Conference prepare some Sunday school material for children?"

And we have taken a number of offerings to support this project.

But you must understand that in the meantime our teachers have been using other materials. In fact, for many years our teachers used to choose their own material. But we changed that. We decided that choosing material was the church's responsibility. We can't always be experimenting with our children's spiritual welfare.

Some of our folks feel that we should use the best material that can be found, regardless whether it is published by the General Conference or not. Now that sounds good, and most of us go along with it. But how do we decide what is best? And even if some other material is good, is it still the best for us in our denomination and in our congregation?

Well, we wrestled with this problem in our Christian education committee. Believe me, it got pretty hot. The way it looks to me is that here are Sunday school lessons that were prepared especially for us. They will usually serve our needs better because they were written by people who understand our ways. They will help us more than materials that have to be prepared to meet the needs of many denominations, many completely different than ours.

What I am trying to say is that it is a little like home-made bread as compared to store-bought bread. The bread made by your wife who knows what you like is always much better than the bread that must satisfy a lot of other people with different tastes.

And then our minister reminded us of something that he called the "brotherhood reason." In a way we should try to understand the other churches in the Conference. We know that most of them will be using the Living Faith Lessons. If we are using different material it will be just one more thing to make for misunderstanding. Not everyone could go along with this idea, but it makes sense to me.

For instance. take our churches in South America. We don't often think of our General Conference churches in South America. It is true that they are on another continent and they live in a culture that is so different from ours. We don't have many things in common with them except the Bible and our Mennonite ancestry. But now we have the Living Faith Lessons to share with them. The pupil's materials have been translated into German and are being used in many congregations in South America.

It means a lot to me to know that in South America children are studying the same Bible lessons that my children are using. I would like to think that because of this they will someday be able to understand each other much better than their fathers. And here I am thinking of all of our congregations in North America as well as South America.

There were many other reasons why we decided to use the Living Faith Sunday School Lessons in our church. We like its solid evangelistic appeal, its educational approach, and thorough development.

The people in the Last Mennonite Church are not always the first to accept new things, but we have made up our minds. We hope you won't be "last-er" than we.

Penetrating the Curtain

Separated loved ones can now express themselves in spite of national barriers

Mrs. William Zuercher in the Frankfurt MCC office

A LETTER from Uncle Henry in Canada. . . ." Lena E. wipes her hands again on her apron and slits the letter open with a hairpin. "Oh, a check! For five dollars." Her eyes look far away past the half-hung wash in the hot Paraguay sun. "Now I have money to send Johannes a birthday gift. We've been engaged 16 years, and it's 15 since we've been together. Russia is so far away. Oh, this will surely buy him a new white shirt and a pair of socks. . . ."

"We really must send some things to Uncle Peter and his family in Russia this month," says Ben J. to his wife as they sit in their comfortable Manitoba living room. "I think I'll write to MCC tonight. What should we include?"

"This year we can send Grandma and cousin Katie a Christmas parcel of warm clothes for that cold Russian winter weather," Mr. and Mrs. Jakob D. in Ontario tell the family around the supper table.

"I shall order my husband Gerhard some warm underwear and wool socks," thinks Mrs. Anna K. in Brazil, as she folds his latest letter after the seventh reading "To think we can send each other gifts now! Somehow, it brings him a little closer."

WHY IS ANNA K. in Brazil and husband Gerhard in Russia? Why are Uncle Henry and his family in Canada, niece Lena in Paraguay, and why have Lena and her fiance Johannes been separated for 15 years? And why are countless other mothers separated from their children, husbands from their wives, brothers from their sisters? A quick look into recent history of the Russian Mennonites gives us the answer.

Because of the rigors of famine and civil war, between 1923 and 1930, about 20,000 Russian Mennonites immigrated to Canada; from 1929 to 1930 about 3,000 went to Paraguay before the Soviet government closed the door completely. Collectivization and its accompanying purges and exiles sent many of the men who remained in Russia between 1928 and 1940 to Siberia; at the beginning of World War II in 1941, the Soviets tried to send the rest of the German background population, by then mostly women and children, east of the Urals.

The German army came too quickly for complete evacuation, so a part of the Mennonite population found itself under German rule. When the German army was defeated, people of German ethnic origin fled with the retreating army into Germany, but in the zoning of Germany at the end of the war most of those in the Russian zone were forcibly repatriated. About 35,000 Mennonites fled with the Germans, but only about 12,000 escaped—more than 20,000 were sent back to the U.S.S.R. Because of all these movements, there is probably no Russian Mennonite family today unbroken or in its former home.

These separated families are brought into contact with each other by various tracing organizations, including our own Mennonite Central Committee service — the East-West office. Thus through the years many members of broken families have located each other and have made contact through letters. And now it is not only possible to send letters to each other, but also gifts.

Parcels to Russia can be sent only through an approved intourist shipping agency. Having parcels made up at a central place has many advantages—goods can be bought in quantity at a saving, and the necessary red tape of regulation of contents and customs is a familiar formality to the packing personnel, instead of an awesome and formidable problem for each individual gift sender. Shipping companies have their own parcel preparing programs. Because they are profit-making organizations, some of the savings gained in packing centrally go to the shipping company for their services.

Let us trace a typical parcel in the making. Frank W. reads about the MCC packing service in one of his church papers. He writes to the MCC, sending $30 for a parcel for his sister Anna, her grown son Klaus, and his wife and their two small children—Lena aged four and Peter aged two. He writes that his sister is a small woman 53 years old, Klaus is of medium build and height. Both Anna and Klaus's wife need shoes, sizes 38 and 40. Because as it is near Christmas, he wants each of the children to have a small toy and his sister to receive material for a dress; she does her own sewing, he says.

His letter is acknowledged and the information he has sent is tabulated on parcel forms which will also contain a list of the contents of the parcel when it is packed. Then the parcel is assembled.

For this package, shoes of the right size must be added to the parcel shopping list. For each of the women there is a warm woolen sweater and warm underclothes; for the young man warm underclothes, woolen socks, a flannel shirt, and a toy auto for little Peter; a flannel dress and a doll for Lena are also purchased.

From wool material bought during fall sales, yardage for a dress for each woman with thread and buttons is added; from MCC supplies there are warm underclothes for the children and cotton apron material are put in. All these things are put together in a box and delivered with 10 or 12 other bundles to the shipping company. This company then takes care of the details of packing and shipping.

WHEN THE PARCEL has been sent, a letter is sent to Frank W. listing its exact contents. Frank hears later from Anna that the parcel took only 15 days to reach her. This was the shortest delivery time ever reported for a parcel; reports indicate that it may take from 16-36 days for a package to arrive.

Packing the parcels is interesting, rewarding work. Shopping for parcels must be extensive and has both its tiring and amusing side. Imagine the strange look on the face of the clerk at the notions counter when someone says, "Twenty-five cards of buttons, please," or the confusion in a shoe shop when the customer asks for fourteen pairs of ladies black shoes with ties! And how do you buy foundation garments with no idea of what size is needed?

A bit of detective work must often be used in the packing. For instance, one request asked only for a parcel for an old man. Is he tall or short? Has he a family or does he live alone? A letter written by him is discovered in a church paper, and in reading it is learned that he has children, probably grandchildren, living with him. Now one has a little more idea what to include in a parcel. Packing parcels calls for a background of knowledge about material qualities and quantities and about weather conditions in Russia as well as clothing preferences of Russian Mennonites.

Only new goods may be sent to Russia. Since duty is as high on cheap goods as on better quality materials, it is wiser to send goods of high quality. The average value of parcels sent is about $36, including postage, shipping and custom papers, packaging, license fee, duty (the largest item), insurance, and translation service. The parcels arrive duty free. Orders sent by American or Canadian relatives usually enclose enough to pay for the parcel, but those in Paraguay are often able to send very little if anything. For these cases, MCC has established a supplementary parcel fund to make up the difference.

IS THE PROGRAM worthwhile? Listen to a thank-you letter received by relatives in Paraguay: "We express our great thanks to you for the lovely package, which arrived safely. In our dreams, we wouldn't have been able to visualize this. We could hardly believe it. And the joy is absolutely indescribable. My husband said, 'How shall I rejoice? Shall I laugh or cry!' The girls had a distribution immediately. The dresses and underwear are to be theirs, the material for a dress is mine, and I feel just like my husband when he said, 'How shall I act in such a suit? I'll just have to stand in the center of the room.' The suit fits him so nicely, just as if a tailor had taken his measurements. We just can't marvel enough. We thank you all very, very much for your love and trouble."

The basis of the parcel program is love—brotherly love through Christ expressed in sharing material things. Love prompts sister to share with sister, children with parents, friends with friends, and love prompts MCC to go between to make this sharing in love possible. Is it worthwhile? "If a brother or sister is ill-clad and one of you says to them, 'Go in peace' without giving them the things needed for the body, what does it profit?"

—MCC Information Service

Vocation Plus

Among the many voices asking,
"What do you plan to do when you graduate?"
is the church

A MAJOR IN ARCHITECTURE	may lead to being consultant to churches and church-related institutions in planning new buildings. In our denomination there is growing need for guidance in building educational units particularly as they relate to the Sunday school.
A MAJOR IN ART	may lead to a job in the art department of your denominational publishing house. Various services required include art work for filmstrip and film production; illustration for curriculum materials; design, layout, and illustration for books, magazines, and pamphlets; posters and displays. And there is always the possibility of teaching art in our colleges and academies.
A MAJOR IN BIBLE	points to the ministry and mission work, but it is also good foundation for any vocation.
A MAJOR IN BIOLOGY OR CHEMISTRY	may lead to a career in medicine, medical missions, teaching in Conference schools, working as a lab technician in our hospitals.
A MAJOR IN CHRISTIAN EDUCATION	may lead to being an assistant to a pastor, a director of Christian education, a weekday Bible school teacher. The area of education in missions is a large one and often includes preparation of teaching materials.
A MAJOR IN DRAMA AND SPEECH	may lead to a position with one of our church colleges or seminary as teacher of speech and/or drama. It may open the door to script writing for filmstrips and motion pictures, TV or religious radio programs. This training could be used as a valuable asset by a pastor.
A MAJOR IN ECONOMICS OR BUSINESS	may lead to business administration in our Conference central office; the business administration of one of our educational institutions; teaching in one of our colleges; positions such as bookkeeper, accountant, business manager in our denominational publishing house. The door may be open to management of one of the church's bookstores. See the article on page 271 for examples of "businessmen" working for the Mennonite Central Committee.
A MAJOR IN EDUCATION	brings to mind the fact that five teachers are needed for the coming school year in Oraibi, Arizona: kindergarten, and first, second, seventh, and eighth grades.

Mennonite youth

A MAJOR IN ENGLISH AND JOURNALISM	may lead to writing or editorial work for church school curriculum and religious periodicals; being a book editor for a publishing house; teaching in college; public relations work at denominational headquarters. A good English background is a "must" for any vocation, especially one in which people are listening to you—like the ministry.
A MAJOR IN HISTORY AND GOVERNMENT	may lead to teaching in one of our colleges; working in the peace witness, specifically through the Board of Christian Service and the Peace section of MCC.
A MAJOR IN HOME ECONOMICS	may lead to being a dietician in our homes for the aged, in hospitals, invalid homes; teaching in college; serving as house parents in schools and colleges.
A MAJOR IN LANGUAGES	may lead to translation and literary work as a missionary; teaching in church schools (college or seminary); working with the American Bible Society.
A MAJOR IN POLITICAL SCIENCE	may lead to service with Church World Service; teaching in college. Knowledge in the field is valuable for overseas relief service.
A MAJOR IN MATHEMATICS	may lead to bookkeeping and accounting in denominational publishing houses, teaching in church related colleges, assisting the treasurer in central office.
A MAJOR IN MUSIC	may lead to ministering to a church as its assistant pastor or minister of music; playing the organ in a local church; developing and editing hymnals for church use; teaching voice or instruments in schools and colleges of the church.
A MAJOR IN PHILOSOPHY AND RELIGION	may lead to ministering to a church as its pastor or assistant, serving in mission work, teaching in either college or seminary.
A MAJOR IN PHYSICAL EDUCATION	may lead to direction of recreation in Y.M. or Y.W.C.A.'s, in summer camps, and at conferences sponsored by the churches; director of recreation in mental hospitals; athletic coaching, instruction, and supervision in church related schools and colleges; therapeutic and remedial work in our hospitals.
A MAJOR IN PHYSICS	may lead to teaching in our colleges; maintaining church buildings, mission stations, hospitals, college campuses especially where a variety of technical skills are needed; serving in church radio, film, and TV enterprises as photographers, recording engineers, etc.
A MAJOR IN PSYCHOLOGY	may lead to a position as social worker; college teaching; chaplaincy in hospitals or jails; work with retarded children; counseling in churches, hospitals, and schools. Pastors and missionaries find a good background in psychology to be very helpful in their constant contacts with people.
A MAJOR IN SOCIOLOGY	may lead to relief work at home or overseas; research work and community survey with church extension agencies; social work; teaching and research in college or seminary.

Beckoning Businessmen

There is increasing need for business-trained young people to work in the church. If real-life examples are needed to prove the point, here they are (submitted by Howard Raid, business and economics prof at Bluffton College.) All the fellows listed are graduates of the department of business administration of Bluffton College.

Dan Roth, 1958 graduate, is the administration advisor for the Pusan Children's Charity Hospital in Korea. He is serving a three-year 1-W term. Dan's home is Fairfield, Pa. The eighty-bed hospital in which he works is now under the management of the Friends of Pusan Children's Charity Hospital, an American corporation. Dan's particular task is to work as liaison between Korea and the Friends and also to determine the administrative policy for the operation of the business end of the hospital.

Earl and Joyce (Musselman) Shutt are located in Vienna, Austria. Earl's home is Sugarcreek, Ohio, and his wife is from Fairfield, Pa. Earl manages the MCC office in Vienna, keeping track of the clothing center, doing some clothing distribution, packing, and a multitude of other administrative details in the operation of a business of that nature.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

Harry and Ethel Taylor are using their skills in teaching in a fishing village located just two miles south of the very northern tip of Newfoundland. Harry and his wife are from Lakeview, Ohio. In addition to serving the educational needs, Harry serves the spiritual needs of this small isolated community.

LaMar and Adele (Bertsche) Reichert, 1955 graduates, are located in Kaiserslautern, Pfalz, Germany. LaMar's home is Nappanee, Ind., and Adele's is Meadows, Ill. LaMar is in charge of arranging for the Mennonite Voluntary Service work camps in Europe and supervising their operation. During the past year there were sixteen camps in five countries with nearly 300 workcampers.

Millard and Janean (Sprunger) Moser of Berne, Ind., left in March for Hong Kong to assist in the ministry of refugees from China. This will be part of a three-year voluntary service program.

James Musser, 1959 graduate, is doing his 1-W work at the General Hospital in Fremont, Ohio. Jim's home is Smithville, Ohio.

Don Nussbaum, 1958 graduate, is doing accounting in the MCC office at Akron, Pa. Don's home is Dalton, Ohio.

To complete the list, the executive secretary of MCC, William Snyder of Roaring Spring, Pa., is also a graduate of the Bluffton College department of business administration.

Our church agencies now handle hundreds of thousands of dollars and millions of pounds of clothing and food in addition to organizing hundreds of people in many phases of our church program. Such gigantic programs cannot be left to people who have good intentions but who are unskilled in handling funds and operating organizations. When business skills are combined with Christian motivation, the cause of Christ is honored.

FROM THE YOUTH OFFICE

If You're a Teenager

YOU ARE already a distinguished generation. You are the first generation to have lived your entire lives in the nuclear age. You are the first to have lived constantly under the threat of total world destruction. You are the first to live in an era in which "foreign countries" cease to exist. And you are the first to live your entire lives under the influence of TV and other mass media.

All of these things have affected you—even though you may not be aware of it. They have helped to determine what you think about life and death, to determine your likes and dislikes, your conceptions of right and wrong. They are helping to mold your future plans.

Because your parents and other older people grew up in a different world, they often think differently than you do and do not always understand you. But it is not because they do not love you.

Your church is interested in you. In fact, the youth fellowship in your church is there especially for you. Your youth fellowship is made up of young people like you with much the same interests and problems. You will enjoy the fellowship of this group and here is a good place to find the Christian answers to your problems. If you feel that your youth fellowship has a dull program, talk to your youth leaders about it. They will be happy for your suggestions.

Your generation is different from any that has gone before it, but the Christian gospel still offers the only way to a meaningful life. What is the Christian answer to problems of the nuclear age, the space era, and TV? Your generation will need to find the answers.

—Milton Harder

our schools

STUDENT OFFICERS ELECTED AT BETHEL COLLEGE

Joe Schrag, junior from Norwich, Kansas, has been elected president of the student council at Bethel College. Franzie Loepp, junior from Turpin, Okla., is the new vice president. Newly elected members of student court are: Brian Schrag, freshman from Kingman; Betty Pankratz, freshman from Goessel; Nicholas Stucky, freshman from Buhler; and Duane Schroeder, sophomore from Moundridge. Harley J. Stucky was elected as faculty advisor.

BETHEL EDUCATION PROFESSOR AWARDED FELLOWSHIP

Ervin H. Schmidt, assistant professor of elementary education at Bethel College, was granted a University Fellowship at the University of Kansas for the next academic year.

Schmidt has taught at Bethel for the past three years. In addition to teaching duties he served as director of the visual aids department and during the past year as news writer for the college.

Before coming to Bethel he was managing editor of the *Kansas Teacher* magazine. Previous to that he served as an elementary school administrator in Garden City, Buhler, and Pawnee Rock. He will be replaced at Bethel by Justus G. Holsinger, professor in education at Friends University.

BETHEL PREPARES SPRING OPERA

A comic opera, "The Bartered Bride" by Bedrich Smetana will be staged in Memorial Hall, Friday and Saturday, May 20, 21.

Production is under the direction of Professor Gordon Corwin. The 50-piece college orchestra will be directed by Dr. Rupert Hohmann.

"The Bartered Bride," considered one of the finest folk operas ever written, has its setting in a Bohemian village of the nineteenth century. Involved are the family adventures of Krushina, a Bohemian peasant; Kathinka, his wife; Marenk, their daughter; and Kezal, a marriage broker. Circus performers, folk dancers, and villagers, all in colorful new costumes performing before extravagant scenery, will sing the catchy and tuneful libretto.

MCC news

28 COMPLETE ORIENTATION: ASSIGNED TO PROJECTS

One of the largest orientation schools for those entering MCC service completed its two weeks' schedule at Akron on March 30 with 28 people being assigned to domestic and overseas service projects. Voluntary Service personnel, relief workers, and Paxmen attended the preparatory service school planned by the Personnel Office.

The 28 have been assigned to 10 projects. Katherine Allert (Vancouver, B. C.) will serve at Wiltwyck School for Boys in Esopus, N. Y., a home for delinquents and children from broken homes. Akron headquarters will be staffed by three more VSers — Dick Bartel (Meade, Kan.), Cecil Swartzendruber (Owendale, Mich.), and Anna Mae Bast (Kitchener, Ont.). Marianne Kresse (Bedford Heights, Ohio) has also been assigned to Akron as a staff secretary.

New MCC personnel at Boys Village in Smithville, Ohio, are Helen Loewen (Chilliwack, B. C.) and Daniel Yoder (Souderton, Pa.). Mr. and Mrs. Galen Sommers (Louisville, Ohio) are serving at Laurel Children's Center, a home for retarded people. The two VSers from the school at Brook Lane Farm are Roger Jantz (Ritzville, Wash.) and Larry Dean Roth (Wayland, Iowa). Mary Friesen (Vancouver, B. C.) has begun serving as matron for the Hartland forestry service unit in California.

Two have entered MCC projects in Canada: Erna Rempel (Winnipeg, Man.) has been assigned to Ailsa Craig Boys Farm, and Tina Derksen, R.N., (St. Catharines, Ont.) will be a nurse in Newfoundland.

Overseas personnel are the Paxmen. Definite European assignments will be made in the Frankfurt MCC office for Ellsworth Byler (West Liberty, Ohio), Beryl Forrester (Woodville, N. Y.), Loren Kauffman (Clarksville, Mich.), John F. Loewen (Dinuba, Calif.), Gerhard Janz (Rosthern, Sask.), and Menno S. Riehl (Ronks, Pa.).

To help in the Trans-Chaco roadway are John J. Kauffman (Iowa City, Iowa), Wayne Kauffman (Minot, N. D.), and William Rupp (Morenci, Mich.). Roy Bauman (Waterloo, Ont.) will help at the Mennonite Vocational Boys School in Taegu, Korea.

Besides the nurse going to Newfoundland, two other nurses entered MCC medical programs. Ada Smoker, R.N., (Gap, Pa.) will join the medical program being set up in British Honduras and Dorothy Hoover, R.N., (Nanticoke, Ont.) will serve at the Pusan Children's Charity Hospital in Pusan, Korea.

Also going to the Far East for a three year term (all MCC Far Eastern assignments are on a three-year basis) are Mr. and Mrs. Millard Moser (Berne, Ind.). The Mosers will work with refugees in Hong Kong. As the acting director for the Hong Kong program (Norman Wingert will be terminating in May) Moser will manage the feeding project at the Kwong Wah hospital and at various other feeding stations. At present about 800 people are served daily in three feeding programs; an expansion to 1500 is being planned.

GREECE PAX ENTERS NEW VILLAGES

Although progress in physical relocation of the Pax program in northern Greece has been slow because of governmental delays, new projects are already under way in the villages of Sousandra, Periclia, Notia, and Fustani with plans for entering at least four more.

Larry Eisenbeis (Marion, S. D.) has reported, "An evening meeting was held in Sousandra at the community secretary's office with the village president, council members, 4-H club president, priest, and many interested persons on hand. We explained why we as Paxmen are in Greece and in what ways we are ready to serve the people of the community. There was immediate interest in a cannery project and several asked about hog and poultry projects. Similar meetings have been held in the other three villages."

As field director, Eisenbeis has been attempting to dovetail Pax services with the program of the Greek Agriculture Department and is working closely with the Department's representative in Aridea, Mr. Velmotes, who has just returned from 18 months study at Kansas State College where he received his master's degree in animal husband-ry. He was acquainted with Pax before his studies in North America. "Mr. Velmotes speaks English well which is a real boon for the Paxmen," Larry added.

TRAINEES TO ARRIVE IN AUGUST; 47 SPONSORS NEEDED

In August the eleventh group of international trainees will arrive in New York City. Forty-seven young people, not including the South American trainees who have not yet been selected, will be coming to America to live and work with Mennonite families for one year. This group of 47 under MCC sponsorship is the largest in trainee-program history. In addition to being in U.S. Mennonite homes, perhaps six of the young people will live with Canadian families for a six month period. (The trainee year is broken into two six month periods so a change in living and working experience can be encouraged.)

The trainee arrangement is a valuable program to strengthen better understanding and a closer relationship between people of other countries and America. The work and life of these international youth help them to gain knowledge and skill in various vocational fields. Of particular interest to the trainee is the opportunity they have of observing and being involved in American Mennonite life.

Two sponsors become six-month parents for each trainee—one from August through February and another through August. Sponsors, too, find themselves in a worthwhile learning experience. With the group of 47 coming this fall, 47 new sponsors are needed. A particular need, says Trainee Administrator Emma Schlichting, is that there be sponsors who can work with the trainees in their immediate interests: in addition to farm sponsors, sponsors are needed who can work with men who are carpenters, electricians, welders, machinists, office workers, and cheese makers and with women who are nurses, teachers, domestic aides, greenhouse workers, and office workers.

If you are interested in becoming a sponsor for one of the 30 trainees from Germany, for one of the 12 from Netherlands, of the 2 from Switzerland, or of 1 from Greece, Paraguay, and Formosa, write to the trainee counselor in your area for application forms or to Trainee Program, Mennonite Central Committee, Akron, Pa. Sponsor applications should be made by May 15.

our churches

STEWARDSHIP MEETINGS PLANNED

Hopefield, Moundridge, Kan.: Missionaries who spoke to us of their mission fields recently were Hugh Sprunger and Herbert Ediger. Funeral services were held for Mrs. Carolina Stucky, Jan. 5; for Mrs. Anna Stucky on Jan. 29. Our new electronic organ was dedicated Feb. 7. Pastor H. B. Schmidt exchanged pulpits with Harris Waltner of the West Zion Church (Moundridge) Feb. 14. They spoke in the interest of Bethel College. The Ladies' Mission Society made sewing kits for their March project. The project for April is infant clothing. Our young people's group participated in a Youth Rally in Moundridge on March 19, 20. The speaker was Frank Epp. Mr. and Mrs. Merle Becker, who were married recently, left for Indianapolis, Ind., where Merle will do his 1-W service. Our Holy Week services were held in the Moundridge High School, April 10-15. Milo Kauffman of Hesston is to conduct a week of meetings on stewardship the first week in May. —Mrs. William Schrag

VARIED ACTIVITIES REPORTED

Bethel, Mountain Lake, Minn.: A Christmas concert was presented by the three choirs of the church—the mixed, men's, and junior choirs. Christmas scenes were projected on the screen to depict the music of the various choirs. The new year was begun with the consecration of the S.S. officers and workers and the installation of deacons. Universal Prayer Week was observed by our church and the First Church in four evening services. The themes were: Prayer in Personal Devotional Life, The Family Altar, Prayers in the Church, and Prayers for Our Conference. A love offering was given to the Orlando Schmidt family to show in a tangible way our continued appreciation of them and our prayerful support for complete recovery of health. The adult Bible class has been greatly blessed and challenged in the study of Isaiah under Brother Schmidt's leadership. Peter J. and Theodora Pankratz, recently returned from four years of service in Hualien, Taiwan, told of their work several times. Erland Waltner was here for a week of Bible studies, sponsored by the local Bible school. His messages were from the epistles of Peter. We were greatly blessed and challenged. The Centennial pageant, "We Are Pilgrims," was given in our public school auditorium on Mar. 20 to a capacity audience. April 8-15 J. N. Smucker was our pre-Easter messenger. We closed the week of services with a Communion service on Good Friday morning. In the evening the Bluffton College choir gave a concert in our church. Mr. and Mrs. John Gaeddert from Henderson, Neb., gave a vocal sacred concert for the evening service on April 24. Children's consecration will be on May 15. Baptism will be on June 5. We praise the Lord for His work of grace in our church.—Aganetha Fast

INTER-CHURCH PRAYER SERVICE

Hanston Church, Hanston, Kan.: On March 4th the World Day of Prayer service was held in the Methodist Church with the Protestant church women of the community in charge. Funeral services for Adolph Miller, 74, of Kit Carson, Colo., were held March 9. He is survived by one sister, Mrs. Gustav Miller of Hanston. Mrs. Eugenia Miller, 84, passed away March 27, three days after suffering a broken hip and wrist in a fall. Funeral services were conducted March 29. Mrs. Joycelyn Ewy of Larned, Kan., showed a kit of MCC patterns of needlework done by Jordan Arab women after the C. E. program on April 3. At the Ladies' Aid meeting, April 6, Mrs. Alvin Murray of Dodge City spoke on experiences she and her husband had in Japan last summer. Pastor W. Harley King brought the sermon at the Jetmore Presbyterian Church, April 6. A men's quartet — Herbert Ziesch, Menno Hirschler, Marvin Miller, and Arthur Miller — had prepared a message in song. Good Friday Union Services were held at the Hanston Baptist Church, April 15. Pastor King delivered the message. The young people took part in the Easter sunrise service and breakfast at Jetmore, Kan. Mr. and Mrs. Kenneth Ewy are the youth sponsors.

STUDY FOCUSES PROBLEMS

Bethel College Church, North Newton, Kan.: "Great Social Problems of Our Time" were topics helpfully discussed at four School of Peace sessions. Esko Loewen spoke on "The Christian and Nuclear Power," Robert Henshen discussed "Christianity in Labor-Management Relations," George Stoneback spoke concerning "The Christian's Witness against Capital Punishment," and at the concluding session on March 6 John Miller talked on "Urban Witnessing." The junior high School of Peace meetings were also well attended. Their programs dealt with Mennonite peace principles, history, and opportunity through alternative service. Our church was host to the community World Day of Prayer meeting held March 4. The Freeman Jr. College Choir, under the direction of LaVera Schrag, presented a concert in the sanctuary Feb. 23. The Evangelism Committee sponsored Lenten fellowship meetings in different homes on three Sun. evenings preceding Easter. The subject of these discussions was "Religious Living," a book by Georgia Harkness. Our pastor began a challenging series of messages March 20, entitled "The Cross and Man's Dilemma." The senior high Youth Fellowship presented the play, "The Accusers," to a union meeting of several area Mennonite youth groups. Preliminary plans for the 1960 daily vacation Bible school are well under way. Mrs. Maynard Shelly will serve as supt. of this year's school.

EVANGELISTIC MEETINGS HELD

Walton Church, Walton, Kan.: Dec. 6-13 Peter Duerksen, missionary on furlough from Japan, held evangelistic meetings. Before he and his family had left for Japan he had been our pastor for one year while attending Bethel College. His home is in Abbotsford, B. C. We lost one member during 1959 by death—E. A. Peters. Watch night services were observed New Year's Eve with D. J. Unruh showing missionary pictures. The annual male quartet festival, sponsored by the Youth Fellowship, was held on Jan. 31. The proceeds are to go for the organ fund and for missions. Anna Quiring, missionary from Africa, gave an inspiring message on Jan. 30. Members of our church helped with the canning project, along with several other congregations, at Hesston. Mr. and Mrs. Herb. Ediger had charge of the C. E. program Feb. 14 and showed pictures of their missionary work. On Feb. 21 Erwin C. Goering showed pictures and told of their two years' experiences in Germany. Waldo Harder brought the morning message on Mar. 13. Virgil Dirks, principal of Berean Academy in Elbing, Kan., gave the morning sermon on March 27.—Mrs. Mabel Reusser

into the beyond

Mrs. Katherine Unruh Buller, member of the First Mennonite Church, Newton, Kansas, was born July 26, 1878, and died January 19, 1960.

Ellen G. Harder, member of the First Mennonite Church, Newton, Kansas, was born November 5, 1912, and met accidental death on March 8, 1960.

Mrs. Eva Thomas Eck, member of the First Mennonite Church, Newton, Kansas, was born on December 2, 1883, and died March 10, 1960.

Mrs. Eugenia Miller, member of the Hanston (Kansas) Mennonite Church, was born July 30, 1875, and died Mar. 27, 1960. She was a charter member of the church.

film reviews

Younger Brother, 16mm. Sound. 28½ minutes. Black and white rental $8.00. Color rental $12.00. Available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Ill.

This is an effective film showing some of the customs of Japan and also some of the difficulties faced by a missionary and a new convert.

The film centers around Jiro, the second son of a Japanese family. After the death of the father, the elder son receives the inheritance as well as the debts of the father.

Jiro goes to a city. While in the city, he follows a lead he had received. He meets Christian friends. He becomes a Christian. After an accident at the shipyard where he works, he returns home. It is here that he sees the tension that arises in his home because of his new found faith in Christ.

This film would be suitable for almost any age group. However, younger age groups would not catch the full significance of the film. Groups from junior high on up could use it effectively.

The Harvest 16 mm Sound, 30 min. Black and white. Rental $6.00. Available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Illinois. *None Goes His Way Alone* 16 mm. Sound, 30 minutes. Black and white. Rental $6.00. Color Rental $9.00. Available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Illinois.

These films have been prepared for use with the missionary study materials this year in relation to "The Church's Mission in Town and Country."

The Harvest tells the story of a young man who has made the decision to leave his farm. His parents want the minister to help him to decide to stay on the farm. The minister himself is also facing a similar decision in his own life, whether to remain in the rural parish or to leave it and serve in the city.

The committee felt that the film states the issue clearly but was not convinced that the conclusion was quite clear. Yet, the film does present the issues and would be helpful if followed by a discussion.

None Goes His Way Alone tells the story of the spiritual rebirth of a rural community. The film begins by showing a church which is about to close. Through the help of some resource persons and through a genuine desire on the part of the members this church finds new life.

The committee felt that this film is an effective one. While not all of the techniques described in this film could be used by each local church, yet the film does give help both in the area of dedication and in method.

In our own Conference, in a period when we are stressing the importance of city churches, it may be refreshing for all of us to catch the vision that we need for our rural churches.

—Paul R. Shelly

our conference

continued from back page

GLIMPSES INTO MISSIONS

Lubin Jantzen (Paso Robles, Calif.), missionary in India, has returned to the Jagdeeshpur station after a forced leave of absence at Korba. He suffered from chronic malaria and nerve fatigue, but has recovered and is resuming his work.

Four missionaries will return from the Belgian Congo this summer. Mr. and Mrs. Frank J. Enns (Inman, Kan.) have spent thirty-four years in the service of Congo Inland Mission; Erma Birky (Normal, Ill.) has been in the CIM program for thirty-seven years; and Larry Bartel (Wolf Point, Mont.) has completed his 1-W service.

A total of 148 children are receiving instruction in General Conference mission schools in Colombia, reports Arthur Keiser (Quakertown, Pa.). The new school at Anolaima has 20 pupils in the first two grades. The teacher is Beatriz Tarquino. In La Mesa, where Vernelle Yoder (Berne, Ind.) is in charge, 24 pupils are enrolled in the first four grades. The boarding school in Cachipay takes care of 104 pupils in six grades. Huldah Myers (Quakertown, Pa.) is director, and Calvin Flickinger (Pretty Prairie, Kan.) is in charge of children's work.

STUDENT SERVICES COMMITTEE MEETS WITH ALBERT MEYER

The three members of the Student Services Committee resident in Kansas — Milton Harder, Erwin Goering, and Leo Driedger — met with Albert Meyer of the (Old) Mennonite Student Services Committee on April 9, in Newton, Kan.

Dr. Meyer, professor of physics at Goshen College, Goshen, Ind., is field secretary for the (Old) Mennonite Student Services Committee with one-third time being devoted to visiting college and university campuses and accumulating information. On his trip to Kansas, he contacted students at Kansas State College, Manhattan, and Kansas University, Lawrence. He also spoke to students at Bethel College and Hesston College.

The student services committees from the two Mennonite Conferences are co-operating in services to students in non-Mennonite schools.

ALTERNATIVES FOR YOUNG MEN PRESENTED IN COLOR FILM

For those who have not yet seen "Alternatives," the Board of Christian Service recommends this twenty-four-minute, sixteen-millimeter, sound, and color film. Produced cooperatively by more than forty religious and peace organizations, the film shows conscientious objectors at work in various kinds of alternative service.

At a time when young people are subjected to the pressures of military campaigning, this film gives them insight into the alternatives open to them. Churches will want to make use of this opportunity to help young men know about the alternatives open to them when the time comes for draft registration.

The film may be rented from the Audio-Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kansas.

100 APPLICATIONS ACCEPTED FOR 1960 SUMMER SERVICE

One hundred persons to date are scheduled for work in the Summer Service Program, reports Leo Driedger, director of Voluntary Service for the General Conference Mennonite Church.

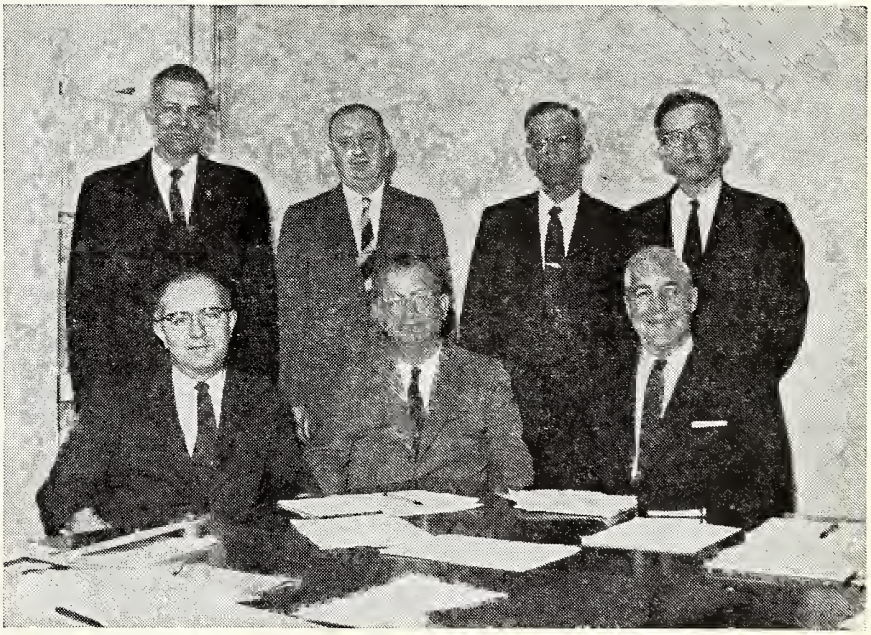
Last year, ninety-eight served in the Summer Service program. This year, there are many more openings than previously, and more applications are needed for a number of projects. Persons interested may write to the Board of Christian Service, 722 Main Street, Newton, Kansas.

CHURCH UNITY COMMITTEE MEETS

The Committee on Church Unity met in Newton, Kansas, April 6 and 7. The committee is charged with promoting unity in General Conference churches. Among subjects for discussion was the furtherance of unity among various groups, such as churches on the mission fields. Plans were made for participation in the centennial study conference in June at Donnellson, Iowa.

Members of the committee are G. T. Soldner, Bluffton, Ohio, chairman; Arnold Epp, Newton, vice chairman; Lotus Troyer, Meadows, Illinois, secretary; Bruno Penner, Glendive, Montana; C. K. Neufeld, Niagara-on-the-Lake, Ontario; and Erwin Goering and Andrew Shelly, ex officio.

The committee functions under the Board of Missions.



Back row, left to rght: Erwin Goering, Bruno Penner, C. K. Neufeld, and Andrew Shelly. Front row: Arnold Epp, G. T. Soldner, Lotus Troyer.

our conference

37 G. C. MEN IN PAX

Twenty-five General Conference men are serving in ten countries in the Mennonite Central Committee's Pax program. There are five in Paraguay, nine in Germany, two in Austria, three in Indonesia, and one in Peru, Switzerland, Vietnam, Korea, Hong Kong, and Pakistan. The total in MCC's Pax program is eighty-six in fifteen countries.

There are twelve in the General Conference program of Missions-Pax. These men serve on the mission stations in Japan (one), India (one), Taiwan (one), and the Belgian Congo (nine).

At present there are openings in India and the Belgian Congo under the Missions-Pax program, which is operated jointly by the Board of Missions and the Board of Christian Service.

INFORMATION AVAILABLE ON CAPITAL PUNISHMENT

The Board of Christian Service has compiled articles, statements, and editorials on capital punishment which appeared in Mennonite papers or magazines during the past year. A multilithed copy of this compilation, along with a bibliography, is available at the cost price of 50 cents. Write to the Board of Christian Service, 722 Main, Newton, Kansas.

CHRISTIAN EDUCATION POSTER

A three-color poster in similar design as the pamphlet in the general mailing in March and the insert in *The Mennonite* (April 12) will be mailed to each congregation before the end of April. The poster is a reminder of the importance of Christian education in the work of the church. It is also a reminder of the needs for funds to carry on the work of the Board of Education and Publication.

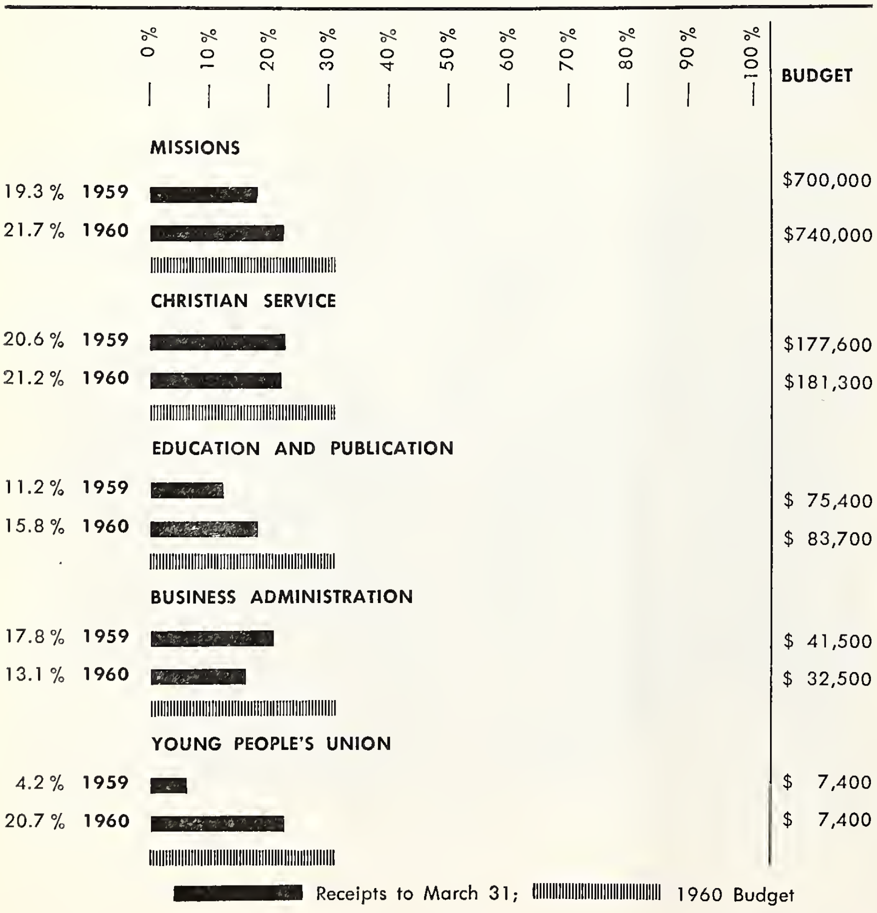
PEACE PLAYS AVAILABLE

"Which Way the Wind?" is a peace play highly recommended by the Peace and Social Concerns Committee of the Board of Christian Service. It is one of the finest in the area of peace, the nuclear age, and the fear of people of what the future will bring. Students of Bluffton College put on the play in a number of churches in the Bluffton area. Copies may be had from the Board of Christian Service.

Three plays on the peace theme written by Mennonite authors will be published by the Board of Christian Service this fall. Rachel Kreider, Lucille Kreider, and William Gering are the authors of these.

conference stewardship

March 31, 1959, as compared to March 31, 1960



THE TREASURER REPORTS

There are only four ways by which property can be transferred from one party to another: theft, chance, exchange, and gift. And there are no other ways by which the church can be supported.

Some Protestant churches today promote games of chance — bingo and the raffle—to support at least a part of their programs. Is the "game" basically good when the proceeds go "for a good cause"?

Mechandising schemes — church suppers, bazaars, rummage sales—have from an early date been used to supplement the church's income. These are not necessarily all bad, but the highest pinnacle in Christian stewardship cannot be reached by these means.

The elder J. P. Morgan has been quoted as saying, "Every man has two reasons for what he does—a good reason and the real reason." What is your real reason—what is my real reason—for giving? Unfortunately, we seem to find it necessary to set up a budget and then try to meet it.

We continue monthly to report the receipts on this page and make certain comparisons. Our giving comes into a proper perspective, however, when we think of it in terms of to Whom rather than for what.

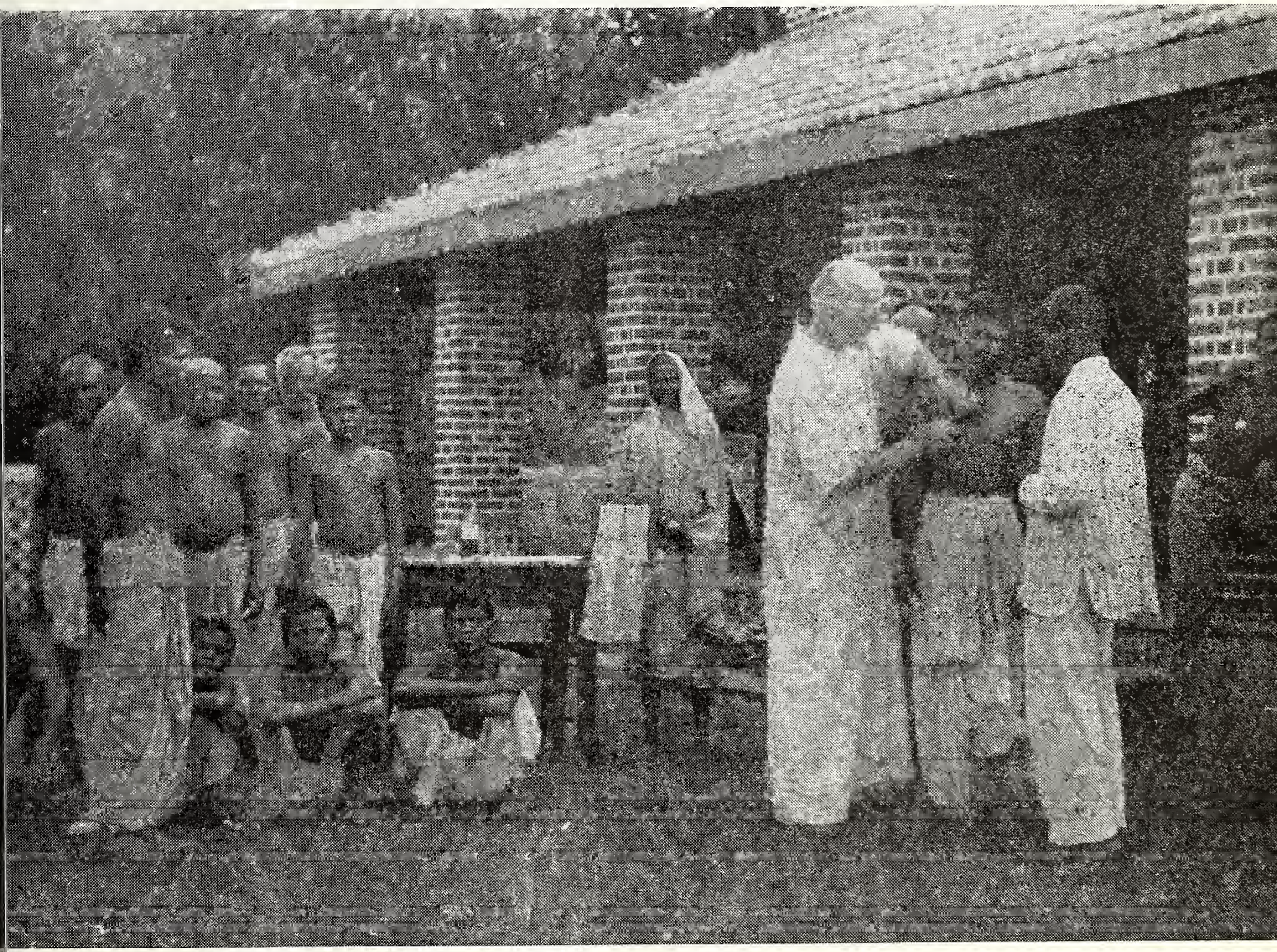
—Wm. L. Friesen

MAY 3, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

MENNONITE BIBLICAL SEMIN
ELKH
ASS



FAITH 1860-1960 Beginning in 1900, our foreign mission efforts were pioneered by P. A. Penner together with others in India.

in this issue

COVER

Work with lepers was not anticipated by P. A. Penner. But when the door was opened to him, he accepted the challenge. His work has been fruitful.

ARTICLES
LET'S REVIVE OUR FAMILIES
Elmer R. Friesen 279
THE FOUNDATION THAT LASTS
Robert M. Landis 282
DEAR DOCTOR 283

DEPARTMENTS
EDITORIALS 278
FOCUS ON CHRISTIAN CONCERNS 279
Ultimate Warning 284
MENNONITE YOUTH
Vocation Plus 285
OUR SCHOOLS 288
MCC NEWS 288
OUR CHURCHES 289
OUR CONFERENCE 292

CREDITS

Page 279, Harold M. Lambert. Page 285, Robert W. Regier.

CONTRIBUTORS

Robert M. Landis is president of the Eastern District Conference. Elmer R. Friesen is pastor of the Pretty Prairie (Kansas) Mennonite Church. Elmer Neufeld is executive secretary of MCC Peace Section.

of things to come

May 1-8—National Family Week
May 3-5—Junior Choir Directors' Workshop, Bethel College Church, North Newton, Kan.
May 8—Festival of the Christian Home
May 26—Ascension Day
May 27—Commencement, Freeman Junior College
May 29—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
June 23-26—Northern Dist. Conf.
July 1-6—Conference of Mennonites in Canada
July 4-9—Jr. High I retreat at Camp Mennoscah.
July 11-16—Jr. High II retreat at Camp Mennoscah.
July 18-23—Fresh Air Friendship Camp, Camp Mennoscah.
July 25-30—Sr. High I retreat at Camp Mennoscah.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 18

editorials

NATIONAL FAMILY WEEK May 1-8 is designated as National Family Week. During this time the great importance of Christian family life and influence is stressed. It is an enlargement of the former Mother's Day, observed the second Sunday in May.

The mother of a home certainly has a very special responsibility in making the home Christian. But she needs the full cooperation and support of the father and of the children as well. Where father and mother assume their responsibilities in the home and seek conscientiously to direct children in the Christian way, there Christ feels at home as an abiding guest.

Home life is becoming increasingly more difficult to maintain, and a special week set aside for serious thought and study should be a valuable help in getting our scale of values properly adjusted. In their formative years, children can be made to feel the presence of the Lord in a home. They can more readily submit to His guidance. Where Christ is properly exalted in the home, many of the problems of teen-agers will be solved more easily. Temptations of all kinds can be met more successfully, and strength of character developed which will keep our youth on the right path.

But this does not come about by chance. Family Week can be used as a time of rededication and consecration on the part of father and mother, that the home may be kept consistently Christian throughout every day of the year.

IN TOUCH WITH OTHER WORLDS Astronomers at Green Bank, West Virginia, have set up a listening device to search for messages from other worlds.

While it is admitted that the odds against receiving such messages may be worse than a million to one, yet it is reasoned that if no search is made at all the chances of success remain at zero. Attention in particular will be directed to two stars which seem most likely to hold any possibility of being inhabited.

Such interstellar communication would be most difficult at best because of the tremendous distance involved. Even if it were possible, a mere exchange of a simple "hello" between two worlds would require about sixteen years.

One wonders what would happen if we spent as much effort, thought, time, and money toward becoming more familiar with the "spiritual world." Easter convinces us again that this life on the present earth is not the final answer to our existence. Since man is immortal, would it not be good logic to give more thought and attention to the proper preparation for life in that "other world"? Before long, attempts will be made to launch man into "outer space." A far more worthy object is to prepare men for the adventure into the spiritual world where God dwells, and where He has prepared a place for all who are really interested in dwelling in the Father's house.

LET'S REVIVE OUR FAMILIES

Elmer R. Friesen

OUR CONFERENCE registered its deep concern for the Christian family at Bluffton last summer. It is noteworthy that in most denominations there has been a gradual but definite renewal of interest in the home. Family departments, vigorous programs in family education through literature, institutes, films, and family study groups have been launched.

There is a growing awareness that the family is the basic unit of society. If the family falls apart, the nation, community, and church will also suffer. The church and home must become real partners in Christian nurture. The church must realize that it has a great responsibility in helping every family meet problems that it faces. The church is obligated to give families the meaning that God has intended for them. Families need guidance for their spiritual development to Christian maturity.

The Bible shows clearly that the

Parents must be able to interpret their faith into language which their children can understand. However, they can never communicate something which they do not have themselves.

family was primary in God's creation. The Bible places the home at the top in importance for training, discipline, love. The family is potentially the most important means of Christian education. Children spend more of their hours in the home, and they can learn best in the loving relationship of its surroundings. Every parent has a tremendous responsibility.

THE NEED

Many parents and churches take the home for granted and have made little added effort in the face of changing conditions. The rapid pace of living and the tensions have too often taken the peace, harmony, and joy out of the home environment. The influences of radio and television have opened our living rooms to the most debased forms of entertainment and too often have robbed the home of family activities. The automobile has magnified problems for parents. The lowest forms of literature and music permeate and occupy our homes. There is a looseness of moral standards so that immorality has become an open sore, even in Christian communities.

Temptations and pressures are very great to our children. The philosophy of the world on marriage and love is so different from the Christian view that all around us there has been separation, divorce, and a general breakdown of the home. Too often communication, sharing, planning, and family participation have broken down.

Add to these the fact that there is less prayer and Bible reading in our homes, and one can easily see a crisis confronting most of our families in America. Many Christian parents have expressed a deep fear at the tremendous responsibility of bringing children into the world.

A CHRISTIAN FAMILY

We may define a Christian family as one in which each of the members is committed to Jesus Christ and seeks to apply His principles in every relationship. Just because two nominal Christians have established a home does not necessarily mean that home has the qualities of Christlikeness. It is the daily living of the Christian faith in the home that makes the family truly Christian.

There must be regular family worship and daily seeking of Christ's presence. There will be serious discussions of family attitudes, practices, and problems. Every Christian family will ponder: To what are we committed? Have we become so involved in making a living that we have overlooked the most important qualities of a home? Do our tempers, nagging, jealousy, selfishness, lack of love, criticism, and complaining, hinder us in our Christian commitment as a family? Is there the love that makes our household united for God, a place of beauty, a Christian witness in our community?

We must continually ask: Is Christ really present at all times, or is He the absentee head of our house? If our family is truly Christian our children will come to accept God and Jesus Christ as the greatest reality in life from their earliest years.

We need to remember that Christian homes never happen merely by chance. There must be careful planning, working together, much prayer, and a constant seeking of guidance from the Lord.

YOUR MAJOR TASK

Since every home begins with the parents, they have a most important task. What the children do, what they become, their likes and dislikes, are the responsibility of the parents. Parents cannot shrug off this responsibility by neglect or ignorance. Responsibility for what members of the family do must in the end rest squarely upon the parents, whether they realize what is going on or not.

Parents are the first teachers of the children and they shall always be the most important teachers. The greatest learning experiences for children come in the daily associations with their parents and in watching the example that is set in habits, language, Christian attitudes. Parents often teach the most when they are not realizing it.

Parents who constantly criticize the church are already planting the seeds of indifference to the church. Parents who regularly lay aside a part of their income for the church, even though they may have to struggle to make ends meet, will teach

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

more about Christian stewardship than if they often speak about it. When parents speak about "our" church with attitudes of sincere interest and concern, they will instill love, loyalty, and devotion to the church in the hearts of their children.

Christian parents will speak naturally about spiritual things. They will confront children with Jesus Christ as Lord and Savior. They will not leave this most important decision to be emphasized only by the church. Children will be taught to know and to love the Bible, the hymns of the church, and prayer, through attractive and meaningful worship at home. There will be a constant emphasis on the development of Christian standards and making the right choices for each member of the family circle. There must at times be a firm discipline in Christian love, for too much freedom will create unhappiness and division. Children learn at home to live in the world.

WHAT CAN BE DONE?

It is encouraging that many families are searching for ways to enrich their family life. There is a growing awareness that some of the happiest moments in one's life come from togetherness in the family and in purposeful group living rather than in self-centered passions. Hundreds of books have been published and scores of films have been produced for the promotion of Christian family life. Church libraries can do much in emphasizing Christian family living.

One denomination has found that one out of six of its families reads the Bible together regularly. But it also found that half of those who do not would begin now, if they had help. Recently thirty-three copies of a book for family worship were sold in the First Mennonite Church of Pretty Prairie, Kansas, merely because it was put on display and referred to.

Many churches throughout the country have begun parent and young adult groups for the purpose of frank discussion of the many problems that face the Christian family today. This can become a thrilling experience as couples share each other's problems and their own solutions and it does bring families into a closer fellowship. Some churches have done this in connection with the midweek meetings, and some have made more permanent parent study groups parallel to the youth fellowship meetings on Sunday evenings. The pastor and the education committee can help interested parents to organize and find a time and a place for such gatherings. Many fine helps have been published by different denominations to establish such a program.

Parents, however, must have a faith which is real to them and which leads them to seek the will of God for them as a Christian family. Parents can never communicate to their children something which they do not have themselves. They must be able to interpret their faith in language which their children can understand.

Every Christian parent needs to ask: Have we made our home to be what Christ has intended it to be? In what areas have I failed as a parent or as a member of my family circle? May there be a real desire for an evaluation of our homes and families. May we then dedicate ourselves again to Christ and make Him pre-eminent in all things, earnestly seeking His will in all that we do.

HOME

A home is a refuge so restful and fair,
Incensed by a wholesome, unpretentious air.
A site where we loiter and dress as we please
In perfect compliance with comfort and ease.
Where loyal devotion amongst members there
Makes everyday living more pleasant to bear;
A refueling station where oft we attain
The rest and diversion to conquer our strain.
Where death and disease and the impact of grief
Are faced with a oneness that promotes relief.
The spot where frail mortals respond as they feel
Relaxed and informal, spontaneous and real.
The shelter we crave when we fight back our tears
Amidst worldly pleasures, frustrations, and fears.
The place where we sorrow and weep unashamed
And act as we feel when we are inflamed.
Where heartaches and longings and secrets are shared
Convinced their divulgence will never be aired.
A God ordained unit united by love
When God the ordainer is ruler thereof;
A bond of compassion, a family tryst
When its members possess the spirit of Christ.

Vernon Stucky

The Foundation that Lasts

Robert M. Landis

PAUL, writing to the church at Corinth, reminds them of the only foundation that endures for eternity—Jesus Christ. Paul writes to the Corinthians and to us of the futility of building on anyone or anything than Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ."

This Scripture verse has become the motto for our Conference's work and witness. This is a year of significant importance to us as a General Conference—the centenary anniversary. The foundation upon which our early fathers built has stood firm. They built well.

Condensed from the conference sermon at the Eastern District Conference held at Quakertown, Pa., April 28 to May 1.

As we continue to build, we are not thinking of building only for a day or a year or a century, but for the endurance of time and eternity.

It is significant that Paul writes with a concern for unity in the Corinthian church. Some were building upon the accomplishments of men, some upon their rationalism and traditions. This type of building was not and is not adequate for the church and its work. Jesus prayed for unity among His disciples in John 17: "That they may be one even as we are one." In Christ we have oneness.

We are living stones, fitted together in the church of Jesus Christ. Our Lord is depending upon us today, even as He did upon His early disciples, to continue His work and to be fruitful in spreading the gospel.

FOR THE GROWTH of the church we must dedicate ourselves as coworkers with Christ. For the success of the gospel there must be those who will be loyal disciples, taking up their crosses daily to follow Him.

In order to evaluate our own work, we need to take a new look at those who were giants of faith, staunch men of courage, relentless in work and service for Christ. The need still exists for living sacrifices for the cause of Christ in our Conference and in our churches.

The world needs Christ. We as Mennonites can let our light shine before men and can be the salt of the earth by living our principles. Christ would enlist us to be coworkers with Him, to work with urgency.

A COMPETENT builder will be careful to properly mix the right quantity and quality of materials in order to insure strength of a foundation. Improper balance or inferior ingredients leaves buildings weak and subject to destruction.

Faith in Jesus Christ is essential in the foundation for our Conference work. We have faith in our work because our faith is in Jesus Christ.

The word of God should be central in our ministry and mission. As Harold S. Bender says in one of his pamphlets, "The Bible is the infallible authority for faith and life and is wholly adequate for a life of faith in Christ."

Important for our foundation is love which is shed abroad in our hearts by the Holy Spirit. The standard by which believers are recognized by the world is by love for one another. Jesus said, "By this shall all men know that ye are my disciples if ye have love one to another." Our work can succeed only if it is founded in love—for God and for each other.

Another ingredient necessary for our spiritual welfare is fellowship. Our fellowship in the gospel has many phases—worship, giving, praying, social functions of the church. Fellowship is essential for spiritual growth, as illustrated in the early church.

The last ingredient I must mention is the need of prayer. Our work must be undergirded by prayer. A group of people united in prayer stays together to accomplish great things for God. The church has moved forward in time of persecution, preaching, and promotion of missions by the power of unceasing prayer to God.

WE ARE LIVING in a day of achievement and progress. Many times we wonder whether the church is keeping abreast with the challenge. Organization, planning, and programming are basic, but there is danger in perpetual activity if a purposeful course has not been charted. By faith and trust in the power of God we can move on to possess new territory.

We have a testimony to give to our world. Let us never be blinded by accomplishments. God is calling us to greater things. The church of tomorrow depends on our faith and action of today.

THE GREAT COMMISSION is still our challenge. The field is the world and every creature is a potential believer.

We humbly pray for God's strength and guidance as we commit ourselves in deeper discipleship to Him. Each of us has a personal responsibility. If Christ is pre-eminent we will abound in the Lord's work, knowing that we have not labored in vain.

Dear Doctor

I'M SORRY to bother you again, but I really would like to know about going to a nursing home. I know you're tired of notes, but it's easier to ask you on paper (a person can make it clearer) and it takes less of your time.

To begin with, no place can take the place of a good home. But I found out long ago, before I came up here, that a poor home is better than no home at all. So I'd still like to try going with my folks for a month or six weeks, if that could be arranged, as my first choice of a way of getting out of here.

My folks have shown that they don't understand mental illness. But if an authority on the subject explained to them, I believe they would understand well enough to give me some help—for a short time at least. I have tried explaining to them; but after a person once is known as mentally ill, or at least after you once get into an institution, you usually get the "crazy treatment" from people outside. They don't pay much attention to what you say.

My mother once expressed great amazement at seeing a half dozen patients sitting outside. She thought it was simply wonderful that those patients could be outside like that. I tried to explain that it wasn't remarkable, and that probably most of the patients could go outside if they weren't so in the habit of sitting inside. Many people still have the idea that mental illness causes a person to continually fall into fits or foam at the mouth. At least they think that it causes a person to be "a total zero," "a human vegetable," or "a complete blank."

I also tried to explain to my mother that there are many people who are living outside of institutions who are mentally ill. She works for a family which has an important business. Both the man and his wife have money from their folks, besides. Both are alcoholic. The woman often lies in bed drunk, and her husband sometimes has to be restrained when he gets to drinking, even taken to jail sometimes. It's all kept out of the papers. He has money and friends, so people don't think too much about it and are even somewhat amused at his cutting up. I told my mother that if these people didn't have money or friends they would be right up here as patients and would be considered as some of the worst. But it doesn't seem to bother my mother even though, working for them, she sometimes is alone in the house with the man.

The way things are now, whether a patient gets out of a mental institution or not depends more on other people than on the person committed. Patients in poor condition can leave if some of their folks will take them, but patients whose folks won't help them really have to struggle to get out. I don't know what you think of this idea, but when I first saw that my folks didn't understand, I began to think that in order to help a mentally ill person you need to also doctor several people who are going to help the person.

People seem to be able to understand mental illness very well when it's kept at a distance. But when they are forced to come face to face with it, it's a different story. My experience has shown that they begin to squirm and feel uneasy. They remove themselves as far as possible from the mental illness by neglecting to visit or help the person in an institution. There's an old saying that any one can be brave when there's nothing to be brave about.

My second choice is to go to the nursing home. If you don't have family or friends that you can go to when you leave, the next best thing is to go to the place where you'd get the best help. It would really be nice to be in a more homelike atmosphere, as in someone's home. But I think I'd get the best help in a nursing home. I should have confidence in the place I'm going to, and I wouldn't feel too much confidence in going into someone's home when I have seen, as I told you, a great deal of ignorance and misunderstanding among ordinary people about mental illness. Then, too, the fact that I tried to commit suicide might begin to bother people. The result would be that I might easily find myself back here,

This article was written by a female schizophrenic patient in a state hospital. It is reprinted here (by permission) in condensed form from **Mental Hospitals,** the Hospital journal of the American Psychiatric Association. **This article is made** available by Mennonite Mental Health Services to encourage understanding support of persons with emotional **problems.**

even though I got along all right, if it had begun to bother the people to have a former mental patient around. Of course, they wouldn't say that. They'd do as so many people do in difficult situations, make up some excuse.

What I'd like to do now is to go ahead and go to a nursing home as a regular paying patient and make plans to go to school in January. If I don't get along all right, the plans to go to school can be cancelled. If the nursing home doesn't hire patients to work part time, do you suppose the social worker might find some job outside of the nursing home where I could work to earn enough to pay for half of my expenses at the nursing home? I'd be willing to do housework in somebody's home. The only reason I don't want to go to stay in someone's home is that, as I said, having a mental patient for twenty-four hours a day might begin to bother some people.

But I think I would get along all right so that I could go ahead and go to school in January. Just being out of here, I'm sure, would help me to improve a great deal because it's so different outside of here that a person would have a lot more to look forward to each day. If patients in poor condition like R.B. who spent quite a lot of time each day in bed, and M.S. who talked quite a lot of nonsense, can leave with their folks, it seems as if patients whose folks don't take them should be allowed to leave if they're in reasonably good condition.

—MCC Information Service

Focus on Christian concerns

Ultimate Warning

Guest writer, Elmer Neufeld

"I think it quite likely that within ten years the governments will not have disarmed. We shall have had a nuclear war. We, our children, and grandchildren will all be dead, and the world will be a lifeless, radioactive, incinerated globe throughout eternity."

So wrote the British statesman and Nobel Prize winner, Philip Noel-Baker, about the possibilities of disarmament and the terrible consequences of failure. Such considerations have driven many people, including some of our own statesmen, to seek every possible means of disarmament—if need be, even through a summit conference with Khrushchev himself.

Two of the main issues when Eisenhower, Macmillan, and De Gaulle meet with Khrushchev in May will be nuclear testing and disarmament.

". . . What reason is there for further pious declarations in the forthcoming or any future summit conference? Since old pledges have not been kept, is there any point to wasting time and money going through the farce of making new ones? . . . The only proper response to the Soviet request for a summit conference would have been and still is when existing commitments are fulfilled, we shall be happy to discuss further progress."

So writes an ardent Christian editor, certain that it would be folly for "Christian" America to engage in any treaty with Communist Russia. Rather than risk the danger of more broken treaties, he would take his chances on continuing the armament race, apparently confident that eventually Russia would give way to American military might!

Continuation of the armament race, with more and more countries threatening each other with missiles and bombs will almost inevitably spell W-A-R—a nuclear hell of blast, fire, and radiation. The balance of terror will one day explode into mutual annihilation.

To insist that the only possible answer is Russian capitulation is blindly unrealistic and deceitfully presumptuous. To insist, on the other hand, that the West, on the basis of secular motivations, should disarm alone (unilaterally) is also unrealistic—though even this would seem preferable to nuclear war. The only apparent answer is some program of disarmament that is reasonable or desirable for both sides.

Christians ought to avoid two extremes in evaluating the problems of reaching agreement on disarmament. We should avoid a blind kind of optimism that says, "If we will but treat the Communists justly and considerately they will not take advantage of us and our problems will be solved." Our refugee brethren know better about the terrible evils inflicted by the Communist party. We should not be deceived about the terrible nature of man's sin.

But we must also avoid a blind Pharisaism about our own nation. We do not live in a Christian nation! Ours is a secular nation also given to demonic actions—witness Hiroshima and Nagasaki. God's calling is not for us to take up arms for the western world. He is calling us to follow Christ and to build His church throughout the world.

Between these two extremes—of either seeing all national governments as equally good, or on the other hand as distinctly black and white—and amidst the terrible nationalistic tensions of our day, it behooves our statesmen to maintain order and avoid violence, to reduce international tensions and seek disarmament—even through a summit conference.

And perhaps, in the midst of all these tensions and threats, we need consider the possibility that God has allowed the bomb as an ultimate warning to mankind — that man must now finally choose, either reconciliation with God and his brother man or terrible destruction.

VOCATION *PLUS*

The service I perform at Prairie View Hospital is a very subjective experience. I believe I am doing psychiatric nursing because I enjoy it. It gives satisfaction—which is immediately juxtaposed with a constant search and struggle for self-growth and for the rehabilitation of others who are part of the hospital community.

In the seven years I have spent in nursing, I have never been so actively challenged to think as during the one and a half years working at Prairie View. Faced with patients who can no longer deal with their problems adequately, I am given the opportunity to deal creatively with each patient.

To spend eight hours a day with emotionally disturbed people leads me to ask questions—not only questions about patients' behavior but many other "whys" of human conflict.

Understanding of self, which is basic to understanding others, requires time and hard work. The training program at Prairie View is set up in such a way that staff members can discuss and evaluate themselves. Answers from within sometimes come slowly and painfully, but the process is an important step in personal growth.

Seeing a patient healed, seeing him become an integrated person and establish himself with the outside community, is a reward for one's service.

—Justina Neufeld
Head nurse at Prairie View Hospital

Work: buying and selling men's and boys' shoes, stock work, and clean-up in a retail shoe store.

Why? Grew up having the shoe store within the family relation. Started working there in high school, full time during summers. Graduated from Bluffton College. Served two years with Mennonite Central Committee as assistant to director of relief.

The church instilled within me my real vocation: "Thou shalt love the Lord thy God with all thy heart. . . ."

During college, I had it figured that God would tell me what my work should be. I was also ready to roll up my sleeves and save the world from all its problems. I was really willing to do good! First I wanted answers—I wanted to *know.*

Graduation came and I still didn't know. With MCC experience before me, I'd have two years to find out for sure what God wanted me to do.

After two very valuable years with MCC, God helped me—not to know, but to trust, to be faithful to Him, and to realize His will for me. "This is the work of God, that ye believe on him whom he hath sent."

To accomplish good for God's purposes here on earth takes faith in Him and complete willingness to be used by Him. Moses was really concerned about his captive people in Egypt and all their sufferings, but he was a shepherd for a long time before God called him.

Selling shoes seems trivial, but there is need here in my community and church that I can help meet which reaches to wider scopes. I feel as Paul did: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by the faith in the Son of God, who loved me and gave himself for me." I want to keep my life available that it might be used for greater purposes.

—Wendell Metzler
Nappanee, Indiana

How did I become a missionary? After completing the three year course at Canadian Mennonite Bible College I knew that only some kind of full time Christian service would

Mennonite youth

Justina Neufeld

Wendell Metzler

Bruno Epp

Richard Brandt

Twila Garber

Larry Voth

satisfy me. But what specific field would it be?

For me no suggestion was as valuable as the one given by Carl F. H. Henry in his book, *Giving a Reason for Our Hope*. In it he suggests the method of continued prayer for a certain vocation which you would like to follow. If your joy in praying for that choice increases, then that is God's will and answer. If you tend to remain unhappy and undecisive, God would not have you in that vocation. I applied this method.

To know that God has chosen my work for me has been the greatest source of confidence in my work on the mission field. Sometimes requirements of service run so high that doubts as to my calling would arise. The counsel of parents and friends did not give me comfort in that situation. It was the assurance that I was there according to the will of God that brought me through in those dark moments.

—Bruno Epp
Neuland Colony, Paraguay

What am I doing? Typing pages, keeping hours, mimeographing minutes, greeting people, answering the telephone, enjoying students, confusing faculty and bosses (and I do have two). More specifically all this goes on in the president and dean's office at Mennonite Biblical Seminary.

Why am I doing it? Because I enjoy it, because of "economic necessity," because the bosses so instructed, but more than that—because to me it was God leading through various experiences, circumstances, parents and friends, and also the result of a definite answer to prayer.

It was way back before the seminary had located in Chicago that I remember hearing Dr. Warkentin and Ruth Ewert (now Harder) speak about the seminary. It was then that I aspired to someday be able to do secretarial work in a church organization—maybe even at the seminary. At that time it seemed impossible! Later I decided to take the opportunity of voluntary service at Mennonite Biblical Seminary in Chicago. This was possible with a two-month leave of absence from my job. The VS experience was tremendous, and it created an even greater longing. But what about the promise of returning to my job?

I prayed that if my substitute could continue then I would be free to go. If not, I would be willing to stay and carry out my promise. With shaking knees I walked into the superintendent's office that morning, relating to him my prayer and suggesting that if he was satisfied with the substitute's help and if she would consent to stay it would be an answer to my prayer. He understood and co-operated most graciously. Even before noon I had the answer.

—Frieda Claassen
Elkhart, Indiana

"The church instilled within me my real vocation: 'Thou shalt love the Lord thy God with all thy heart. . .'"—Wendell Metzler

Medicine is both an art and a science. Its subject is the functioning human body and the human personality. No good physician can afford to overlook the mind and spirit as important aspects of the total being. They too are prominent contributors to human suffering.

The physician's training is long and arduous, but it can reap substantial benefits. The challenge is to imitate the master healer, Christ. Relief of the suffering mind and body can be a true expression of Christian love, and with it a source of great personal satisfaction.

The physician should have the capacity for clear thinking and problem solving. He needs to be kind and sympathetic. The physician should be intensely curious, not easily satisfied with partial explanations. A good scientist and doctor is ever alert for opportunities to establish and recognize new facts.

Whatever our vocational interest, it is important that we take full advantage of all opportunities to develop our talents. Christ taught that wasting talents is one of the great sins. We should aim high, lest we underuse that of which we are stewards.

—Richard **Brandt**
Medical student at Lawrence, Kansas

I am a homemaker, first of all, because I have felt that this is the work my Master has called me to do. As a young person I seriously considered the Lord's will for my life. He made known His will to me through His Word, His Spirit, advice of others, circumstance, natural interests and talents, and educational opportunities. I am a homemaker

Christine Purves

Arley Loeffler

because of the challenge and opportunities my vocation offers. Today's homemaker must be qualified in many areas—foods, clothing, child care, laundry, nursing, interior decoration, money management, gardening. In addition, I am often called upon to assist in church and community activities. I can serve my Master in all of these areas. The atmosphere of my home can be a witness of His peace to my husband, children, and all who come into my home. I am a homemaker because of its rich rewards. A happy marriage is well worth the sacrifices to make it so. There is joy and contentment in a husband's love. The long hours spent with little ones are not wasted. A neat and orderly house gives one a sense of satisfaction for work well done. These are reasons that I find homemaking a real joy as I seek to serve others and my Savior. "And whatsoever ye do, do it heartily as unto the Lord" (Col. 3:23).

—Twila Hilty Garber
Versailles, Missouri

To see a need and not do anything to fulfill the need is sin—providing that you have something that would meet that need. I became keenly aware of the need for Christ in our world—and in Christ we do have exactly what is needed to fulfill the need of the masses. My awareness was sharpened in 1954-55 while spending some time in countries abroad. Seeing people living, or should I say existing, and dying without Christ made me more conscious of the task that is ours. Since then I have become aware of people all around us who are living without Christ.

I am called by God to carry forth the message that He has given me! I find more joy and a greater challenge in this task for myself than any other possible avenue in which I might serve my Maker. This is why I am at the present attending Mennonite Biblical Seminary, preparing so that I might more fully and more clearly be able to tell others the story of Christ.

—Larry Voth
Asst. pastor for the Broadway E.U.B. Church, South Bend, Indiana.

Why am I doing what I'm doing? Partly because of circumstances. I happen to be here because my husband's job is here. I happen to be able to fill a vacancy on the Bluffton College faculty this year. But more than that, I can fill this vacancy because of certain blessings I have experienced:

The blessing of having yielded my life to God in thanks for His gift of a Savior, so that I can count on His daily presence and on His forgiveness when I confess my sins.

The blessing of Christian parents who taught me the values of work, laughter, prayer, and the futility of complaining about things which cannot be helped.

The blessing of a husband and three children of whose love I am assured whether I fail or succeed.

The blessing of good health and of a good education, neither of which is gained without the help of God and of those about us.

The blessing of a share of hard trials in the past which strengthen me and help me to understand partly some of the troubles which others experience.

If another year finds me in a different situation—teaching only part time, working only at home, or ill and unable to work—my prayer is that I can be "content in whatsoever state I am."

—Christine Purves
Music and drama instructor at Bluffton College

I am presently employed as an adjunctive therapist in the recreational department of The Menninger Clinic, a psychiatric hospital in Topeka, Kansas. Half of my day is utilized in supervising, teaching, and participating in various work projects on the grounds working with the patients.

The field of psychiatry is a relatively new area of medicine, especially as regards milieu therapy—therapy in a very controlled, structured environment. There is a great demand for trained occupational and recreational therapists, nurses, psychiatric aides, and doctors. This type of work is a tremendous opportunity for Christian service. Sometimes an individual becomes so filled with fears, or guilt, or anger that he is unable to relate properly to others and to function well in our society. To help such a person return to society better able to handle his problems could be nothing other than a great service to God, to the country, and to mankind.

I would certainly encourage anyone interested to investigate the field of psychiatry further before rejecting it as a lifetime work. Here is a tremendous human need that Christian people cannot afford to neglect.

—Arley Loeffler
Topeka, Kansas

Next week's "Mennonite Youth" section will feature some more answers to the question: "Why am I doing what I am doing?"

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

PANEL DISCUSSION FEATURED

A panel discussion on "The Threat of Communism" was featured at the monthly meeting of the Freeman College Faculty on April 4. Members of the panel were: Avery Zook, instructor in history and economics; Richard Waltner, sociology teacher; Abe Wiebe, pastor of the Hutterthal Church near Freeman; and Arlan Ortman, instructor in industrial arts and advisor to the Freeman Peace Club. President John Ewert was the moderator.

LENTEN PROGRAMS GIVEN

The choirs of CMBC rendered their Lenten program on April 9 and 10 in the college auditorium. The program consisted of the performance of Mendelssohn's "Lobgesang" directed by George Wiebe, Scripture readings, a quartet, solos, and a violin duet. Selections by the student choir were: "Open the Gates of the Temple"; "All Glory, Laud and Honor"; "Liebe, die fuer Mich Gestorben"; "Since by Man Came Death," and "Hallelujah Chorus."

Sunday afternoon the A Cappella choir served with several numbers at the Peace Conference held in the North Kildonen M. B. Church.

WALTNER SPEAKS AT CMBC

Erland Waltner, a speaker at the Peace Conference, served in a recent CMBC chapel service with a message on "Jesus as the light of the world, and the importance of following closely in His footsteps."

BIBLE STUDENTS GRADUATE AT ROSTHERN JUNIOR COLLEGE

On Sunday, April 3, the graduation and commencement of the Junior College Bible Department were held in the Rosthern (Saskatchewan) Church. There were ten students in the department during the past winter, of whom three graduated. The graduates, Velma Ediger (Drake), William Voth (Mayfair), and Esther Jantzen (Eigenheim) gave their testimonies, speaking on "Bible Training—Its Worth for Me and for the Future." Edward Ens, dean of the department, gave a charge to the graduates. The graduation message "Bible Training in Vocational Preparation," was rendered by Irvine Schmidt of North Battleford. Songs by the R.J.C. chorale served to enhance the service. All the graduates are planning to enter some area of voluntary or summer service. A fourth member of the class, Gerhard Janz (Calgary) has already left for a Pax assignment in Germany.

SIX BLUFFTON STUDENTS ATTEND CONFERENCE

Six Bluffton College students attended the International Student Conference at Bethel College, April 29 to May 1: Michael Badu from Ghana; Jantine Reisma, Holland; John Yung Hung, China; Jong See Kim, Korea; Gideon Masingila, Kenya; and Ann Hilty, Bluffton, Ohio. Hans de Jonge, Bluffton College French professor from the Netherlands, accompanied the group.

DEBATE TEAM ENDS SEASON

On April 30 Bluffton College debaters participated in their last tournament of the year, the Ohio Novice Tournament at Ashland College.

On Bluffton's affirmative team are Loretta Hilty (Versailles, Mo.) and Martha Niggle (Vermillion, Ohio). On the negative team are Larry Christman (Galion, Ohio) and Sam Dixon (East Wilmington, N. C.). Robert Hamman, (Bluffton, Ohio) represented Bluffton College as a judge in the Ashland tournament.

Dr. Paul Shelly is the team's coach.

OHIO STATE QUARTET FEATURED AT BLUFFTON

The final concert in the Bluffton College Music Lecture Series was presented by the Ohio State University Resident String Quartet on April 27.

The same afternoon a string clinic was held in the Ramseyer Chapel. This clinic, led by members of the string quartet, was open to students in public schools interested in the playing of stringed instruments. The quartet members spoke and gave demonstrations on their instruments. They concluded the clinic by playing a number of compositions together.

Lawrence Burkhalter, an alumnus of Bluffton College, is a member of the quartet.

MCC news

1-W's BEGIN SERVICE IN PENNSYLVANIA STATE PARK

Four Mennonite 1-W fellows and a director-matron couple have been assigned to a new service unit at Prince Gallitzin State Park. They arrived at the park on April 26 following orientation at Akron.

Under an agreement between Mennonite Central Committee and the Commonwealth of Pennsylvania, the project will enable 1-W's to work in an outdoor setting as they help in the preparation and maintenance of the park including such diverse things as reforestation, maintenance of picnic areas, preparing nature trails, and fire fighting. The youths will be equipped with the best fire fighting apparatus and trained so that they can place it on the fire line within a minimum of time.

The unit will be living in an old farm house, about 22 miles west of Altoona, which the state has remodeled. The state is also providing tools and a work supervisor for the project.

Initial assignees are Mr. and Mrs. Marion Deckert, Richey, Mont., (who are awaiting visas for service in Indonesia), Enos Yoder, Belleville, Pa.; Lester Shank, Jr., Newport News, Va.; Wilden Kroeker and Elmer Yoder, Hutchinson, Kan.

Depending upon work conditions and unit solidarity, the Prince Gallitzin unit may be expanded after a review of the project this fall.

NSBRO HEARS COLONEL GRAHL

Headlining the April 19 Consultative Council meeting of the National Service Board for Religious Objectors was an address by Colonel Charles H. Grahl, special assistant to the director of Selective Service with special responsibilities for the administration of the conscientious objector work program.

The former director of Selective Service in Iowa (1940-1950) cited statistics of the civilian work program during World War II which evidenced the fine work accomplished by conscientious objectors through the years. Religious denominations contributed $7 million to finance this extensive program which saw 12,000 conscientious objectors assigned to work of national importance, contributing 6 million man days of labor.

Colonel Grahl pointed out that these conscientious objectors received neither the wages nor the other financial benefits that men in military service did. He further mentioned that General Lewis B. Hershey, Director of Selective Service continues to be proud of the work conscientious objectors are performing, especially in the 40 different countries overseas, and frequently talks of their work as he has observed it on his various visits abroad.

J. Harold Sherk, executive secretary of the NSBRO, in his report to the Council stated that the most acute need with which the NSBRO is currently working is that of persons who became conscientious objectors after enlistment or induction into the armed services. In the Army especially, releases have proved most difficult to obtain. Though the draft calls by the Defense Department continue to be at their lowest point since the Korean conflict, there appears to be little prospect that either the Administration or Congress will favor any steps toward abandoning the draft, which under current law continues full drafting authority to July 1, 1963.

According to most recent statistics available from Selective Service, Sherk indicated that 1,858 men are currently doing service in class 1-W, and since the opening of the 1-W program on July 1, 1952, approximately 8,500 have completed alternate civilian service.

The Consultative Council also discussed the Point Four Youth Corps and expressed their interest and approval with the projected program for young Americans to serve in technical assistance overseas, as introduced in Congress by Rep. Henry E. Reuss of Wisconsin.

In response to general interest expressed by various individuals and groups, the NSBRO has taken leadership recently in preliminary exploration of possibilities for a meaningful and feasible tax alternative. There is little precedent for a tax alternative for those opposed to the huge portion of the tax dollar which goes for military purposes and it appears that there would be a great many administrative difficulties which would stand in the way of implementing such a program, even if governmental approval could be obtained.

The NSBRO was organized in 1940 to serve the problems of individuals in relation to conscientious objection and the draft, as well as to be conscious of the needs of the nearly 50 constituent bodies of the Consultative Council.

MVS TO HELP BUILD CHURCH

Helping to construct a new Menno Simons Memorial Church at Witmarsum Netherlands, will be included in the fifteen summer projects sponsored by Mennonite Voluntary Service. The 1960 schedule provides service opportunities in Austria, France, Germany, and the Netherlands for about 270 young people from June 12 through August 27.

MVS is supported by European and American Mennonites and plans international voluntary work camps each year. Through working together on a worthwhile project, young people of varying backgrounds experience the fellowship of a living Christian community. Again in 1960, the thirty students in the European Educational Tour sponsored by the Council of Mennonite and Affiliated Colleges will participate in the MVS work camp program, as will a number of MCC Paxmen.

According to the April issue of the *MVS Newsletter*, edited by Executive Secretary LaMar Reichert (Bremen, Ind), the following camps are planned for 1960:

Graz/Liebenau, Austria—building a church for Protestant refugees.

Salzburg, Austria—converting an old mill into a children's home; a second camp is planned for 16 to 18-year-olds on this project.

Treffen, Austria—remodeling a building for a dormitory at a school of homeless children.

Guebwiller, France—remodeling a house for unwanted youngsters.

Lamastre, Alboussire, France—rebuilding an old house for use as a children's home.

Berlin/Spandau, Germany—working with physically handicapped children at the Evangelical Welfare Home. A second camp will be at the Evangelisches Hospital.

Berlin/Tempelhof, Germany—constructing a kindergarten in a new refugee settlement.

Biblis/Worms, Germany—aiding refugees in a self-help homebuilding project.

Moosen/Vils/Obb., Germany—redecorating and building maintenance at a farm for elderly refugees.

Pfeddersheim/Worms, Germany—aiding refugees in a self-help project similar to Biblis.

Weierhof/Pfalz, Germany—Landscaping and gardening at the Mennonite boarding school.

Medemblik and Twisk, Netherlands—assisting in maintenance on two small Mennonite churches in these villages.

Witmarsum, Netherlands—constructing a new Menno Simons Memorial Church.

our churches

WOMEN STUDY MISSION FIELDS

Hutterthal, Freeman, S. D.: Our Women's Missionary Society programs for this year are studies of our different mission fields. On Feb. 2 we had the privilege of having Mrs. Olin Krehbiel (president of the General Conference Women's Missionary Association) give us an illustrated and challenging talk on "Our Fields of Service." Our society has been busy cutting quilt blocks and rolling bandages. About 67 layettes were made for missions. Three different groups of ladies visited and presented a short program to the shut-ins. Funeral services were held for Abe Kleinsasser on Jan. 12. He had been hospitalized for a long time. A boy, Randy Joe, came to brighten the home of Clarence and Shirley (Wollman) Glanzer, Jan. 18. Mark Allen was born to Moses and Reva (Leder) Glanzer on Feb. 8. The Christian Youth Volunteers of Freeman Junior College gave us an interesting program on Feb. 14. Feb. 28, our men's chorus presented a program at the State Hospital at Yankton. Our church took part in the World Day of Prayer service at the Salem Zion Church. The Salem and Bethany churches also attended. Ray Rushing was guest speaker at the Christian Endeavor program on Mar. 20. He is executive secretary of the Temperance League of S. D. John A. Hofer was hospitalized recently, due to a pickup and truck collision. Mrs. Pete P. Miller has returned home from the hospital but is still very ill.

—Mrs. Jonathan Mendel

CHURCH MUSIC DISCUSSED

Herold, Bessie, Okla. The Herold Youth Fellowship gave a special program Jan. 31, at which we heard a panel discussion on church music. Judith Harms gave a talk on voluntary service at the same meeting. Farewell services for the Herbert Dalke family were held Feb. 21. March 6, our Mission Society showed the film, "Makoto." March 13-18 our annual revival services were held, with Dan Dalke of Whitewater as guest speaker. The Okla. Bible Academy Choraleers presented a fine program in our church on March 20. Born to Mr. and Mrs. Louis Schmidt, a daughter, Feb. 13; a daughter to Mr. and Mrs. LaVern Nickel, March 7; a boy was welcomed by adoption into the home of Mr. and Mrs. Nolan Unruh, March 12 (born Feb. 16). Funeral services for Arthur Harms were conducted on Mar. 29 by Pastor Tschetter with Albert Unruh of Enid assisting. Pastor Tschetter had the misfortune of breaking his left elbow in a fall recently. At the C. E. program on March 27 Lawrence Hart brought an inspiring message. He and his family are presently living in Corn while he attends college at Weatherford, Okla. The Grace Bible Institute Chorale presented a concert in Cordell on April 25. Our S.S. workers were invited to attend the workshop held at the Clinton Church April 26. The Okla. Church Workers Conf. was held in Meno April 29-30. The marriage of Elmer Kliewer and Sally Ann Treanor took place April 16 in Lincoln, Neb.

—Mrs. Fred. Harms

LITERATURE NEEDS PRESENTED

Salem, Munich, N. D. Darrel Stark, representative of the Bible Meditation League, spoke in our church and presented the need of literature in the mission field. On March 14 Lustre Bible Academy Choir sang in the church. A. L. Glick, area organizer for the Mennonite Disaster, explained the work and showed pictures recently. March 30 Mr. and Mrs. Dan Stucky showed pictures and spoke of their work in Bolivia. J. C. Harder, one of the pioneers of the Munich vicinity, died recently. J. J. Hofer, Guenther A. Eitzen, O. Janzen, and Chas. D. Unruh attended the pageant, "We Are Pilgrims," at the Winkler, Manitoba Church.

—Chas. D. Unruh

FAREWELL FOR PASTOR

First Church of Christian, Moundrirge, Kan. Farewell services were held Feb. 28 for Pastor and Mrs. Ed Miller and son Jon. A fellowship meal was held at noon following baptismal services during the morning worship service. After this a special service was held with Pastor Miller and Edwin R. Stucky giving messages. The Millers were presented a gift certificate by the congregation. The Youth Fellowship gave them two chairs. Edwin R. Stucky, a member of our H. S. faculty, is serving us as interim pastor. The following young people joined our fellowship by baptism: Jill Hatfield, Tyrus Kaufman, Jon Miller, Rodney Stucky, Waneta Voth, and Donna Wedel. The World Day of Prayer services for our community were held in our church, with morning and afternoon meetings. Arnold Nickel of the Eden Church (Moundridge, Kan.) was guest speaker during morning worship service on Bethel College Day. Recent speakers for the adult study group included Mr. and Mrs. Paul Stucky (who did voluntary service in the Hopi Indian field in Ariz.), three native doctors from India, and Erwin C. Goering—who showed slides and spoke of his recent experiences in Europe. Mary Jo and La Dene Goering presented a program for the intermediate and junior hi young people on the same evening. The Men's Fellowship sponsored a program given by Elmer Childress and his family.

MAST CONDUCTS MEETINGS

Community Church, Fresno, Calif. Christian Life meetings were held in our congregation April 24-28, conducted by Russell Mast, pastor of Bethel College Church. Each home has been privileged to entertain the pastor and deacons in an every-member visitation program this past month. The men's chorus of the First Church, Reedley, presented a program of sacred music in our church on April 10. A Good Friday service was held to give opportunity for meditation and worship. The Women's Missionary Society met at the home of Mrs. Ruth Koop, April 7, and heard a panel discussion on "Fellowship Along the Way in Africa." A short Easter play was given also as a devotional meditation. The members of the Men's Brotherhood prepared a chicken dinner for their ladies on March 29. Mr. and Mrs. Elmer Penner had a son, Marvin Glenn, and Mr. and Mrs. Ed Davis had a daughter, Ella Elaine, both on Mar. 8. Members of our church attended the Calif. S. S. and C. E. Convention at Paso Robles, April 22-24.

NEW OFFICERS ELECTED

Zion, Donnellson, Iowa. At the annual church meeting, Jan. 4, Paul E. Krehbiel was elected deacon; Chris Krauter, trustee; Rudy Krehbiel, sec. William Klassen of Elkhart, Ind., was with us Jan. 24. At a service on March 13 the children of Mr. and Mrs. Laverne Loges and Mr. and Mrs. Rudy Krehbiel were consecrated. Union Lenten services were held at our church March 20. J. Sherrill Gohde of the Evangelical and Reformed Church was the speaker. The Ladies' Mission Society entertained all the ladies of the church on March 24. Lunch was served to 46 and the day was spent quilting and knotting four comforters. The four Mennonite churches of Iowa had a father-son banquet on

CHURCH DEDICATES NEW EDUCATION WING

The newly completed educational unit of the Dallas Grace Mennonite church was dedicated on the afternoon of April 10. P. D. Unruh gave the dedication sermon, and the covenant of dedication was read by Pastor H. D. Burkholder and the congregation. Two former pastors, H. E. Widmer and J. M. Franz had part in the service, as did the pastors of the Oregon Mennonite Fellowship. Letters from missionaries and other pastors were read. Judge Cal Barnhart gave greetings in behalf of the city of Dallas and Polk County. Phillip Wolfe, president of the Dallas Ministerial Association, brought a brief message in behalf of the Dallas churches. E. A. Flaming, chairman of the board of trustees, gave a short resume of the progress of the threefold building program and briefly acknowledged those who were in charge of the volunteer labor in completing the work. The church choir sang several selections.

Approximately 700 people attended the service and toured the three-story building. The fellowship hall on the lower level seats about 375 people and is now used as the auditorium. The future kitchen serves as a classroom during S.S. and as the baby room during worship services. The upper levels contain twenty classrooms plus the restrooms, library, and a kitchen which is near the young people's department.

A fellowship lunch was served to the guests at the parsonage and open-house was held there.

In the evening service, the church choir, under the direction of Gladwyn Schmidt, presented the cantata, "He Lives Again."

March 30. Guest speaker was Dr. Louis Haselmeyer of Iowa Wesleyan College. Mr. and Mrs. J. E. Hartzler of Goshen, Ind., were with us April 3-8. Preceding each sermon, Dr. Hartzler showed pictures of their recent tour through Russia. A group of men helped with the cleanup after a cyclone struck near Denmark, Iowa, in March. They also helped aid in the flood in the Green Bay area, April 2-3. The following young people were baptized April 10: Ronny Wolfe, Phyllis Krebill, Beverly Lowenberg, Rosilyn Thiessen, and Barbara Ann Myers. Communion service was held April 14.

FREEMAN CHOIR GIVES CONCERT

Eden, Moundridge, Kan. During the worship service on Jan. 10, a short installation service was held for all newly elected church officers and committee members. The Freeman College Choir gave an inspirational program on Feb. 22. The annual peace institute sponsored by the "Peace Promoters" was held Feb. 21 with Elmer Neufeld as speaker. He brought the morning message on the topic, "The Gospel and the Cross." In the evening he spoke on "The Christian and War; Christ or Anti-Christ." Our midweek services have come to a close. There were classes arranged for every age group. The adults studied the Gospel of John for the first few months. Then we spent some time taking a look at our own church constitution. The last weeks we discussed the work of our Conference, based on the booklet, *A Century of Witness*. April 3 our choral society gave Handel's *Messiah*. This marked the 25th consecutive annual rendition by our church. Elvera Voth, our minister of music, was the director.—Mrs. Jacob J. Goering.

COURSE OFFERED FOR TEACHERS

United, Rosthern, Sask. For six Mon. nights, Edward Enns, instructor in the Bible Dept. at Rosthern Junior College, has been teaching a S.S. course to teachers as well as teachers from the Eigenheim church. Some of the topics discussed were: The Teacher, Aims and Objectives, Instructional Aids, Gathering Lesson Material, Teaching the Lesson. For us this has been a great help because of the great responsibility of teaching children correctly, and we would recommend it to other churches. April 3 was a great day for three students of the Bible Dept. of junior college. It was the graduation service during which Velma Ediger, William Voth, and Esther Janzen were presented with diplomas. Each of the graduates gave a short talk on Bible training, its worth for me and for the future. Irwin Schmidt, pastor of the Mennonite church at North Battleford, was guest speaker. His topics were "Bible Training in Vocational Preparation" and "Threatened Faith." The R. J. C. Chorale gave part of the Easter program which was prepared for their April tour. We wish the graduates much success and God's blessing in the future. The Easter sunrise service was held Sun. April 17, with a number of the Rosthern churches participating. The offering will be going for the British and Foreign Bible Society. Born to Mr. and Mrs. Frank Letkeman, Kenneth John on March 22; to Mr. and Mrs. Peter Remple, a boy on March 28.—Helena Lesser

RAMSEYERS REPORT ON JAPAN

First Church, Lima, Ohio. Our new year opened with enthusiasm. Jan. 3 a very impressive Communion service was observed; three new members were received. On Jan. 31 Mr. and Mrs. Robert Ramseyer, missionaries on furlough from Japan, gave us a splendid illustrated report of their work. Feb. 19 our church entertained the ministers, officers, and S.S. superintendents of the five churches in the Bluffton, Pandora, Lima area. Stanley Tam was the guest speaker. On March 24, Mr. and Mrs. Walter Gomez of the Mexican Militant Mission, Pharr, Texas, spoke at the church and showed pictures of their work. On March 27 Mr. and Mrs. Glenn Habegger, former workers in migrant mission field in Eloy, Arizona, gave interesting reports of their work. April 13, Miss Treva Geiger, missionary to Africa, spoke and showed pictures of her work. On Good Friday night we again observed Holy Communion in a very impressive spiritual service.—Mrs. A. W. Gallant

YOUNG PEOPLE VISIT STUDENTS

Friedensfeld, Turpin, Okla. Ronnie Ediger, Joe Hinz, Jim Schmidt, and LaVerle Dirks drove to North Newton, Kan., to visit our young people attending Bethel College. March 27 the engagement of Larry Becker and Patricia Harms of Meade, Kan., was announced. April 15 our church was invited to the wedding of Gene Kliever and Norma Megert at the Bethel Church at Balko, Okla. Recently our church gave $57.90 to our Mennonite Seminary. At our Men's Fellowship meeting, April 7, a film, "Split Level Family," was shown. It showed conflict between Christian stewardship ideals and secular standards in everyday living. April 8 several couples of our Home Builders Class worked in the church yard and later enjoyed a wiener roast.—Mrs. Chester Windsor

into the beyond

John D. Regier, member of the Alexanderwohl Mennonite Church near Goessel, Kan., was born November 18, 1886, and died on April 15, 1960.

Mrs. Matilda (Zuercher) Fankhauser, member of the Salem Mennonite Church at Dalton, Ohio, was born January 21, 1872, and died March 8, 1960.

our conference

HYMN TUNE CONTEST RESULTS

At the General Conference in Bluffton, Ohio, August 1959, three persons were awarded prizes for writing hymns for the centennial observance. The hymn contest was sponsored by the Mennonite Song Festival Committee of the Western District Conference. This year, the same committee sponsored a hymn tune contest for the purpose of setting to music these four hymns.

Faith and Life Press has now published the four hymns in an eight-page leaflet (suitable for insertion in *The Mennonite Hymnary*). Copies are available from Mennonite Bookstores at 20 cents each, $2.00 a dozen and $15 per hundred.

Words were written by Amelia Mueller, Elizabeth K. Wedel (two hymns), and Martha Gilliom Sprunger. The music was composed by Ruth Bixel (two tunes), George Unger, and Bertha Yoder.

CHOIR DIRECTORS' WORKSHOP

Topics for instruction and discussion at the junior choir directors' workshop, to be held May 3-5, 1960, at North Newton, Kan., include: "The Child's Voice," "Purposeful Rehearsals," "Study of Materials," "Rehearsal Procedures and Techniques," "What the Children's Choir Program Can Do for the Church," "The Director's Preparation and Training," "The Primary Child," "Understanding Juniors and Teen-agers," plus demonstration rehearsals.

Featured guest and leader for the workshop is Ruth Krehbiel Jacobs, president and founder of the National Choristers Guild.

our conference

NINE MISSIONARIES SCHEDULED TO LEAVE FOR CONGO

The Congo Inland Mission board meeting in Chicago, April 19 and 20, confirmed the return to Congo of seven missionaries and the appointment of two others.

Returning to the field after furlough or leave of absence are the Earl Roths of Albany, Ore., the Waldo Harders of Newton, Kan., Sadie Dyck of Yarrow, B. C., Anna Quiring of Mountain Lake, Minn., and Betty Quiring of Frazer, Mont.

Anne Neufeld of Margaret, Man., was accepted for service in the Congo, beginning this summer; and Anne Thiessen of Saskatoon, Sask., was accepted, to leave after a year of further study.

STEWARDSHIP FILM AVAILABLE

One of the best films in the area of stewardship is "Treasures in Heaven," according to Wm. L. Friesen, executive secretary of the Board of Business Administration. "Treasures in Heaven" is the story of how a young family, through a series of incidents, becomes convinced of the importance of making a will.

This twenty-nine-minute film is available for rent from the Audio-Visual Library, Mennonite Publication Office, 720 Main St., Newton, Kan.

SEMINARY STUDENTS' REPORTS ON SOUTH ARE COMPLETED

The Board of Christian Service has compiled eleven reports made by the students of Mennonite Biblical Seminary who recently toured the southern states. Copies of these reports, giving the impressions and recommendations of the students are available from the board office for 25 cents each.

Students participating in the tour were Leonard Wiebe, John R. Friesen, Harold Regier, Mineko Kubota, Vern Preheim, and George Janzen.

They visited Koinonia Farm, Tuskegee Institute; Montgomery, Alabama; Gulfport and Tougaloo, Mississippi, and Nashville, Tennessee.

RETREAT WORKSHOP PLANNED

The retreat board announces a Western District Retreat Workshop to be held at Camp Mennoscah May 6 and 7. The program begins at 8 p.m. on May 6 and extends through 3:00 p.m. on May 7. All those who are connected with the 1960 camping program are cordially invited to participate in this orientation workshop at the campgrounds at Camp Mennoscah. A fine program featuring Fred Unruh, Stan Bohn, Maynard Shelly, and others has been planned for preparation for the camping season.

MISSIONARY ON SICK LEAVE

Doctors have discovered that Lubin Jantzen, missionary at the Jagdeeshpur station in India, has been suffering from amoebic dysentery. He has gone to Landour for a rest and further treatment.

DRIVER GRANTED LEAVE OF ABSENCE

Harvey A. Driver, executive secretary of the Congo Inland Mission, has been granted a sabbatical leave because of the illness of Mrs. Driver. Vernon Sprunger, assistant executive secretary, will be acting executive secretary, beginning immediately.

Driver will continue the planning for the CIM jubilee in 1961 and will be available for consultation.

COMMISSION MEETS

The first meeting of the appointed commission on church polity and conference relationships was held in Chicago on April 19 and 20.

Present were Walter Gering, chairman of the commission; Aaron Epp, H. A. Fast, Erwin Goering, Henry Goossen, David Habegger, Russell Mast, David P. Neufeld, Arthur Ortman, J. M. Pauls, P. J. Schaefer, and Erland Waltner.

This was a preliminary meeting where views and information were shared. Reports were given on the district and regional conferences by representatives from each. A review of the development and organizational structure of the General Conference was also given.

Assignments were made to study in greater detail the relationship of the provincial and Canadian regional conference and South America to the General Conference; the lines of communication between the congregation, regional conference, and General Conference, as well as coordination of committee and board work; principles used by other denominations, and how they might apply to conference relationships.

Studies are also to be made regarding principles of development of the apostolic and early church, principles of early Anabaptist church development, and the principle of self-determination and its application on the local and regional level.

The commission is to reconvene in December.

Voluntary Service

Opportunities

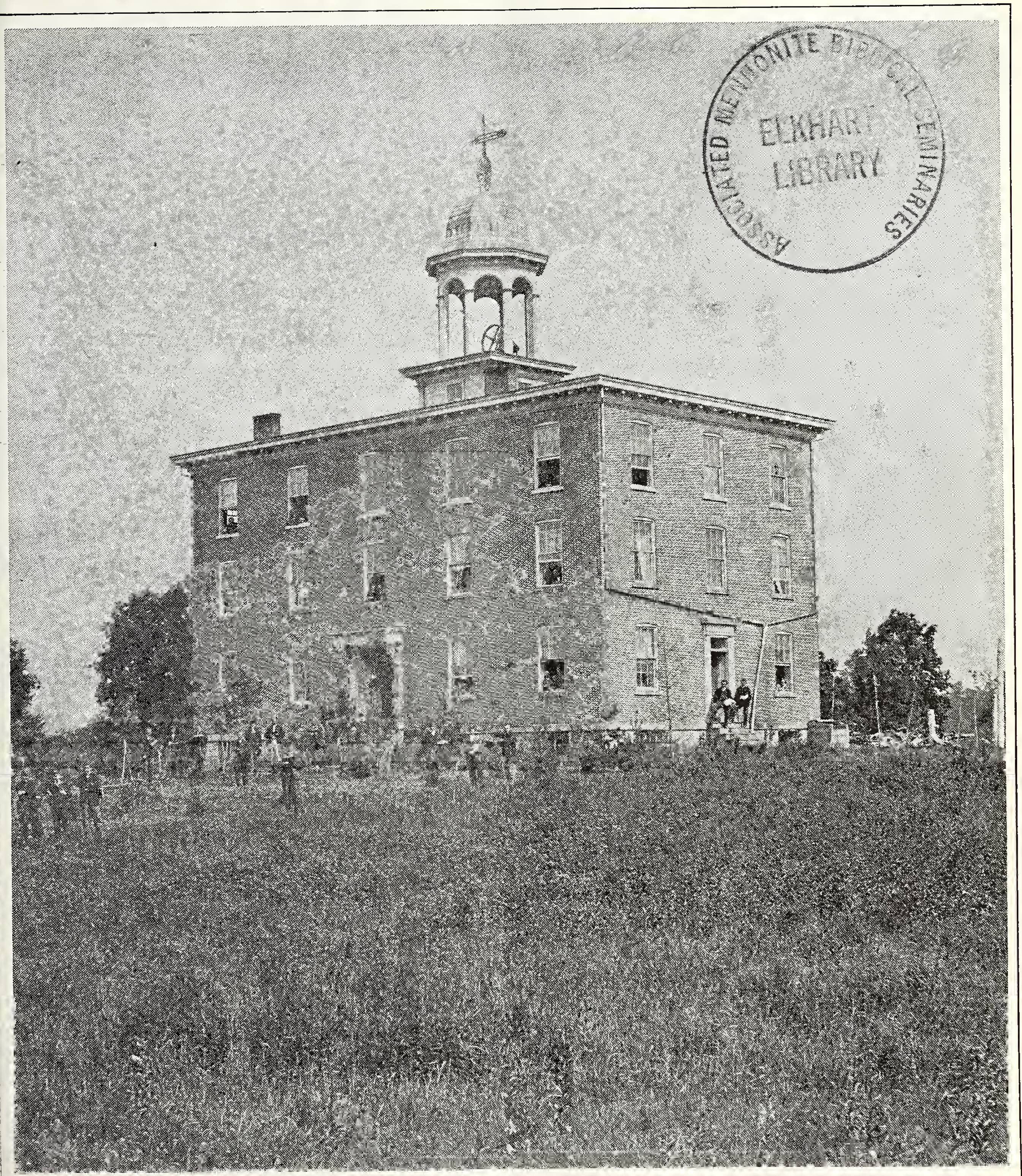
Area: Christian Education **Time:** One month, minimum **Work:** Promote and explain the Living Faith Graded Sunday School Lessons to churches **Qualifications:** Teaching experience (public school, high school, or college) **Orientation:** Newton, Kansas **Expenses:** Travel and maintenance paid

WRITE TO BOARD OF EDUCATION AND PUBLICATION, THE GENERAL CONFERENCE MENNONITE CHURCH, 722 MAIN ST., NEWTON, KANSAS

MAY 10, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

FAITH 1860-1960 Wadsworth Institute (1868-1878) was the first American Mennonite venture in higher education.

in this issue

COVER
Courtesy of Bethel College Historical Library.

ARTICLES

RESPONSE LEADS TO RESPONSIBILITY
George Janzen 295
YE MUST BE BORN AGAIN
George W. Kopper 296
I WILL SING UNTO THE LORD
John Gaeddert 297
A SCALE OF NOTES FOR CHRISTIANS
Mrs. Howard Raid 298
KANSAS CITY ROUND TABLE
Stanley Bohn 299

DEPARTMENTS

EDITORIALS 294
THE READER SAYS 300

MENNONITE YOUTH

Why Am I Doing What I Am Doing? 301
OUR SCHOOLS 304
MCC NEWS 305
OUR CHURCHES 305
OUR CONFERENCE 308

CONTRIBUTORS
George Janzen is a student at Mennonite Biblical Seminary. George Kopper is pastor of First Church, Monroe, Wash. John Gaeddert is pastor of Bethesda Church, Henderson, Neb. Mrs. Howard Raid is a homemaker in Bluffton, Ohio. Stanley Bohn is pastor of the Kansas City Church, Kansas City, Kan.

of things to come

May 19-22—Pacific District Conference, Downey, California
May 26—Ascension Day
May 27—Commencement, Freeman Junior College
May 29—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College
June 16-19—Northern District Conf.
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 19

editorials

THE SUMMIT CONFERENCE May 16 is a significant date for world history. At that time the much-discussed summit conference begins in Geneva. It offers a real opportunity to reach an agreement on a treaty to end nuclear weapon tests. This would pave the way for far-reaching steps toward general world disarmament which is now being discussed at the Disarmament Committee in Geneva. It would be a move away from the arms race and toward world peace, so ardently wished for throughout the world.

Unfortunately, there is some opposition to these moves in the Department of Defense and the Atomic Energy Commission. If our president and senators were deluged with telegrams urging their support to this direction toward peace, it might have more influence than we realize.

There is another way in which everyone can have a real part. Sunday, May 15, has been suggested as a special day of prayer for the proper success of the summit conference. Special worship services could be arranged in our churches with a clear call for fervent prayer by all members that God's will might have right of way in the coming conference. Ministers could urge their people to engage in serious prayer, not only on one day but during the convening of the conference.

If apathy on our part continues, the destructive powers might also continue—toward annihilation of the world population. We urge every reader to take this matter seriously.

A SINGING CHURCH There is something deeply impressive about a singing church where everyone joins in singing the great Christian hymns with a deep understanding.

The Apostle Paul had the secret for real heart-felt singing when he said, "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). Unless both elements are present in our singing—the right spirit and the proper understanding of what we are singing—it loses it value.

It is to be regretted that too often we merely mouth words pitched to certain sounds. We don't really understand what we are saying. Nor are we sincere about the great statements we utter. This kind of singing can become sheer hypocrisy.

To sing in the real spirit, to feel the inner joy and peace that belong to the Christian, and to express our inmost emotions or pledges or concerns is to enter into the deeper experience of worship. To sing with the full understanding of what we are saying, to be sincere in whatever thoughts or truths we express is a renewed pledge of faithfulness to our Lord.

Singing together with the true spirit and proper understanding can unite a group of worshipers and create a worship spirit that leads them unitedly into the presence of God.

We can never hope to demonstrate Christian love outside of personal relationships. Our Christian response to the needs of men in the area of race relations demands involvement.

RESPONSE LEADS TO RESPONSIBILITY

George Janzen

ONE OF the most penetrating definitions of prejudice which I have read is written by Ben Hecht in *The Little Candle.*

> "Prejudice is our method of transferring our own sickness to others. It is our ruse for disliking others rather than ourselves. We find absolution in our prejudices. We find also in them an enemy made to order, rather than inimical forces out of our control. . . Prejudice is a raft, onto which the shipwrecked mind clambers and paddles to safety."

This is penetrating because none of us can honestly remove ourselves from classification in this category. Guilt, being repressed by pride, is the subtle force which destroys so many of our relationships with other people.

Jealousy and prejudice are closely related to selfishness and pride. Many of us use various kinds of prejudice to protect and maintain our prestige and self interest. It is therefore not surprising that at the heart of race prejudice we find a gnawing guilt—a guilt which too often demands continuous and increased repression. Only through prejudice or indifference are many of us able to save face when confronted by the race problem.

For this very reason we as a conference, in our statement of August 17, 1959, confessed our guilt. We, too, have become involved in the chain of human prejudice. No one can remain free of guilt by building a raft and paddling to safety, whether it be the raft of prejudice or that of indifference. A fitting parallel is the guilt of man through indifference to Jesus Christ.

We also realized that our guilt would always stand in the path of our effectiveness, except we repent. We cannot be redemptive without first being penitent. Thus dynamics of human relationships can always be paralleled with our relationship to Jesus Christ.

Our first response (responsibility) to God and man in all relationships is repentance. In the area of race relations we cannot be effective prior to this. Furthermore, it is impossible for us to require repentance of others prior to our own confession.

The statement of our Conference must, however, do much more if it is to have meaning and purpose. In making an honest, effective witness to human need, the verbalization of a position is not enough. In fact it is dangerous if we use it to absolve our conscience of guilt.

A conference statement can easily become an instrument by which to avoid real involvement in the issues of racial tension. We can easily become satisfied and complacent because we feel that we have taken our stand. We must not forget that a statement which becomes a forgotten creed has all the ingredients of prejudice. It is just another raft to bring our indifference to safety.

Until our statement becomes the basis of a sound program of action, its value is negligible. We have not effectively expressed ourselves until we actually do what we have formally accepted in the form of a

This is the concluding article in the series by seminary students who recently toured the South.

statement. The dynamics of human relations demands involvement by all who would be an effective influence. In the first place we need to become rather intimately involved in order to understand the nature of the problems that exist. We can also never fully understand the people who are caught in the net of racial tension and discrimination until we enter into their experience and their problems. Lastly, we can never hope to demonstrate Christian love outside of personal relationships. Our Christian response to the needs of men in the area of race relations demands involvement.

Our Anabaptist-Mennonite heritage has a record of opposition to slavery and a concern for the brotherhood of man. We have been aware of some of the problems that face us in the racial tension in America. Yet, like the rest of the Christian church, we have done relatively little to remove the cause or the stain of prejudice. In actual demonstration we have more or less followed the tide of American Protestantism. We have but a small claim to the prophetic witness of our day. We have had relatively little interest in being at the cutting edge of the church's witness to the world.

Our witness to love, brotherhood of man, and nonresistance has had little impact on even those who use nonviolent techniques. The concern for race relations has come upon us rather suddenly and to most of us it is still that delicate infant which we find pleasant to look at but which we handle awkwardly. We must cut our own path using our past experience under the guidance of the Holy Spirit. Our opportunity is our repsonsibility. The faith of the Mennonite church is a message of peace, love, and brotherhood. When prejudice captures men in its snare it is our responsibility to witness to the faith of our church.

Ye Must Be Born Again

George W. Kopper

FROM GENESIS to Revelation, we are confronted with a certain restlessness that haunts and compels one to seek a refuge. It is a constant searching, like a hand in the dark searching for the knob on the door.

Remember the God-given peace that Adam and Eve had in the Garden of Eden. It was a life that was secure. Their lives were in harmony with their Creator, and nothing could cause anxiety. After the fall, many changes took place. Grief, frustration, doubt, and fear made them restless and caused them to wander about in search of contentment such as they had known when they walked with God in the cool of the night.

Jacob also felt this same insecurity when he deceived his father, stole his brother's birthright, and then fled for his life. For years he had a fear of his brother. He finally got so homesick that he started to bargain with God. "If God accompanies me and watches over me on this journey, and I return in peace to my father's home, then the Lord shall be my God" (Genesis 28:20-22). This required some doing, because his life was not in close fellowship with God. But in order to impress God with his sincerity, he promised to become a faithful tither. He was definitely admitting his need of God.

Sometimes we change our occupation or move to another place. Some of us get married, hoping that that will be a solution to all of life's problems. This rearrangement still does not give us the serenity of soul for which we crave.

We find it is difficult to live up to the good that we know we should do. David found it so through all of life, as did Samson and Solomon. They had high resolves and determined to do better next time, like college students who each year resolve to do all their work early in the term. Parents also say, "I'll always be gentle and kind and considerate." But before we are aware of it, we lose our tempers.

HOW CAN WE be sure of victory over self? You can take bad eggs, place them in a skillet, turn them this way or that, rearrange them as many times as you like, but you will never get a good omelet. The same is true of life. Rearrange it any way you will but it will not be satisfactory to God or yourself. The heart is desperately wicked. All have sinned. You can't carve a good image from rotten wood, even though you may have good tools and all knowledge.

Jesus has the remedy. He says, "I'll make you like a green tree planted by the rivers of water," not a hollow core. If we acknowledge our need of Him, He gives us a new heart and a new desire. If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness. You see now that Jesus has something to work with, He starts to shape us into His own image through the circumstances of life.

We lose our anxiety and fear and we find peace for our soul. We have the conviction that all things work together for good to them that love God. We are willing to be carved into His likeness so that His name might be glorified through us as we live to serve Him and our fellow men.

The answer to life's need is transformation, through Jesus Christ.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

I Will Sing Unto the Lord

John Gaeddert

YOU CAN TEST the quality of the church by asking if it still knows how to make men sing.

The church is engaged in a vast amount of activity. But if all you hear in this activity is the sound of grinding wheels, the result will be just a lot of machinery with no power and no product. All the energy is spent in keeping the machine running. If the activities of the church are to glorify God and to meet the needs of men, they must be conducted in an atmosphere of triumphant praise.

I am not sure how well the church is able to make men sing. I know there are sermons preached that put a song into the hearts of men. I know that there are choirs that have given worshipers a message that speech could never have accomplished. But I also know there are great numbers who never allow themselves the experience of entering into singing in a worship service, and this is disturbing. I am further disturbed by the great number of people who are tone deaf. They are those who cannot sing in tune. But is it not strange that most of the tone-deafness is among boys and men? Really it is not so strange because tone-deafness comes from not singing. There are really very, very few who cannot develop the ability to sing a melody true to tone and even with a pleasing tone.

The trouble is that, especially with men and boys, singing is not socially approved. Such people have an inferior feeling when they sing. How unfortunate to attach such a stigma to such a fortifying power as singing. It is an awesome moment when the church rises and with united voices affirms its faith in God through a hymn.

Christianity possesses the secret of putting music into the hearts of all men. It can turn tragedy into triumph. It can turn inner experience to outer power. Any great belief or faith wants to burst forth. This is one of the secrets of Christianity—that it has the capacity to relate every experience in life to our faith in God. We can know of the presence of God within us. He will come from His heavenly throne into our humble hearts. In other words, we have the capacity to worship.

What greater thing could happen to anyone than that the living God should speak to us and have fellowship with us. Nothing of greater importance can happen to you and to me. Our greatest response to God is when we answer His challenge, "Seek ye my face," with "Thy face, Lord, will I seek." What we receive far exceeds what we give.

In our worship of God we burst forth our appreciation. We offer Him our thanks, our thoughts, our penitence, our aspirations, our praise. We offer to Him ourselves for we realize that God desires us.

Writers of hymns feel so deeply and so intensely the blessings of God that they could express it best in a hymn. What one man has felt becomes the hymn of mankind because it can express in such simple, clear, and devout language what all of us feel. Hymns possess a religious quality that is hard to define but not hard to recognize.

When we sing hymns they take a deep inward hold of us. If there is to be any outward projection of the message of the hymn it must be felt deeply by him who sings it. The hymn, when it is felt deeply by him who sings it, can penetrate deeply into the life of him who hears. In our singing we need to become so engrossed in God that His reign in our lives is what inspires us to sing.

It is necessary that the church know how to make men sing. It is further necessary to teach it at a very young age so that our children will know that this is the way we can express our appreciation to God.

You can find the heart of our religion in the songs we sing. You can take the spiritual "temperature" of the church by the way we sing our hymns. You can test our faith by its power to set other men singing. When the church begins to lose its capacity to sing it has begun to lose its power.

If I were a nightingale I would sing as a nightingale. If I were a cricket I would chirp as a cricket. If I were a donkey I would bray as a donkey. Being a person, I sing to God with the voice He has given to me.

This meditation was given at the Junior Choir Festival held at North Newton, Kan., on Nov. 15, 1959.

A Scale of Notes for Christians

Mrs. Howard Raid

MUSIC IS a gift of God, and with it we should continually praise Him.

The basic feeling in all religion is that man must be in harmony with the forces outside himself if he would live life at its best. In 2 Peter 1:5-7, Peter gives us the Christian's scale upon which spiritual harmonies can be made. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Let us study this scale and "play" our lives with these "notes."

FAITH MUST be central in the Christian's life. "By faith Abel . . . Enoch . . . Noah . . . Abraham . . . Isaac . . . Jacob . . . David . . ." The greatest people have lived by faith. "Let faith look out upon the object God gave us—Jesus. You are not told to believe in your beliefs, or to trust your trusts, or to have faith in your faith. You are to believe in Jesus, to trust in Jesus. And as the beauty of seeing is never to think of the eye, so the beauty of faith is never to think of itself."

MORAL EXCELLENCE, integrity of character, uprightness of conduct are thought of as we speak of virtue. "Whatsoever things are true, whatsoever things are just, pure, lovely, of good report—if there be any virtue . . . think on these things."

PETER TELLS US to grow in the knowledge of our Lord Jesus, Paul said to the Romans, "Oh the depth of the riches both of the wisdom and of knowledge of God." As we gain knowledge and use it to God's glory we are able to harmonize our lives with His.

THE CHRISTIAN IS to be temperate in eating, in drinking, speaking, acting, in all things. To keep spiritually fit as well as physically fit we must be temperate. "Every man who striveth for the mastery is temperate in all things" (1 Corinthians 9:25).

CHRISTIAN PATIENCE takes time. The Christian must be patient with others. At times, we must "wait patiently for the Lord." The greatest power is often simple patience. God must value patience quite highly for He gives us so many opportunities for exercising it! "And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing" (James 1:4).

GODLINESS IS A very important note on the Christian's scale. Through godliness the Christian's character and entire life become beautiful, rich, and full chords filled with harmony. Let us keep close to God in our daily walk and grow in His likeness.

BROTHERLY KINDNESS INCLUDES kindness to all. Paul tells us as he writes to the Galatians, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." The Christian practices mutual aid. As we are kind, considerate, affectionate, and helpful to others we express melodies which every one wants to hear.

"NOW ABIDETH FAITH, hope, and charity but the greatest of these is charity." Jesus teaches that love is the supreme character trait. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength; thou shalt love thy neighbor as thyself." This note sums up the entire scale, for we must have charity to make the other "notes" harmonize and give sincere expression and meaning to life. On this note let us place a long hold and keep it before us always as we daily exercise the other notes.

O Thou who dost direct the music of the spheres, teach me to love and use the Christian's scale and make my life in harmony with Thy will. In Jesus' name, Amen.

The most important thing about being a Mennonite is to realize that this is of no importance. What is important for a Mennonite is that he be the kind of follower of Jesus Christ in whom people can sense a "difference."

Kansas City Round Table

Stanley Bohn

AT ONE POINT in our discussion in Kansas City on March 22 and 23, Nelson Kauffman of the (Old) Mennonite Board of Missions and Charities, sitting at the head of the circle of eight tables, suggested that both *The Mennonite* and the *Gospel Herald* should be sent reports on what took place. This report is not a list of events and points covered when the forty Mennonite midwest city pastors and mission board members tried to work through some problems. It is rather a personal impression of some problems city pastors worry about and how they feel about them.

THREE QUESTIONS

Three questions hovered around the discussions. The questions usually take the form: "What is different about the Mennonites?" "What is our unique witness?" "How are we different from other denominations?" The city pastors, in their Kansas City Round Table, put the questions this way:

1. What can we do about the nonacceptance and seeming unconcern between Mennonites who start a city church and the prospective members?
2. What can be done about the conflict between new city churches and older rural churches? There is a suspicion that members of younger churches may not be "good" Mennonites. It is true that they are often less strict about customs than people in older Mennonite churches.
3. This third "problem" is more encouraging. We noticed that the (Old) Mennonites and the General Conference people at the conference had much more in common than they had differences. Differences were about nonessentials. Maybe this is just saying once more that the ecumenical movement is strongest on mission fields.

INFLUENCE OF THE CITY

Discussions on Mennonite uniqueness seemed to dominate the conference. The questions arose out of the descriptions of city work. Man in the city is like rural man in that he is victimized by sin and needs Jesus Christ. However, there are certain influences peculiar to the city. Personal relationships decrease when we are only one among thousands. We trust contracts, systems, seals of approval, diplomas instead of a person and a person's word.

When people are moving so frequently (averaging a move every two years) the church can lose no time in reaching people. The time to prepare people for membership is decreased. No traditions have taken root to help a person know what is expected of a Christian. The close fellowship doesn't have time to develop and the circle of friends keeps changing until one learns not to get too attached because separation hurts too much. In the midst of a fast changing, traditionless, depersonalized urban world, what is the Mennonite witness?

SHEDDING TRADITIONS

City churches have not lost the Mennonite witness but they are different from the older rural churches. City churches accept members who have not been molded by Mennonite churches and homes. They do not try to push new members into a Mennonite mold and could not if they tried. They expect of him what they expect of any church member: "To surrender as much of himself as he can to as much of Christ as he understands." They do this not without risk to the church for they accept members from unstable homes in traditionless communities. However, in the same way rural churches run a risk when they accept people who have not faced the problems of unstable homes in traditionless communities, many of whom may not make a very good showing should they be faced with them.

City churches may appear to have lost their Mennonite witness when they have a weekly men's bowling league but not a weekly men's prayer meeting. But a church gets tired of waiting for men to come to prayer meeting and moves into the bowling alley. It wants to get to know men so that men will trust the church—so that men will share without suspicion their conflicts about a commitment to Christ. The church goes to the bowling alley even if this sounds like the diffused witness of "the other churches."

BEING DIFFERENT AND THE "DIFFERENCE"

Underneath the fear of losing a Mennonite witness for some vague beliefs that approve of comfortable living, racial segregation, and using military force as a deterrent, is a longing to be like our martyr forefathers—the kind of people in whom others sense some sort of "difference." We want them to see more than us. We want them to see the Christ we serve when following Him calls for sacrifice, unpopularity, and suffering. We want to be the kind of people about whom there is this "difference" called Christ—the kind of difference we are trying to point to when we talk about a unique Mennonite witness.

But the city pastors are very cautious and maybe rebellious about identifying the "difference" seen in the disciples with the things that make Mennonites different from the Lutherans or Methodists down the street. The things that make us different from these churches usually are our teaching on war, secret organizations, smoking, divorce, drinking, dancing, and our Mennonite European customs. We feel if we retreat on dancing or divorce or war we would be just like the "other" churches, whose standards and witness to us seem compromising.

But the "difference" we think is important is the "difference" people sense in the life of a person deeply committed to Christ. This "difference" has not been uniquely Mennonite. It is true that this "difference" might be sensed in the lives of C.O.'s who do not drink, smoke, dance, and who are not Masons or divorced. But it is often sensed even more clearly in the life of an alcoholic who has found a new power and is struggling to trust God and find the strength to help his nagging wife find God's love.

The difference between Jewish Christians and Gentile Christians, like the differences between traditional Mennonites and "new" Mennonites, are real. At times the differences are even looked upon as something worth preserving only for its museum value. People do not always sense the "difference" men sensed in Christ's disciples in the people who are obviously different in their practices on pacifism, smoking, drinking, divorce, and secret societies.

MENNONITE UNIQUENESS

Our uniqueness as Mennonites seems to be one of unique history, doctrines, and practices. These are valuable and make a contribution to other churches who have not had a similar history. We find, however, that our unique doctrines, history, and customs are not necessary in helping people find a commitment to Christ so that in their lives people can sense a "difference." One paper at the conference put it: "People need Christ's redemption more than a unique witness." As soon as we say the "difference" belongs to a certain people or a certain tradition, something is lost. People about whom we can sense the "difference" are the unidentified ones who do not point to themselves but lose themselves for Christ.[1]

To paraphrase Paul Tillich we might say "The most important thing about being a Mennonite is to realize that this is of no importance." What is important for a Mennonite is to be the kind of follower of Jesus Christ in whom people can sense a "difference," whether Christ is followed in our traditional Mennonite way or with alcoholics who meet in the bowling alley.

This Report Lists many ideas without crediting sources. There are also some personal reactions which should not be blamed on those participating in the Kansas City Round Table. It does represent the thinking of one city pastor who has been barely introduced to the problem listed at the beginning of this article. The problems are not answered, but the reader can see in what light they are being considered. (A very excellent paper read at the conference by Leland Harder, "The Mennonite Witness in an Urban World," will be published in a coming issue of *The Mennonite Quarterly Review.*)

---

[1] The choice of the word "difference" and the discussion that goes with it comes from a book held in the hand of the moderator quite often during the Kansas City Round Table, **The New Shape of American Religion**, by Martin Marty (Harpers, 1959).

the reader says

PUT IT TO WORK

Dear Editor:

In the April 4 issue of *The Mennonite* is an article by W. F. Unruh calling for Mennonites to support by letters those efforts of Congressmen which are aiming toward peace. There is also an article by Harold Regier about the problems of race prejudice in the South. I think that we should apply Mr. Unruh's suggestions to the race problem and should support with letters those people who are in the position to do something about it.

The recent sit-down demonstrations at dime stores' lunch counters have received national attention as students have been arrested and expelled for peaceful, nonviolent attempts to change the situation. Here in New York City, students have protested by picketing the chain stores and refusing to patronize them. Many students are writing to the heads of these firms protesting their policies, to the heads of those Southern colleges who have expelled Negro students, bearing the brunt of this discrimination. I think it is especially important for the people in power to know how much of the public would really stand behind them were they to take a position against such discrimination.

Ruby Woelk
265 Henry Street
New York 2, New York

(*NOTE: The writer of this letter can furnish names and addresses of heads of firms, heads of colleges having expelled students, student leaders needing encouragement. Ed.*)

THANK YOU

Dear Editor:

I have often wanted to write just to express my very sincere appreciation for the art that has been appearing in *The Mennonite.* Particularly during the Easter season, to have had some of the greatest art of the ages appear in the church paper is something for which I can only be most grateful. Not always do I understand some of the works, but this only challenges one to seek to come to a deeper level of understanding. I have long felt a concern because we are all too seldom given opportunity to view the finest of religious art, seeing instead a great amount of much less worthy material. May this work continue!

—Esko Loewen

Charles Suderman

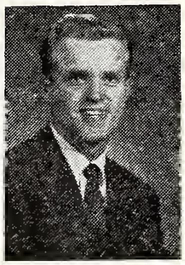
Peter Retzlaff

Bob Regier

Jacob Dick

Edith Graber

Gertrude Warkentin


Alton Shelly

August Epp

Miriam Mitchell

VOCATION PLUS
Second of two
features in which
people answer the question:

Why Am I Doing What I Am Doing?

We chose to be teachers simply because we felt that we were "called to be" teachers by the Lord of our lives. We each felt the call separately and unspectacularly but very definitely. This call has led us to accept teaching positions in spite of inadequate financial remuneration, inferior working conditions, and even the objection of one of our student's parents!

The word "profession" implies having something to profess. We chose teaching because it enables us to transfer our beliefs into action. We feel that teaching offers unparalleled opportunities for being witnesses to Christ, especially in geographical areas too isolated or too indifferent to support a missionary or pastor.

We chose teaching because we enjoy working with individuals. Teaching can be compared to guiding a child through a garden. You may simply march him along a straight bare path through the potato patch. Or you may show him the flowering shrubs and trees, the grassy carpets, the climbing roses, and the blooming marigolds. What he sees will influence his life. What he sees depends largely on us, his teachers.

The thrill of seeing understanding dawn on some child's face, the pride of noting progress, the quiet satisfaction of a lesson learned—it is because of these that we chose teaching.

—Peter and Vera Fast
Winnipeg, Manitoba (attending Mennonite Biblical Seminary)

Even though farming has become considerably specialized and mechanized, there is still the opportunity to enjoy, to attempt to understand, and to worship God while working with Him on the earth He has made. A farmer can rejoice to see a blade of wheat break forth into the sunshine; to hear the bawling of a new-born calf; to see and hear the birds in the early morning hours; to return home, weary, after a long day's work.

There are many responsibilities on the farm, one of which is the proper use and conservation of the soil. A Persian proverb states, "God will not seek thy race, nor will he ask thy birth. Alone He will demand of thee, 'What hast thou done with the land I gave thee?' "

Our Mennonite agricultural heritage is still important to our churches, communities, and country. We, as enthusiastic Christian farmers, can be proud and happy to be God's tenants.

—Charles Suderman
Newton, Kansas

When I reflect upon the motives which led me into the ministry, I am not always clear just what prompted the final decision. It was after a great deal of hesitation, and I like to think that my motives were sincere. The call of the church and the inner compulsion of the Spirit of God gave me the courage to accept this great work.

As I look back upon the experiences within the ministry, I do

Mennonite youth

sense a certain degree of satisfaction in having been able to help people in their greatest needs. Particularly in our time, there is a need for an understanding, redemptive ministry. We need to learn to understand people and what makes them tick if we want to help them spiritually.

This brings me more specifically to the point of justifying what I am doing at this time. I am continuing my education—sharpening my tools and acquiring new tools in order to be more effective in the future. The demands placed upon the Christian minister are enormous. I need to get adequate training if I would serve my fellow man and my God most effectively.

—Peter Retzlaff
Rosemary, Alberta (senior at Bethel College)

I've been involved in art as long as I can remember. Yet, it's sobering to recall that even as a college senior I hadn't the slightest idea how art could become a vocation for me. Then frustration lessened as events suddenly began to fall into a sequence that eventually led to my present work. The family, encouraging friends, longsuffering employers, and art school played the largest part in these events. One could call it circumstance or divine direction. I choose the latter.

However, belief in a God-ordered series of events doesn't fully explain a vocational choice. My first rationale was that I could contribute abilities to the church program in an area that was obviously lacking. Now I'm beginning to see the task of the artist more broadly. His vocation is a sacred vocation. If he combines a creative act with religious sensitivity he accepts, perhaps unaware, the role of preacher and prophet. This is a trembling thought. The role is so large and the attempts so weak.

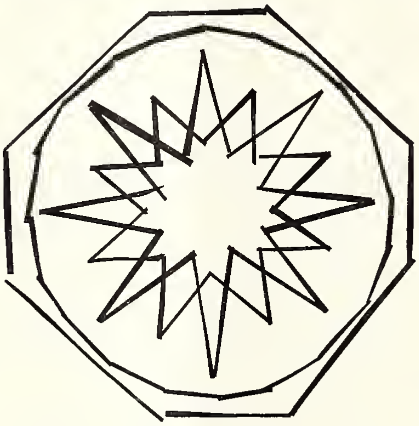
Limitations and misgivings haunt me like a dark shadow. But the possibilities drive me on. To hope to provide a vehicle for God to speak in the most universal language of all is challenge enough.

—Bob Regier
Central Office, Newton, Kan.

Engineering has been defined as "the science and art of making material and energy serve the purposes of mankind." Civil engineering looks after the problems of a civil nature or the needs of a citizen. Sanitary engineering, a branch of civil engineering, is concerned with protecting the sensibilities as well as the health of the community. It includes purification, filtration, and protection of water supplies; collection and disposal of sewage, garbage, and industrial wastes. I am employed by the Ontario Water Resources Commission as a sanitary engineer.

I feel that I am serving humanity in however great or small a capacity it might be. As the population grows, the need for water in all phases of personal, communal, and industrial life becomes increasingly important.

I also feel there is an ever present opportunity to witness for Christ because of the many contacts that I make in my travels throughout the province, engaging with business people from all walks of life.



—Jacob Dick
Weston, Ontario

Perhaps homemaking is the "most occupied" vocation of all. The fact that many, if not most, women feel a call to this task only underlines its importance. To be a mother and to guide the growing-up years of children, to be a keeper of the home, to arrange for the emotional, spiritual, mental and physical growth of her family—certainly these tasks call forth as much creativity and ingenuity as any job on earth if they are to be done imaginatively and well.

And the sense of vocation is the same as for other "callings": to serve God faithfully and to present the well-done daily tasks to Him as worship and as a contribution to His purpose and His kingdom.

—Edith Graber
Buhler, Kansas

My line is nursing. Nurses fill a need, and I certainly want to be needed. Life, it seems, is made up of being with people. In nursing perhaps one comes closer to people, closer to life, than in many other areas of work. An aim in nursing is to learn to be with people in an effective and helpful way.

Nursing, then, is not primarily doing things for people, but rather working with people in a way that allows both the nurse and patient to learn — to learn to understand living and hence make for better living.

—Gertrude Warkentin
Newton, Kansas

And then I took up purchasing. . . . To make a complete change in vocation after sixteen years in a chosen field is not easy. I decided to leave teaching when I felt that staying in that field would eventually leave me in a rut.

The area of industrial purchasing offered new challenges — and it still does. There are contacts with men from various sections of our country as well as with suppliers abroad that prove interesting and broadening. Most of the men who call on me are graduates of liberal arts or technical colleges. Their caliber is far different from the drummer of some years ago. Their interests, beyond business, extend largely to church and educational work in their home communities. Exchange of ideas along these lines often proves very stimulating.

Contrary to general conceptions, industrial purchasing (with a few publicized exceptions) is conducted on a high ethical plane. The code of ethics of the National Association of Purchasing Agents imposes a strict discipline on the member. I have no occasion to operate my department contrary to Christian principles; and once my suppliers recognize this, our dealings are usually mutually advantageous. My abstinence from tobacco and alcohol has, I feel, elicited respect.

One could call it circumstance or divine direction. I choose the latter. —*Bob Regier*

So, I am a director of purchases, happy in my work, but cognizant that at any time I may find another sphere equally challenging and perhaps even more interesting.

—Paul W. Stauffer
Bluffton, Ohio

My choice to enter social work was made while I was in Pax. It was, in part, an outgrowth of this experience. This service de-emphasized the importance of financial compensation. I became more sensitive to needs of people and was led to conclude that my life would be most purposefully spent by working directly with people in a service profession. My knowledge of social work and its concern for the individual prompted me. My final decision was the result of much prayer and thinking, of talking to people about their work, of reading books, and many other considerations, some of which I am certain were intangible.

The plight of countless numbers of individuals in our society presents a tremendous challenge. Social workers are desperately needed for work with the emotionally and mentally disturbed person, the delinquent and criminal, the mentally retarded person, the dependent child, the crippled and handicapped person, and many others who are faced with serious adjustment problems. Dedicated Christians with genuine concern and with the necessary knowledge and skill to understand and work with people are needed to minimize human suffering and in so doing to spread the Christian witness. I believe that Christ's words in Matthew 25 are very applicable here: "As you did it to one of the least of these my brethren, you did it to me."

—Alton Shelly
Quakertown, Pa. (attending Ohio State University)

I am studying to prepare for the position as librarian at the Canadian Mennonite Bible College. Librarianship is a rapidly growing profession, and one in which at present there are many openings.

To become a librarian one needs a year of study at a library school following university graduation. The wider the reading background, the better equipped a person will be. This does not mean that one should necessarily be an English major, since librarians are needed in many specialized fields.

I chose this field because I have always liked to read and have long been interested in library work. I had more or less decided to enter another field of work. The decision to train for librarianship came as a result of what for me was God's guidance in a very definite way. I feel this is the work He would have me do and am looking forward to serving Him in a new way.

—Margaret Sawatsky
Vancouver, B. C.

The life insurance business is considered one of the greatest economic stabilizers in industry. It is known to be one of the best ways to save money in a systematic way. Life is love for one's family, but life insurance is when one does something about it.

This work entails working out budgets for people, and in so doing Christian stewardship can always be stressed. An unquestionable requirement of a successful salesman is the highest level of integrity, because a salesman's greatest asset is his personal honesty.

It has been said, "A life insurance policy is just a time-yellowed piece of paper with columns of figures and legal phrases, until it is baptized with a widow's tears. Then it becomes a modern miracle. It is food, clothing, shelter, undying affection."

A young person should be open to the possibility of this vocation as he asks, as Paul did when he began to share the purpose of the Savior, "Lord, what wilt Thou have me to do?"

—August Epp
Newton, Kansas

My field of study and vocational interest at present is communications and/or journalism. It is intimately related to the Christian witness.

As a Christian Mennonite I am frequently frustrated in this field of study and work. We are already a small group, and internal divisiveness further limits our resources. Our social and cultural tradition has thrown up language and thought barriers which separate us from the man on the street. We make sharp divisions between the sacred and the secular. Our doctrinal and ethical emphases make us very sensitive to the heavy commercial and entertainment content of the mass media. One wonders whether there isn't a basic incompatibility between the gospel and mass communication.

Still, I believe that God has led in this interest, and my whole life is challenged by its opportunities and responsibilities. I desire to employ my learning in the service of Christ and the church.

—Frank Epp
Editor **Canadian Mennonite** on leave of absence for graduate study at U. of Minn.

There are very few professions that give one the choice opportunity of serving not only the physical needs of people, but also their mental and spiritual needs. When people are ill physically, they are also affected mentally and spiritually. Their mental attitudes and spiritual life play a big part in their physical condition.

The fact that we as nurses have access to all three of these aspects places upon us a very great responsibility and presents us with a great challenge. I feel that "our other vocation"—that of following Christ—is linked with the work that nurses have an opportunity of doing. By directly serving people, nursing offers one many opportunities to be the instrument through which Christ works.

—Miriam Mitchell
Student nurse at Bloomington, Ill.

Let it be said that there are also scientists, musicians, politicians, psychiatrists, and lawyers in the Mennonite church. These seem to be the most consuming of all vocations since the people contacted didn't answer.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our churches

CMBC CHOIR VISITS SEMINARY

The choir of Canadian Mennonite Bible College, Winnipeg, Man., visited the seminary on Apr. 23, on their return from a deputation trip to Ontario. The group toured the campus and sang for students and faculty at an informal supper fellowship.

CAST ANNOUNCED AT BLUFFTON FOR SPRING MUSICAL COMEDY

The cast has been announced for the operetta, "Where's Charley?" This musical comedy will be given by the Bluffton College Music and Drama Departments during the May Day and Commencement week end.

"Where's Charley?" is the musical version of the play "Charley's Aunt" and will be given in Founders Hall on June 3 and 4, 1960.

The cast includes: Gary Yoder, Middlebury, Ind.; Abie Mast, Wadsworth, Ohio; Judy Mull, Leipsic, Ohio; Frances Stemen, Convoy, Ohio; Larry Christman, Galion, Ohio; Dick Kauffman, Middlebury, Ind.; Gary Lora, Columbus Grove, Ohio; Jim Berry, Bluffton, Ohio; Frances Mauger, Bechtelsville, Pa.; and Joe Urich, Bluffton, Ohio.

The leading ladies and gentlemen of the chorus include Harlene Hicks, Continental, Ohio; Dixie Mumaw, Lima, Ohio; Mary Margaret Younkman, LaFayette, Ohio; Carole Dirks, Elkhart, Ind.; Nancy Yoder, Topeka, Ind.; Shirley Burry, Bluffton, Ohio; Martha Rich, North Newton, Kan.; Nancy Mill, Perkasie, Pa.; Neil Lehman, Berne, Ind.; Bradley Johnson, Dayton, Ohio; James Glenn, Peebles, Ohio; and Marlin Gerber, Sugarcreek, Ohio.

Other chorus parts will be filled by the members of Bluffton College A Cappella Choir, with extra chorus members from the Choraliers to be announced later. Directors of the production are Professor Earl Lehman and Mrs. John Purves.

CAREER DAY AT BETHEL

A career day initiated by the student council was held at Bethel College, Wednesday, April 27. Purpose was to provide recent facts concerning opportunities, qualifications and developments of various vocational fields as presented by vocational leaders in those fields.

LOEWEN ACCEPTS POSITION AS DEAN OF STUDENTS AT BETHEL

Esko Loewen, pastor of the Johannestal Mennonite Church at Hillsboro, Kan., has been appointed dean of students at Bethel College for the next school year as announced by Acting President J. Winfield Fretz.

The office of dean of students is a new one at Bethel, but is not an innovation on college and university campuses. Separation of academic and administrative problems from personal problems of students is in keeping with the trend toward strengthened guidance departments in higher education.

The need for strengthened student guidance at Bethel College has been a concern of the faculty for several years. Faculty study committees had recommended greater attention be given to assistance to the dean of men, dean of women, house parents, and student counselors.

Loewen graduated from Bethel College in 1941 and from Mennonite Biblical Seminary in 1949. He served under the MCC in Holland for 2½ years and has been pastor of Mennonite churches in Indiana and Kansas.

Mrs. Alice (Hostetler) Loewen is currently teaching organ at the college on a part-time basis. The Loewens have three children: Margaret, 13; Theodore, 10; and Kathryn, 8. The family will move to the campus when Mr. Loewen assumes his new duties on August 1.

KLASSEN TO RECEIVE TH.D. DEGREE

William Klassen, instructor in New Testament, is to receive the Doctor of Theology degree from Princeton Theological Seminary on June 7, having successfully completed the oral examination on his dissertation on April 21. Now in his second year of full-time teaching at MBS, Prof. Klassen wrote his dissertation on Pilgram Marpeck, a 16th century Anabaptist leader.

CAMPUS CLEAN-UP

On campus clean-up day, Apr. 27, Mennonite Biblical Seminary students and faculty spent the afternoon caring for the seminary grounds and washing windows on the main buildings. A wiener barbecue and covered dish supper for the entire seminary family completed the day's activities.

FIELD TRIP TO CHICAGO

The joint Elkhart-Goshen seminary class in evangelism, taught by Paul Miller, made a field trip to Chicago on the week end of Apr. 28 to May 1. They participated in work of Chicago Mennonite churches, holding a street meeting, and a visit to the West Side Christian Parish.

REPRESENTATIVES FROM SIX COLLEGES ATTEND CONFERENCE

Representatives from Hesston, Tabor, Goshen, Bluffton, Eastern Mennonite College, and Bethel colleges attended the International Student Conference on the Bethel College campus, April 29, 30, and May 1.

Student reports were heard on "Things of Significance That Are Happening in My Country," "How to Get Acquainted with Off-Campus Culture," and "What Can We Do on Returning Home?"

Bethel students speaking at the conference were John Chang, senior from Tainan, Taiwan; Piet de Graaf, senior from the Netherlands; Theodore Doherty, junior from Lagos, Nigeria; and Barbara Schmidt, senior from Wuppertal, Germany.

Speaker for the International Banquet Saturday evening was Mr. Sandro Sarti from Torino, Italy, Bethel College exchange student in '46-'47. Sarti, associated with the Agape organization and member of the Waldensian Church in Italy, is currently spending a year in the United States studying American church life. He was the first Waldensian student to come to Bethel College after World War II.

Paul Bender, acting dean of Hesston College currently on leave from Goshen College, addressed the morning session on April 30. A Sunday afternoon vesper service was held at 2:30 p.m. in the Bethel College Mennonite Church.

MCC news

MTS TO BEGIN IN AFRICA

Menno Travel Service is making plans to establish a branch office at Leopoldville, Congo, in late 1960. Action to take over operation of the Union Mission Board Home in connection with the Congo office was taken by the MTS Board of Directors on April 14 after hearing reports from Managing Director Paul Ruth and President O. O. Miller who had just returned from Africa. The mission home is owned and maintained by six co-operating mission boards serving in the Congo.

HOLSTEINS TO HONDURAS

Twenty-eight Holstein heifers, donated by Mennonite farmers in the Hagerstown, Md., community, have arrived by air in Belize, British Honduras. MCC representative Adam Martin of Maugansville, Md., initiated the shipment and is now in Belize arranging for placement of the cattle among Mennonite settlers from Mexico who are seeking to become established in their new homes.

STATE OFFICIALS PARTICIPATE IN 1-W ORIENTATION

Two top officials from the Pennsylvania Department of Forests and Waters participated in the orientation of 1-W's assigned to Prince Gallitzin State Park near Altoona. Present for the April 25 meeting at MCC headquarters were Ralph C. Wible, Pennsylvania State Forester, and Joseph A. Blatt, Chief of the Division of State Parks.

To conserve God-given resources for man's use is the primary purpose of conservation, Mr. Wible told the 1-Ws and their director and matron. "We want to see this take place at Prince Gallitzin—conservation for the use of people," Wible said. Conservation at PG will include flood control, fire fighting and educational projects.

In addition to conservation, the purposes of the PG 1-W unit as outlined by Edgar Stoesz, MCC administrator, are to help provide recreational opportunities for Pennsylvania families and youth groups and to strengthen the Christian witness. "As far as the fellows themselves are concerned," Stoesz said, "we hope the outdoor setting will offer an atmosphere conducive to spiritual growth as well as stimulate physical and educational development."

our churches

PASTOR ATTENDS STUDY COMMISSION

Woodland, Warroad, Minn. Pastor A. F. Ortmann made recent trips to Steinbach and Manessno in Manitoba and to Chicago, Ill. In Chicago, April 19 and 20, he represented the Northern District on the commission studying church polity and relationships of area conferences to the General Conference. Students home for the Easter vacation were Mrs. Larry Fast, David and Jim Krahn, Donna Mae Fast, Violet Thiessen, Kathy Heppner, and Sam Mitterling. Peter J. Nickel, missionary of Auke Bay, Alaska, showed us some very interesting slides of his work, on April 24.—Mrs. Nick Fast

"MIYAZAKI STORY" SHOWN

First Church, McPherson, Kan. "The Miyazaki Story," a film on the mission work in Japan as related to the life and circumstances in that country, was shown Jan. 10. The Lord's Prayer was the basis for a recent series of sermons. Hugh Sprunger, on furlough from Taiwan, told about his work, Jan. 25. Willard and Marjorie Stucky visited here during a two weeks' vacation from their work in Cuauhtemoc, Chihuahua, Mexico. On Jan. 31 the Youth Fellowship had charge of the worship service and ushering; Milton Harder, director of youth work was the guest speaker. A school of missions was held during Sun. evenings in March. The Home Mission theme, "The Church's Mission in Town and Country," was emphasized the first two Sundays, and the foreign theme, "Africa," on the last two Sundays. Arnold Nickel of the Eden Church, conducted our Communion during Holy Week in the absence of Pastor Henry Goossen who was speaker for Holy Week services at Beatrice, Neb.

UNION HOLY WEEK SERVICE

Apostolic, Trenton, Ohio The Trenton community held its Good Friday afternoon service in our church from 1 to 3 o'clock. Taking part in this service were: Richard Rhodda, Presbyterian Church; A. M. Wilson of the Church of the Nazarene; and Kenneth Shelly and J. E. Amstutz of the Mennonite Church. Our Good Friday service was at 8 p.m. for worship and meditation. Easter Communion was observed during the morning hour. The church choir had an Easter cantata, "Hallelujah! What a Savior," in the evening under the direction of Robert Zigler. The newly organized Youth Fellowship held election of officers: pres., Jim White; vice-pres., Beverly Kennel; sec.-treas., Vera Stretcher. They are busy making plans for Christian fellowship and recreation. —Mrs. Hazel Neubrander

SEVEN NEW MEMBERS RECEIVED

West Zion, Moundridge, Kan. On Jan. 24 seven new members were received into our congregation. At our annual business, the same day, the congregation again moved to co-operate with the First Church of Christian to sponsor a student pastor for the summer months. Jan 31 the Ministerial Alliance presented the film "Albert Schweitzer," at the H. S. auditorium. On Feb. 28 the Waldo Harders from the Belgian Congo were with us. Frank Epp brought the morning message on Mar. 20. Youth rally services were held Mar. 19 and 20. These meetings were sponsored by the Youth Fellowship of the Eden, Hopefield, First of Christian, and West Zion churches. The speaker was Frank Epp, editor of the Canadian Mennonite. Union Holy Week services were held April 17 in the H. S. auditorium with Paul Matthaei of the First Methodist Church in McPherson as speaker. April 17, "The Seven Last Words," by Dubois, were given by the mixed choir for our morning worship service. The Mission Workers had their regular meeting on Apr. 19, with the Hopefield Mission Society as guests.—Mrs. P. J. Bartel

SPECIAL EASTER SERVICE

First Church, Monroe, Wash. We rejoice in our Risen Lord. The message for Easter was "I am the Resurrection." Our choir sang "Open the Gates of the Temple" and "The Holy City." In the evening we saw the film, "I Beheld His Glory." We organized a Jr. S. S. starting Mar. 1, and we believe it has already received increased interest. Our recent visiting missionary speakers were the John Zooks from the Congo. They showed slides and also a very interesting film on their work there. On March 9 Missionary Walnie Kliewer, who is working under the New Tribes Mission in Brazil, gave a message and also showed slides. Mr. and Mrs. Alfred Stucky are visiting here with his parents. They are missionaries working under Wycliffe Translators and will be going to New Guinea. The young people from our Monroe churches met recently for singspiration. They also sang at the union sunrise services, after which our group enjoyed a breakfast at the home of Pastor and Mrs. George Kopper. A new baby, Gwin Marie, was born to Mr. and Mrs. Darrel McDonald on April 8.—Mrs. Emil Senner

COLLEGE FELLOWSHIP DINNER

Brudertal, Hillsboro, Kan. Within less than a month, three of our members died: Mrs. P. F. Suderman, Gerhard E. Wiens, and Mrs. A. E. Penner. The Hesston College choir sang here Feb. 28. The program was sponsored by the local young people's group. Jerold Dean was born to Pastor and Mrs. Walter P. Neufeld on Feb. 18. Vernon Neufeld of Bethel College brought the morning message during worship service on Mar. 13. That evening the area Bethel College fellowship program and reception was held at Lehigh. The Bethel College A Cappella Choir furnished the music on the program. The churches in this area are Lehigh, Hillsboro First Mennonite, Johannestal, Friedenstal, and Brudertal. Union Passion Week services were held beginning Apr. 10, and closing with a communion service on Maundy Thurs. The following speakers served: Clayton Byler from Hesston College; Marvin Hein, pastor of the Hillsboro M. B. church; Harris Waltner, pastor of West Zion, Moundridge; Floyd Bamtz of McPherson, Church of the Brethren; and Orlando Waltner, Newton. H. B. Schmidt of Moundridge and Vernon Wiebe of Tabor College served as speakers on a Disaster Service program here Apr. 17. They also showed a new film on the work. The two ladies' mission societies of the church sponsored an informal birthday celebration in the church Fellowship Hall on Apr. 20 in honor of Mrs. P. W. Penner, retired missionary of India, who celebrated her 81st birthday.—Mrs. H. R. Nickel

CHURCH BASEMENT REMODELED

Bethesda, Marion, S. D. In Jan. the Lord called three of our members to their Heavenly Home: Susie Schartner, Mrs. Jacob Koehn, and Dr. Derk V. Tieszen. On Mar. 4 the World Day of Prayer was observed by the Ladies' Mission Society and Christian Co-workers. In the month of Feb. a big improvement was made in our church basement. All the walls were painted and in the beginning of March a tile floor was laid in the whole basement. The Christ Co-workers gave a program Mar. 20, with speaker missionary Dale Ras. He also showed pictures. He with his wife and two children will be leaving for Alaska in June to work in the mission. Our speaker for Passion Week services was Missionary Gerald Stucky of Colombia, S. A. The Ladies' Mission program was held Apr. 10, at which time Rev. Stucky showed slides. His topics for the meetings were: "The Plight of Leprosy," "The Difficulty Missionaries Face," "Faith Makes the Difference," "God Needs You," with slides on the remarkable life of John Garzon of Colombia. Communion was observed Thurs. evening. Easter Sun evening, a Song Festival was held in Pioneer Hall in Freeman with a number of churches of our community taking part. Monday morning after Easter, we had German Easter service with our pastor bringing a German Easter message of our Risen Christ. A nice group had turned out for this service.

GUESTS ATTEND FELLOWSHIP

Waters, Copper Cliff, Ont. An interesting church fellowship was held Jan. 31, which was attended by friends from Wahnapatei, Markstay, and Monetville. There were discussions and talks on: "What is the Church?" by Pastor Menno Ediger; "The Church as a Fellowship," by Thomas Martin; "The Work of the Church," Earl Meyers. Supper was served at the church. Simon Martin, pastor from Monetville, gave the evening message on "The History of the Church." This was followed by the film, "The Power of God."—Mrs. Thomas Martin

YOUTH FEATURE TRAINEES AND INTERNATIONAL STUDENTS

Topeka Church, Topeka, Ind. The Youth Fellowship of Northern Ind. Gen. Conf. churches sponsored a supper at Eighth St. Church, Goshen, Feb. 21. MCC trainees and foreign students of Goshen College were guests and were in charge of the worship service following the fellowship hour. On Feb. 29 Miss Mary Royer of Goshen College presented some of the new Sunday school material. A union World Day of Prayer service was held in our church on Mar. 4. On Mar. 6 the annual Hymn Festival was held in Nappanee with the six Gen. Conf. churches participating. Earl Lehman, Bluffton College, was the director. The annual Mission Day of the six northern Ind. churches was held Mar. 13. Robert Ramseyer, missionary to Japan, was speaker at the morning service. The Ramseyers were guests at a carry-in dinner. A period of fellowship followed when Mrs. Ramseyer answered questions concerning the work in Japan. Gerald Stucky, missionary to Colombia, S. A., spoke in the evening and showed a film. G. Merrill Swartley was in charge of a program of hymns on Mar. 20. On Apr. 3 a program entitled "A Day at Camp Friedenswald" was given under the direction of Pastor Roy Henry. Passion Week services of the Topeka churches were held at various churches. Local ministers took part and brought messages. The Good Friday service was held in our church. Holy Communion was observed Thurs. eve of Passion Week. A number of our young people attended the La Grange Co. youth Easter sunrise service at the La Grange Methodist Church. Gail Stoltz is the new president of the La Grange Co. youth organization. Gerald Wingard was elected to the committee. A rosebud on the pulpit announced the arrival of a daughter, Helen Louise, on Mar. 25 to Mr. and Mrs. Floyd Lambright. Those recently granted letters of transfer were: Mr. and Mrs. Dale Showalter, Mr. and Mrs. Vern Kauffman, Wm. Hostetler, and Mrs. Violet Smith—Opal King

into the beyond

J. H. Franzen of Hillsboro, Kansas, and member of the First Mennonite Church of Hillsboro, was born June 19, 1876, and died April 13, 1960.

Gottlob Carl Muller of Reedley, California, and member of the First Mennonite Church of Reedley, was born September 21, 1887, and died April 15. 1960.

Mrs. P. F. (Marie Penner) Suderman, member of the Brudertal Church, rural Hillsboro, Kansas, was born September 20, 1881, and died February 8, 1960.

Gerhard E. Wiens, member of the Brudertal Church, Hillsboro, Kansas, was born December 18, 1889, and died February 23, 1960.

Mrs. A. E. (Marie Funk) Penner, of the Brudertal Church, rural Hillsboro, Kansas, was born November 28, 1889, and died February 28, 1960.

A CHRISTIAN'S DILEMMA

Open Letter to the District Director,
Internal Revenue Service
March 1960

Dear Sir:

I am a Christian. The continued military complexion of the federal budget threatens my conscience and the way of Him who took the way of the cross. I am opposed to killing men personally or collectively. That the alternative to armies, weapons, and retaliatory power may be total destruction of home and country is a painful awareness that I accept as a Christian, as Christ accepted the cross.

Congress appropriated $46,214,000,000 for military and atomic energy programs based on defense, or 63 cents out of the tax dollar. This does not include interest on the national debt, most of which was incurred during war time, which will exceed $9,000,000,000, nor the cost of such military connected items as veterans' benefits, survivors' pensions, and the maintenance of military cemeteries which amounts to $5,388,000,000—or approximately 7½ cents of the tax dollar.

As a "responsible citizen" I am again processing the required forms and will again attempt to pay my due tax to the federal government. May I arrange to make my tax payment directly to a segregated branch, department, or service of the federal government? For example, may I make my check payable directly to the World Refugee Year program—to be dispensed through the federal government's budgeted commitment to the World Refugee Year program? Would this designation of funds be more feasible if made to the Department of the Interior or some phase of our nonmilitary federal government programs?

May I take this opportunity to thank you for your personal concern in this dilemma that confronts us as Christians in a world that manifests less of the Christian spirit and gives little obedience to Christ.

Sincerely yours,
John F. Enns
Chicago, Ill.

A reply from the
U. S. Treasury Department
Internal Revenue Service

Dear Sir:

I agree with the conclusion reached in your letter . . . that it is a terrible indictment of mankind that almost two-thirds of our total budget is spent for the preparation of war. On the other hand, it may be that through the spending of all this money and the ingenuity of the human mind man has produced a device so terrible that any potentate would fear to unleash the forces of the machine, and thus through its inherent horror would prevent the killing of man, which we both abhor. It may be that through the payment of taxes we are helping to prevent the killing of man.

I know of no provision whereby one's liability for the payment of taxes may be discharged by the payment of a like amount to any fund other than the treasury of the United States. May I, therefore, suggest that you pursue the same procedure that all other citizens of the United States follow.

I appreciate the time you have taken to express your views in this matter and join you in the hope that Divine Providence will so guide mankind that the vast sums of money we are now spending in military preparation may, in some way, be diverted to the upbuilding of the human race.

our conference

continued from back page

SIXTY MENNONITE STUDENTS MEET AT KANSAS STATE COLLEGE

Mennonite students at Kansas State College in Manhattan met for their semimonthly meeting on April 24. After a devotional period led by a visitor to the campus, Leo Driedger (chairman of the Student Services Committee of the General Conference Mennonite Church) the approximately sixty students entered an informal discussion. Various aspects of their fellowship were considered, including such questions as what form the fellowship should take, the purpose of such a fellowship, and how often meetings should take place.

CENTENNIAL BULLETIN FEATURES REMBRANDT'S "HEAD OF CHRIST"

The bulletin prepared by Faith and Life Bulletin Service for use on Centennial Sunday, May 29, features Rembrandt's "Head of Christ." According to Maynard Shelly, editor of the bulletin series, "This bulletin will lead us in the act of dedication most appropriate for this anniversary of the birth of our Conference."

June bulletins include "The Pentecost," a painting by El Greco; editorials on the beginning of mission work in Japan; John Cornies, outstanding Mennonite leader in Russia and pioneer in new farming methods and in education; and Camp Friedenswald, which is celebrating its tenth anniversary this year.

For information on church bulletins, write to the Board of Education and Publication, 722 Main, Newton, Kan.

THIRTY-FIRST SONG FESTIVAL HELD AT NORTH NEWTON, KAN.

A total of 490 singers representing fourteen congregations took part in the song festival held May 1 on the Bethel College campus. The program followed the church year.

Climax of the festival was the singing of the prize-winning centennial hymns. The names of the winners of the hymn tune contest were presented to the festival audience: Bertha Yoder, West Liberty, Ohio; Ruth Bixel, Hillsboro, Kan.; and George Unger, Abbotsford, B. C. The winners of the hymn text contest were announced last summer: Amelia Mueller, Martha Gilliom Sprunger, and Elizabeth K. Wedel.

At the business meeting of the Mennonite Song Festival Society, David H. Suderman was re-elected president and Hugo Reimer was elected treasurer. The other officers are J. Harold Moyer, vice president, and Evelyn Voth, secretary.

The committee is making plans for a junior choir directors' workshop to be held next fall. The workshop scheduled for May 4-6, 1960, was cancelled because of the sudden death of Ruth Krehbiel Jacobs, who was to have been the workshop leader.

our conference

MENNONITE SOCIAL WORKERS MEET IN BLUFFTON ON APRIL 2

Forty-five persons attended the annual meeting of the Association of Mennonite Social Workers in Bluffton, Ohio, on April 2. Theme of the meeting was "Community Organization for Social Welfare in Mennonite Communities." Speakers at the meeting were J. Winfield Fretz, North Newton, Kan.; Orrin Smucker, West Liberty, Ohio; Hugo Hildebrand, Ailsa Craig, Ont., Carl Smucker, Bluffton, Ohio; Delmar Stahly, Akron, Pa.; and C. J. Dyck, Elkhart, Ind.

The association was formally organized in 1959, but the first meeting took place in 1957 when twelve Mennonite social workers met for discussion and fellowship at Goshen College. Purpose of the organization is stated, "To create a sense of fellowship among Mennonites engaged in social work; to consider issues and problems in social work which are related to Christianity; to serve as a medium of recruitment of Mennonites into the field of social work; to interpret social work to the church; and to consider the current trends in the field of social work."

Officers for the coming year are Paul Klassen, president; Paul Diller, vice president; and James N. Miller, secretary-treasurer.

FIRST WINTER SERVICE PROGRAM COMPLETED IN FOUR LOCATIONS

Twenty persons, eighteen men and two women, served in the first winter service program initiated by the Board of Christian Service. Running from November to April, projects were in operation in Mexico, Chicago, Newton, and Denver. Four applications have already been received for service in Colombia next winter.

Leo Driedger, director of Voluntary Service, notes that winter service gives older persons opportunity to join the program. The majority of persons serving this year were in the thirty-five to fifty-five age bracket.

Persons aware of projects suited to winter service are invited to send suggestions to the Board of Christian Service, 722 Main Street, Newton, Kansas.

BUDGET OF $70,300 PROPOSED FOR WESTERN DISTRICT CONF.

The Council of Committees of the Western District Conference set up a budget of $70,300 on April 21.

Meeting at the First Mennonite Church in Hutchinson, Kansas, the committees took time for evaluation of each office and committee.

GLIMPSES INTO MISSION WORK AROUND THE WORLD

Puran A. Banwar, Indian Mennonite missionary in Ambikapur of the Surguja area in northern Madhya Pradesh, reports that about five hundred people attended the Holy Week services he conducted in the village of Ranchi. Some people traveled ten miles to the meetings. Banwar also addressed a Swedish Lutheran young people's conference in April. A victim of arthritis as well as diabetes, Banwar is beginning to find cycling, his means of transportation, difficult.

ANNE PENNER BEGINS FURLOUGH

Missionary nurse at Jadgeeshpur, M.P., India, Anne Penner left Calcutta on May 1 for her second furlough. She plans to travel via Singapore, Japan, Hong Kong, and Taiwan. She will arrive in Vancouver, B. C., June 23 or 24. She will be at home in Manitoba in time to participate in the Canadian Conference at Steinbach, Man., early in July.

MARTHA BURKHALTER ITINERATES

Martha Burkhalter, missionary to India now living in Berne, Ind., is itinerating in Pennsylvania in May. She will be in Quakertown on May 12; Lancaster, May 13; and other churches in Pennsylvania through May 18.

MISSIONARY CALLED HOME

Frieda Guengerich has been called home to Deer Creek, Ill., to be with her mother who is in poor health. Miss Guengerich has been supervising the primary school at the Nyanga station in the Congo.

CONGO CALLS TO PRAYER

Levi Keidel reports that Africans are purchasing Bibles as a result of hearing the gospel over the radio. Station ELWA of Liberia beams CIM Tshiluba programs across Africa.

The Congo Inland Mission is calling for prayer to keep the church free from the belief among non-Christian Apendes that their deceased ancestors will return to them with large sums of money. This is part of their idea of independence.

Local reorganization has taken place practically all over, the George Neufelds write from the Congo. Some Congoese Christians are accepting new responsibilities while others are apprehensive because of the tension between tribes.

Schools in Congo this year will be dismissed by June 18 in order to avoid problems anticipated on June 30, the day of independence. Rumor among students is that after June 30 they will not need to obey their teachers nor abide by school regulations.

MISSION THROUGH RECREATION

The recreation center at Lame Deer, Mont., provides opportunity for approximately 150 children to play and to learn crafts and games and Christian truths. Lyman Mueller, 1-W in charge of recreation on the Indian mission, finds the biggest challenge is to help the children and young people establish a sense of right and wrong.

SHELLY COMMENTS ON COLOMBIA

Andrew R. Shelly wrote from Colombia, where he visited the Mennonite mission:

"I was startled to see the number of open doors for the spread of the gospel in Colombia. There are greater results than I anticipated. Riding the jeep and walking, I was able to see the work in towns and in the out-of-the-way places. I am impressed with the dedication of our workers."

MAY 17, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL
ELKHART
LIBRARY

FAITH 1860-1960 Mennonites in Russia were recipients of the first relief work done through Mennonite Central Committee, 1920-1930.

in this issue

COVER
Courtesy of the Bethel College Historical Library.

ARTICLES
I SAT WHERE THEY SAT
Leonard Metzker 311
NOTES ON THE CENTRAL DIST. CONF.
Wilmer Shelly 312
IN DEED AND TRUTH
Wilfred Unruh 313
INTEGRATION AND THE CHURCH'S ROLE IN IT 315

DEPARTMENTS
EDITORIALS
Cornelius J. Dyck 310
FOCUS ON CHRISTIAN CONCERNS
John C. Sawatzky 316
MENNONITE YOUTH
V.S. 317
Conversation 318
Operation: Work Camp 319
OUR SCHOOLS 320
MCC NEWS 321
OUR CHURCHES 322
OUR CONFERENCE 324

CONTRIBUTORS
Cornelius Dyck is professor of historical theology at Mennonite Biblical Seminary. Leonard Metzker is pastor of First Church in Hutchinson, Kan. Wilmer Shelly is interim pastor of Grace Church, Pandora, Ohio. Wilfred Unruh is associate executive secretary of the Board of Christian Service. John C. Sawatzky is professor at the University of Toronto.

of things to come

May 19-22—Pacific District Conference, Downey, California
May 26—Ascension Day
May 27—Commencement, Freeman Junior College
May 29—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College
June 16-19—Northern District Conf.
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 20**

editorials

Guest Writer, Cornelius Dyck

RENEWAL How does new life come to a church? We know the answer: through the Holy Spirit as He brings us to the living Christ. "If any man is in Christ he is a new creation. . ." (2 Cor. 5:17). Obedience, decisions, and growth are the elements of renewal.

We frequently think of renewal as a periodic experience in the church. The temptation is real to "drift" between these experiences. The divine call to obedience, decisions, and growth, however, is a daily call. It is so hard to maintain the intensity of faith from day to day—like "when we first believed." Many cannot recall ever having been an unbeliever.

Renewal does not come automatically with a rejection of the past. It grows out of a right relationship with God. It comes to a church when individuals and groups within it are obedient to the Word and the Spirit. It grows out of thinking and praying together. It is a gift of grace in the face of our own felt daily need. Quench not the Spirit!

FRONTIERS In early America the West was the great frontier. If a man needed land he went West. If he was tired of his neighbors or of the law, he moved West. There he could lose himself, forget the past, and possibly make good.

Today the city has become this frontier. The city itself catches up with many, but many more go to the city for the same "frontier" attraction: to lose themselves; to forget the family, neighbors, and the community code; to make good.

Mennonite church interest is being driven to the city. Over eighty-five per cent of the people of America live in cities. Many of these came from our own rural communities. Every year some of our young ministers are answering calls to new and established city charges. It is a tremendous challenge, particularly to those without much pastoral experience. Nevertheless, our city ministers are pioneers on the frontier. Their experiences will influence Conference faith and life as much as persecution and emigration did in earlier days.

But the rural church is no less a frontier. Few are gaining significantly in membership, many are losing. In most areas the Mennonite community can no longer be defined geographically. Economic problems force the farmer to a part-time city job. Few young people see a good future in farming. How can a dynamic church program be continued against these odds?

On the frontier the best man wins. The urban and rural frontiers both hold great challenge and promise for us as a Conference. Christians are pioneers.

I SAT WHERE THEY SAT

Leonard Metzker

IN A DARK hour of the history of the Hebrew people, there came one with a message of hope.

Ezekiel stands before the people and proclaims to them that God's purpose was not to destroy but to reform. "Say to them, as I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?" (Ezekiel 3:11).

This was a message with a different emphasis. This was not a message of doom. Ezekiel was not telling the people, "You are getting what you deserve. You asked for it. You can't expect anything better from God."

As we read these words, a question comes to our minds; Why could Ezekiel take this viewpoint? How could he feel there was hope for these people?

Ezekiel's attitude was grounded in an experience. He says, "And I came to the exiles at Telabib, who dwelt by the river Chebar. And I sat there overwhelmed among them seven days."

There at Telabib, Ezekiel became one of the exiles, suffering the pain that they endured and wrestling with the same problems. As he had this experience his heart was stirred, and he becomes a watchman for the house of Israel with a message of hope. He knew what it was to face life, with its trials and temptations, with a God of hope. He turns to his people and shares this God of hope.

OUR LORD, too, sat where others sat. We see Him as He stopped outside Jerusalem with a heavy heart, we hear Him say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" (Matthew 23:37).

That compassion, that sympathizing tear, came to Jesus because He lived with the people of Jerusalem. He sat where they sat, and from that experience He could say, I know. But I tried to lift you above that which is debasing.

THESE ARE days that call for Christian men and women to sit where their brother and sister sit, where their neighbor sits. It is so easy to pass by on the other side—to avoid understanding the experiences that lead our brother and sister and neighbor to act as they do. It is so easy to assume that Christianity means simply enjoying privileges of worship surrounded by pleasant friends, acquaintances, and comfortable things.

It is very easy to assume that all that is required is for us to live respectably, avoid sin and trouble, and from our pinnacles of respectability look down on those outside the church and say, "You have what is coming to you. You deserve nothing better."

This attitude is a long way from the attitude of Ezekiel. Jesus has something to say in the story of the Good Samaritan. There were those who passed by on the other side, but the Good Samaritan went and sat where the unfortunate man sat. He understood what it meant to be beaten and robbed. He was able to show mercy and kindness. His love for God was expressed in his loving acts to his brother.

Ezekiel went to Telabib and sat with those people, lived with them seven days. He was better able to understand the problems and temptations of these refugees in a strange land.

Jesus sat where His neighbors sat. He went to the market place and to the temple court. He was tempted in the wilderness. Out of these experiences He turns to men and says: I understand, I sat where you sit. There is a way up. I am the way, the truth, and the life. There is a hope. Come unto me all you who are weary and heavy laden.

There are crying multitudes waiting for Christian men and women to understand them. They know they are sinners. They are looking for a hope that will give them solid footing to move on. When we sit where our neighbor sits, we will better understand our neighbor's problems, temptations, attitudes. From this experience we will be better prepared to testify to God's grace. We will better prepare to share, with understanding and compassion, the Christ who came to give life—more abundant life.

NOTES

Central District Conference

Wilmer Shelly

THE FOURTH session of the Central District Conference (held at Berne, Indiana, April 21-24, 1960) can possibly be best described as "integrated." To merge two district conferences, each with different historical and organizational backgrounds, into a smooth working and well adjusted organization is an accomplishment. Integration has been effected.

It was also an integrated conference in that there were delegates from the Negro race in attendance. It is noteworthy to record that a Negro lady spoke on the floor of the conference. One of the main addresses was by a Negro.

Jacob Enz contributed to the spiritual tone of the conference in his three Bible lectures on the theme, "Marching Orders from Prison Cells." People in prison cells *receive* orders. They do not *give* them —certainly not marching orders! Still Brother Enz demonstrated that contrary to normal procedures, two prisoners for Christ's sake did propound orders—marching orders—to the church. Paul, a prisoner at Rome, and John, an exile on the Isle of Patmos, were two servants of the Lord Jesus Christ who proved that "Iron bars do not a prison make."

Here, too, were orders to integrate. Those who were "far off" were no longer "strangers and foreigners," but "fellow citizens of the household of God," and "the Gentiles should be fellow heirs and of the same body . . . in Christ" (Eph. 2:19; 3:6). Paul's orders were that there are no second-class Christians. Paul, in prison, was the commander of the Christian forces. John, on the Isle of Patmos, heard a "new song" (Rev. 5:9)—songs that came out of tribulation, but songs of "blessing and honor and glory and might for ever and ever."

The high caliber of inspirational music was a blessing to the conference. Berne maintained its reputation for the singing of sacred music. The Berne Chancel Choir, the local high school A Cappella Choir, the Berne Men's Chorus would rank high in any gathering. The presence and singing of the Bluffton College A Cappella Choir was equally appreciated.

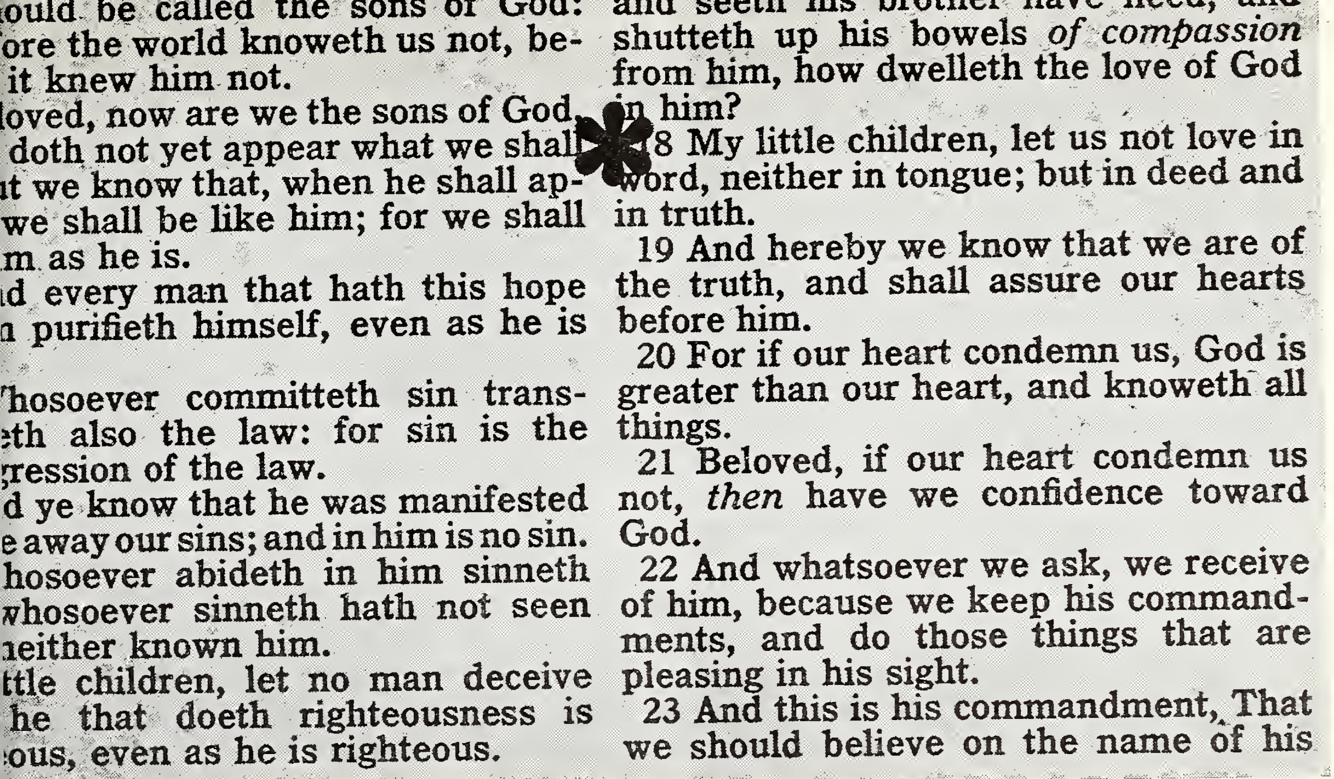
With intense interest, the conference listened to the address by Vernon Sprunger on "General Conference Missions in Africa." Brother Sprunger led the committee of five in recent consultative meetings with missionaries and African Christians of the Congo Inland Mission. His analysis and interpretation of the religious and nationalistic hot spot was timely and assuring. Our prayers for the complete integration of foreigners and Congoese are most urgent for the indigenous church in Congo.

The presence of representatives of the General Conference is always a reminder that we are a segment of a larger body. Their presence and floor privileges develop our sense of Conference mindedness. Here, too, is integration. Their report reminded us of the startling fact that Mennonite missions operate in thirty-four languages in the world. Strides in the area of publication and education informed us of the progress in our Living Faith Graded Sunday School Series, so that during this year lesson materials for all our children from nursery to ninth grade will be available. Integration means making a thing entire. How soon will *all* the Sunday schools of the General Conference use the Living Faith Series?

It would seem to the writer that encouragement for more free and democratic floor discussion would stimulate interest and provide a greater sharing of concerns. Committees could profit by knowing what is in the minds of the delegates.

The fifth annual session, to be held in 1961, will meet in Calvary Church, Washington, Illinois.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**



ould be called the sons of God:
ore the world knoweth us not, be-
it knew him not.
loved, now are we the sons of God,
doth not yet appear what we shall
it we know that, when he shall ap-
we shall be like him; for we shall
m as he is.
d every man that hath this hope
n purifieth himself, even as he is

'hosoever committeth sin trans-
th also the law: for sin is the
ression of the law.
d ye know that he was manifested
e away our sins; and in him is no sin.
hosoever abideth in him sinneth
vhosoever sinneth hath not seen
neither known him.
ttle children, let no man deceive
he that doeth righteousness is
ous, even as he is righteous.

and seeth his brother have need, and
shutteth up his bowels *of compassion*
from him, how dwelleth the love of God
in him?
*8 My little children, let us not love in
word, neither in tongue; but in deed and
in truth.
19 And hereby we know that we are of
the truth, and shall assure our hearts
before him.
20 For if our heart condemn us, God is
greater than our heart, and knoweth all
things.
21 Beloved, if our heart condemn us
not, *then* have we confidence toward
God.
22 And whatsoever we ask, we receive
of him, because we keep his command-
ments, and do those things that are
pleasing in his sight.
23 And this is his commandment, That
we should believe on the name of his

*1 John 3:18

In Deed and Truth

Wilfred Unruh

CHRISTIAN SERVICE is like love and like a diamond in that it is a thing with many facets. Each facet reflects a part of a more complete and beautiful whole."

In these words Peter J. Dyck, MCC relief director in Europe, expresses the dimensions of the work of the Board of Christian Service.

Christian service is a varied and world-wide ministry. Its purpose is to reflect and present Jesus Christ. It is the channel by which our congregations can reach out in love to people in need. Because we believe God cares when people starve and are homeless or need clothes, medical care, or refuge from oppression, our church provides a way for us to share.

The Board of Christian Service is the relief and service area of our Conference. It presents the needs for relief and the ways to meet these needs. Relief offerings go to this board for Mennonite Central Committee, the overseas relief agency through which all Mennonites work. Information and pictures about MCC are shared with the congregations through the church papers.

THREE AREAS OF RELIEF

Our world-wide relief program in 1960 can be divided into three kinds of service: emergency aid, relief assistance, and Pax services.

Of these three Pax is the newest relief service. It is a program overseas for young men of draft age seeking a constructive and sacrificial service for peace. Paxmen serve in nearly every country where we have relief work. About one-half of the MCC workers are Paxmen; thirty-five of them come from our Conference. Through hard work and dedicated service these men are building bridges of Christian love.

Relief to the starving, homeless, and ill clad has been one of the ways Mennonites seek to express concern in the spirit of Matt. 22:36. Cash gifts make surplus foods available in amazing quantities. In 1959 General Conference congregations gave $72,822.30 in relief contributions plus funds given through Canadian inter-Mennonite agencies. This averages about one cent each day per member from our churches.

Europe has largely recovered from the catastrophe of war. Today places like Jordan, Korea, India, Indonesia, Hong Kong, and Berlin are faces of human misery. In the report of MCC, you can read how the ministry of food and aid is given in these lands.

The third type of relief aid is "self help." To secure freedom from want and poverty, people must be "helped to help themselves." Agricultural missions in Paraguay, Korea, Indonesia, Greece, and Mexico are examples. Aid to leprosy patients, refugee resettlement, long term credit, and medical care are further examples. A Christian training for self help is one of the best answers the church can offer to the Communist threat in the less privileged nations of Asia, Africa, and South America.

The Board of Christian Service,

The purpose of all service is to witness to Christ and to faith in Him

in another dimension of its task, makes it possible for youth and adults to serve through deeds of love, sympathy, and understanding in places of human need. Voluntary service and 1-W draft alternatives are such mission-related avenues for youth and adults.

Those choosing to serve in these programs are not missionaries as the word is usually understood. The experience of serving and the growth in Christian maturity each person experiences are reasons enough for these opportunities. That others are won to Christ and that volunteers experience God working through them are further reasons for thanks for this program.

OUR WITNESS FOR PEACE

Our Christian responsibilities are growing. The threat of nuclear war by accident is very real. The Christian peace message carries greater importance than ever before. One of the tasks of the Board of Christian Service is to give leadership to the Christian peace witness of our congregations.

Education for peace is the first of three concerns. Specifically prepared peace mailings are sent to teen-agers to assist them in forming convictions and in making service choices. New peace study materials for congregations are prepared. Mennonite peace plays are published. Stimulating speakers are suggested in an effort to create a sensitivity to witness for peace through Christ.

There is developing a new emphasis on Christian social action. The biblical basis of a witness in society is under study and this study is being shared with church leaders. Statements on race relations and nuclear power were adopted at the sessions of the General Conference at Bluffton last summer. Temperance, responsibility to government, race, and labor relations are under study. Congregations receive materials for study and discussion as we seek God's will for our church in a complex age.

On another front our peace witness is on trial. There are about 130 men in 1-W service as an alternative to military service. Many are very young; a few are perhaps immature in their Christian experience. The Board of Christian Service seeks to bring the ministry of the church to these men as they serve. This is done by providing mature unit leaders and pre-service training as well as 1-W program administration.

Our peace mission to newly awakening lands overseas is of great importance. In Europe, Japan, and India, and hopefully soon in Africa, special peace emissaries are serving. Their work is to engage in discussion with Christian leaders and students, giving a positive peace witness as an alternative to policies of violence or war. The overseas peace mission is an MCC Peace Section program, supported jointly by several Mennonite conferences.

IN ADDITION TO THIS . . .

Christian Service is unlimited. Need for women in church-related vocations led to the formation in 1956 of a program of "Women in Church Vocations." This is a career channel for women desiring to put their abilities to work for Christ in His church. To qualify, women must have two years of college and participate in a special summer training course for WCV or a special year at seminary. Eleven women have entered the program since its beginning and serve in Japan, Africa, Indiana, Kansas, and Ohio.

Concerns for our responsibility to the aging have prompted the beginning of another service by the Board of Christian Service. Through research, study, and careful planning a consulting and counseling service has been created to help congregations or communities plan how to serve the aging. Materials on planning for retirement have been secured for programs in churches or for personal study.

Economics too plays a big part in the Christian life. Mutual Aid Services is an agency of the board that provides several services in the economic field designed to help strengthen the brotherhood for its task in the world. A hospital surgical plan called Mennonite Aid, Inc., is made available. Loans are given to help young adults establish a business and for housing for church workers. Counseling services on job opportunities are offered. Supporting these services is a Christian investment program with challenging investment offers for anyone interested in placing even a small savings to work for Christ and the church.

A new area for Christian service was opened in 1949: mental health. The Mennonite Mental Health Service program has helped thousands of individuals, by combining the effectiveness of psychiatry and the Christian witness to faith in God. The fourth Mennonite mental hospital will soon be built in Indiana. Other hospitals in Maryland, California, and Kansas offer Christian healing and recovery for the ill. The Board of Christian Service helps to finance the mental health program and is the channel for representing the church to this professional skill. It helps recruit workers and plan the financing and operations of the hospital services.

The focus of all service is the witness to Christ and to faith in Him. But to the hungry and distressed the only form the gospel can take is that of a person—you or me—responding to his need.

Regular support of the Board of Christian Service makes it possible for people to serve. In 1959, 176 persons were in summer Voluntary Service; 35 were in Pax or Missions Pax overseas; 57 were in long-term VS; 86 men were in 1-W work. Adding the persons in MCC relief, Women in Church Vocations, and other special assignments, there was a total of 440 persons in Christian service posts in 1959. This averages 1½ persons for each congregation, although not every congregation had a representative in service.

The ingredients of Christian service are faith, hope, and love. And the greatest, we are told, is love. Christian service workers devote their energies to sharing this great gift. "Christian service has many facets, each reflecting a part of a more complete and beautiful whole," Jesus Christ.

INTEGRATION

What is the church's role in it?

"That the Christian church can take a leadership role in integration is doubtful," stated S. S. Seay, executive secretary of the Montgomery Improvement Association, in an interview with three Mennonites at Montgomery, Ala., on April 14.

The Mennonite representatives—Guy F. Hershberger, Elmer Neufeld, and Dwight Wiebe — interviewed Seay while on a ten-day itinerary of strategic points in Tennessee, Mississippi, Alabama, Georgia, and N. Carolina. The deputation, April 7-16, was made to counsel with both Negro and white leadership on the question of race relations and specifically on the Christian approach to the problem as well as to explore possibilities for an interracial service project in the south.

In reporting the discussion with Seay, Wiebe said, "Most disappointing was Mr. Seay's observation that there is little hope in sight for the church to take any leadership role in the integration question. He observed that it is necessary for church leaders to work in channels outside the church in order to pursue progress in this area. Because the two poles in the integration question are so far apart, Seay felt that the Montgomery area is at least five years away from a sane talking stage on the issue."

Earlier, in Atlanta, Ga., Wiebe called on Martin Luther King, president of the Southern Christian Leadership Conference. In answer to the query, "Do you advocate nonviolence because of expediency or because you understand it to be the will of God?" King responded: "Any other approach would be both immoral and unchristian as well as unwise under the circumstances."

A NEW GENERATION

King feels that Atlanta will be the crossroads of integration during the next decade because of its transportation and communication facilities, commerce, state capital, and central location in the South. He also indicated that the youth would be tied to the integration movement in an increasingly stronger way in the years ahead; he pointed to the recent lunch counter episodes as an example of the restlessness of young people in the South today.

The Mennonite team found further evidence that Negro young people are willing to risk their lives for integration's cause. Since the beginning of 1960, over 1000 young Negroes have been arrested for participation in protest actions. "It is obvious," Neufeld emphasized, "that the new generation will not accept the paternalistic attitudes of the past. Referring to the lunch-counter sit-downs, one young man in Raleigh, N. C., put it this way, 'It's not a question of a hamburger but of human dignity.'"

On Palm Sunday, Hershberger and Neufeld attended a Christian Methodist Episcopal church in Memphis, Tenn., and heard Henry C. Bunton, a graduate of Iliff School of Theology, preach on the text, "But far be it from me to glory except in the cross of our Lord Jesus Christ" (Galatians 6:14). With obvious reference to the tense interracial situation, Bunton preached the way of the cross and warned his people that hate destroys the hater, that external force is the strategy of the wrong.

"Here too, it was apparent," Neufeld observed, "that the young generation is leading the radical protest actions, but that the older Negroes are giving moral and financial support. During the service, the congregation was urged to forego any Easter buying and to contribute instead to a fund for the legal defense of young Negro protestors who have been arrested."

NEEDED: COMMUNICATION

In conversation following the worship service, Bunton said that one of his deepest concerns was the present lack of communication between Negroes and whites, especially even between ministers. He told of repeated attempts to carry on correspondence with a former Iliff schoolmate and friend but how he finally came to realize that this interchange was being deliberately discouraged—perhaps out of fear—by the white minister involved.

A. E. Cox, Memphis director of

the National Council of Churches Rural Development Program, was also disturbed about the lack of communication. He pointed out that Negro and white student groups cannot meet together. The city zoo is segregated, with Negroes viewing creation on certain days and white folks on other days. Interracial eating in public places is prohibited. Cox said that he had largely quit visiting in person with his Negro friends, although he still communicates by telephone and correspondence.

Cox also observed that some interracial activities engaged in twenty years ago are impossible today. For example, in one community there had been little attention paid to the separate Negro and white entrances to the sheriff's office. In recent years, however, the white citizens' council began looking for segregation infringements and insisted that the separate entrances again be respected.

In Nashville, Tenn., Hershberger and Neufeld visited a former school acquaintance of Hershberger and an elder in the Presbyterian church. Contrary to his own pastor, this man does not believe that race relations is an issue to which there is a distinctly Christian answer. He feels there will need to be some give and take on the part of both sides in specific issues.

He pointed to a rather ironic example from their own congregation: Someone protested that all persons on the church staff were listed in the bulletin with an appropriate title excepting the Negro janitor who was not even listed as "Mr." The compromise solution had been to drop all titles—rather than elevate the janitor to "Mr." The Presbyterian elder also thought it would be highly desirable if all the Negroes were rather evenly distributed throughout the entire population so that they would nowhere be a threatening percentage.

"It is sobering to consider," Neufeld postulated, "that perhaps the major stronghold of segregation is not among the vile and radical groups like the Ku Klux Klan, but rather among the 'good, respectable' citizens who claim both political and religious sanction for their position."

MCC Information Service

Focus on Christian concerns

Christ and the Worker

John C. Sawatzky, guest writer

THE TEACHINGS of Jesus include a good deal of concern for economic and personal justice as they apply to the common man, whom today we would call a "worker." Christians in our industrial age have not maintained this concern.

In many countries, the church has become an institution for the middle class. As a result of this neglect the worker has often sought justice through political revolution.

In the more democratic countries like England, the United States, and Canada the worker has formed a less radical institution called the labor union. In these countries the union is chiefly a means of seeking economic and ordinary personal justice by joint negotiation with employers. The Christian church, and Mennonites in particular, have largely ignored the whole situation or even turned against organized labor.

Some Mennonite groups have at least gone to the trouble of giving the matter some study. However, they have rejected the idea of the union on the grounds that the union sometimes resorts to strikes which are violent or at least sufficiently resistant that they conflict with Christian ethics.

In my opinion, this is not good enough. One difficulty is that we, as people with a European heritage, have little experience with democracy. We are more used to the state, the church, and the employer ruling supreme. When we look at the union here we mistakenly classify it as just another revolutionary movement.

A further problem is that we have been rural people and have only recently moved into the world of business, industry, wage-earning prosperity, and independence. We just don't understand what is going on. Are we neglecting a responsibility here and missing an opportunity for Christian witness?

It is of course true that the labor union does not always conduct itself in a responsible manner. But neither does business. Unfortunately we have accepted the ethics of business much more readily than the practices of the union.

It seems to me that we should try to learn more about the circumstances of the worker, of business, and industry — including labor-management relations. Indeed, we may even have an opportunity now and then to be a peacemaker in a dispute.

The people involved may be not only our neighbors, as Jesus used the term, they may be our brothers, our employers, or fellow-workers. When we live in the industrial community we have to accept some responsibility for it rather than take a "holier than thou" attitude toward it.

It is planned that the study of Christianity, the worker, and labor-management relations will be an important part of the Students-In-Industry program in Toronto this summer.

MENNONITE CENTRAL COMMITTEE

ANNUAL REPORT 1959

MENNONITE CENTRAL COMMITTEE

Akron, Pennsylvania

EXECUTIVE COMMITTEE
C. N. Hostetter, Jr., Chairman
Brethren in Christ Church
Robert S. Kreider, Vice-Chairman
General Conference Mennonite Church
William T. Snyder, Executive Secretary
Member at Large
O. O. Miller, Associate Executive Secretary
Member at Large
H. S. Bender, Assistant Secretary
Mennonite Church
P. C. Hiebert
Life Member
Waldo Hiebert
Mennonite Brethren Church
J. J. Thiessen
Canadian Mennonite Board of Colonization

MEMBERSHIP
Atlee Beechy
Mennonite Church
H. Ernest Bennett
Mennonite Church
Ira J. Buckwalter
Lancaster Mennonite Conference
George L. Classen
Krimmer Mennonite Brethren Church
C. A. DeFehr
Mennonite Central Relief Committee
William M. Enns
Canadian Mennonite Relief Committee
J. Winfield Fretz
General Conference Mennonite Church
Kenneth Geiger (Associate)
United Missionary Church
Andrew Gingerich
Conservative Mennonite Church
Tillman Habegger (Associate)
Missionary Church Association
Elam L. Kauffman
Beachy Amish Mennonite Church
J. B. Martin
Conference of Historic Peace Churches
C. J. Rempel
Nonresistant Relief Organization
George J. Rempel (Associate)
Emmanuel Mennonite Church
Sam J. Schmidt
Evangelical Mennonite Brethren Church
F. H. Wenger
Church of God in Christ, Mennonite
Abe Yoder
Old Order Amish Church
Merlo Zimmerman
Evangelical Mennonite Church

Mennonite Central Committee began in 1920 when Mennonites in North America sent relief to their famine-stricken brethren in Russia. Its task was to co-ordinate and administer relief and services for the individual churches and relief commissions. In 1929 MCC was called to help Russian Mennonites who were fleeing political persecution and migrating to Canada and South America. During World War II, the committee assisted young men in Civilian Public Service as an alternative to military service and prepared to administer relief to thousands in war-devastated countries. Since that time millions of persons in many countries have been clothed and fed.

We are happy to make available this summary of the Mennonite Central Committee program to our people who are so faithfully standing by this work to which we believe God has called us in a desperately needy world.

From year to year I have been impressed with the response of dedicated people from Mennonite and Brethren in Christ homes and churches in the United States and Canada. Money in itself is powerless to convey to those in need how much we care for them, but when our money and goods are coupled with dedicated people, we can begin to convey the depth of our concern.

We cannot measure in this report all that has been done through our ministry of compassion. Our Lord had to tell the disciples that they had ministered to Him *when they had performed their deeds of kindness in feeding, clothing, and visiting. We, too, do our service in the full knowledge that we are commanded by Him to perform this ministry.*

Annual Report 1959 *provides certain interpretive facts, but who can measure the degree of hope that is brought to those in a despairing situation, or the ultimate result of greater vision that has gone from us to fellow Christians in developing countries of the world, or the extent of blessing that this service has brought to our brotherhood?*

EXECUTIVE SECRETARY

The theme chosen by the chairman for his message to the 1960 Annual Meeting underscores a basic concept of Christian discipleship. But it also aptly characterizes the united effort of over 220,000 Christians in the United States and Canada who seek to witness in a co-operative way wherever a neighbor is in need. This booklet reflects facets of the MCC ministry, both overseas and at home, as it enters its fortieth year.

Working TOGETHER with Christ

We are familiar with the motto associated with our ministry of service—in the name of Christ. It is important, however, that this slogan does not become a cliché but that it express in a meaningful way what we are doing together and how we are doing it.

As we seek to work together with Christ, ministering in His name, I would like to point out the relevance of a miracle in Jesus' experience—feeding the 5,000.

A MARVELOUS MINISTRY

Bringing together all of the Gospel accounts, we observe five actions in Jesus' ministry on the feeding occasion: He received them in spite of the fact that they violated His privacy; He healed them as He ministered to their physical need; He spoke to them about the kingdom; His was a spiritual message; He taught them. Climactically, He fed them.

A MIGHTY MOTIVE

Characterizing His entire ministry was the Master's motive of compassion, suffering with, and outgoing love, a love that pushed personal concern and welfare into the background. Unless we have this driving motive of compassion, we cannot continue to love the person who does not respond. Christ was not only compassionate because the people were hungry, He was concerned because they were people. He was concerned about all their needs, interested in all concerns, anxious to help with all their problems.

A MIRACULOUS MESSAGE

Some actions in this account only Jesus could do. In others He worked with and through His helpers. He used their resources, meager as they were: five loaves and two fishes. He used their services: the disciples seated the multitude, distributed the bread, gathered the fragments. In co-operation with His workers the loaves were multiplied and the multitudes were fed with His miraculous hand.

If we maintain the right relationship with Him, the Master will project His miraculous sources into what we are doing. With only slender resources and human strength we are unable to continue alone, we are linked with our Lord in carrying on this ministry. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Not only do we consciously serve in the name of Christ, we continually seek to learn from His own ministry of compassion. We are spurred on by His motive of love, always attempting to work with Him and each other as partners, dedicated to a single goal. We are conscious that this is Christ's work. We are concerned that through our services men may not only receive physical aid and encouragement, but that they also learn God's love through Christ.—C. N. Hostetter, Jr.

Working Together Overseas

"Visualize a line starting from your front door, made up of the hungry of the world—many ragged and disease-ravaged, with pinched faces. The line goes on out of sight, over continent and ocean, around the world—25,000 miles—and continues to your front door. On and on it stretches, circling the globe not twice nor five times, but twenty-five, and there is no one in the line but hungry, suffering humanity."

So Donald K. Faris, in *To Plow with Hope,* has pictured the fact that over half the people in the world have not enough to eat. Current estimates indicate that three out of ten people in noncommunist countries live in underdeveloped lands where the annual income averages between $200 and $500 per person. A billion people in the noncommunist world suffer from extreme poverty, chronic hunger, ill health, and illiteracy.

However awesome statistics may be, they often leave us quite cold and indifferent. It is important that we picture the needy not as a mass but as persons; that we focus our outreach in terms of partnership with individuals and with Christ.

To administer an overseas program is complex. It involves securing workers who have ability, flexibility, love, and patience. There are orientation and travel details. On the field, arrangements need to be made with government and church leaders. It is important to become acquainted with the people's language and customs. Administrators in the home office need to keep supplies, funds, and guidance flowing to the field. Finally, our ministry reaches the child slowly starving, the woman suffering from malaria and yaws, the jobless man without shelter for his family and without hope.

More than 200 workers are active in four major overseas areas: **Europe and North Africa**, the **Middle East**, the **Far East**, and **Latin America**.

Europe and North Africa

With the trend of decreased need for material assistance continuing in Europe, the end of relief distributions for many areas is in sight. At the same time, a need for material aid is emerging eastward in iron-curtain countries and in North Africa.

MCC operations penetrate Germany, Austria, Switzerland, Greece, Morocco, Algeria, and Liberia. Menno Travel Service offices are maintained at Amsterdam, Holland, and London, England.

Activity in Germany centers at Frankfurt, Kaiserslautern, Berlin, Bad Duerkheim, Enkenbach, and Bechterdissen. The area and Pax directors administer the program from the Frankfurt headquarters office. East-West services, including the parcel program to Russia, and the student and trainee programs focalize at Frankfurt. While Kaiserslautern as a community center has not reached its full potential, the kindergarten is going well. Offices and residence for the Pax pastor, Mennonite Voluntary Service executive secretary, and the EIRENE European executive secretary are maintained here.

Berlin continues almost exclusively as a refugee home having registered nearly 200 refugees. The MCC worker in charge spends much of his time counseling with refugee individuals. The German Mennonites are in the process of taking over the children's home at Bad Duerkheim and transfer will likely be made within the first half of 1960. Paxmen are building refugee houses at Enkenbach and finishing the Bechterdissen church.

Vienna is the base for the package program in Austria and for Hungary, Poland, and Yugoslavia. The spiritual outreach in Vienna is encouraging. Church activities include Sunday school and worship, midweek Bible study, Friday afternoon children's hour, and Saturday craft classes. In another part of the city, Pax builders should see the Karlsschule renovation completed in 1960. Austria is an outpost in a politically sensitive area and should provide a base for meeting emergency needs in eastern Europe, should a crisis similar to the Hungarian experience arise.

The publishing program for Christian education materials, carried on co-operatively with the Mennonite Publishing House (Scottdale, Pa.), is located in Basel, Switzerland. The summer Bible school series in German and French have been completed. About 10 miles from Basel, the Bible school at Bienenberg continues to be vital to the European Mennonite churches. MCC has been supplying some of the teachers since its beginning in 1950.

The Pax agricultural program in Greece is being relocated in the Aridea Valley with a new pattern of outreach into more villages and new possibilities for

A billion people in the noncommunist world suffer from extreme poverty, chronic hunger, ill health, and illiteracy. . . . It is important that we picture the needy not as a mass, but as persons.

a more direct spiritual witness in connection with the Greek Orthodox Church.

EIRENE (Greek word for peace), is the International Christian Service for Peace which was organized in Europe in 1947, as an outgrowth of a conference involving André Trocmé and the Historic Peace Churches. After reverses and disappointments in Morocco, EIRENE's future looks brighter with new projects being undertaken at the Doran Orphanage, the Oujda Farm, and the slums of Rabat. MCC expects to send about five Paxmen to Morocco under EIRENE. It is hoped that a relief program can begin in North Africa early in 1960 which will probably consist primarily of material aid to Algerian refugees in Algeria and Morocco.

Five Paxmen are working with the R. G. LeTourneau Foundation in opening a road into the interior of Liberia as a first step to developing the area and raising the general economic level.

Middle East

Besides the MTS office in Beirut, Lebanon, MCC work in the Middle East centers at three places in Jordan: Jericho, for material aid distribution; the Hebron orphanage; and Jerusalem.

Material assistance is provided for 65,000 refugees in the immediate area of Jericho. Refugee mothers participate in assistance offered them by sewing layettes for their babies in the Jericho sewing center. The sewing school in the Ein Sultan Refugee Camp is active with 42 girls now enrolled. For the benefit of undernourished nonrefugee children, a feeding center is maintained where 100 or more receive a hot meal daily.

The orphanage in Hebron has rented a new two-story school building. Enrollment has increased from 45 to 57. The school is fully licensed, appreciatively received, and ready to develop vocational training in the next year.

An MCC doctor is assisting in a medical program among Bedouin tribes. These shepherd people of the desert face a particularly difficult situation inasmuch as many of their camels, goats, and sheep perished in an extreme drought followed by a winter of severe rain and snowstorms.

A two-story school building provides an excellent facility for the 57 children who are cared for by MCC workers in the orphanage at Hebron, Jordan.

Far East

Emerging from colonialism, many countries in Asia find themselves facing great economic and political problems. For many years people in this area of the world have lived on a subsistence level, in ignorance, poverty, and disease. Efforts have been increased in the Far East because the needs of the people are urgent and compel Christians to respond with practical assistance. Indigenous church groups present a special challenge and MCC has been able to enter into partnership with several of these. Workers are stationed in Korea, Hong Kong, Vietnam, Thailand, Indonesia, Pakistan, Nepal, India, and Japan.

KOREA STILL SUFFERS

While encouraging economic progress can be reported for Korea, the country still suffers from war's devastation; material aid continues to be important. U.S. surplus and contributed foods are distributed to about 115 welfare institutions in Kyong Sang Pukto on a monthly basis. In five feeding stations in Taegu about 7,800 undernourished people are fed one meal of hot corn meal and milk each day.

The Kyong San school for orphan boys and the accompanying agricultural program is a significant project in Korea. Between 180-200 orphan boys are given a middle and high school education. At the same time they receive training in one of five vocations (agriculture, metal work, carpentry, printing, and drafting). In 1959 the first class of 23 graduated. Under the guidance of the school's pastor and through the effective witness of our workers, many boys are accepting Christ as their Saviour.

Begun in 1954, the widows' sewing project in Taegu is a rehabilitation project for one group of people. As the work is now arranged, the project provides a training school for six women at a time—maximum time spent in the school is one year. Widows are taught to sew, to become accomplished in their own Korean clothing construction, to make simple style garments.

Six nurses and a Paxman serve in four hospitals, making an important contribution in the medical field.

REFUGEES STREAM HONG KONG

In Hong Kong, the stream of refugees from Red China still flows. How long the government can cope with the 10,000-a-month refugee inflow and the six-births-to-one-death natural population increase in this already densest populated spot on earth is an unanswered question. In spite of the hopelessness, the Hong Kong government spends every third budget dollar on refugees. Relief and welfare agencies reach out helping hands. MCC has brought into the colony, since March, 1958, relief goods amounting to thirty cents worth of food and clothing for each of the estimated million refugees.

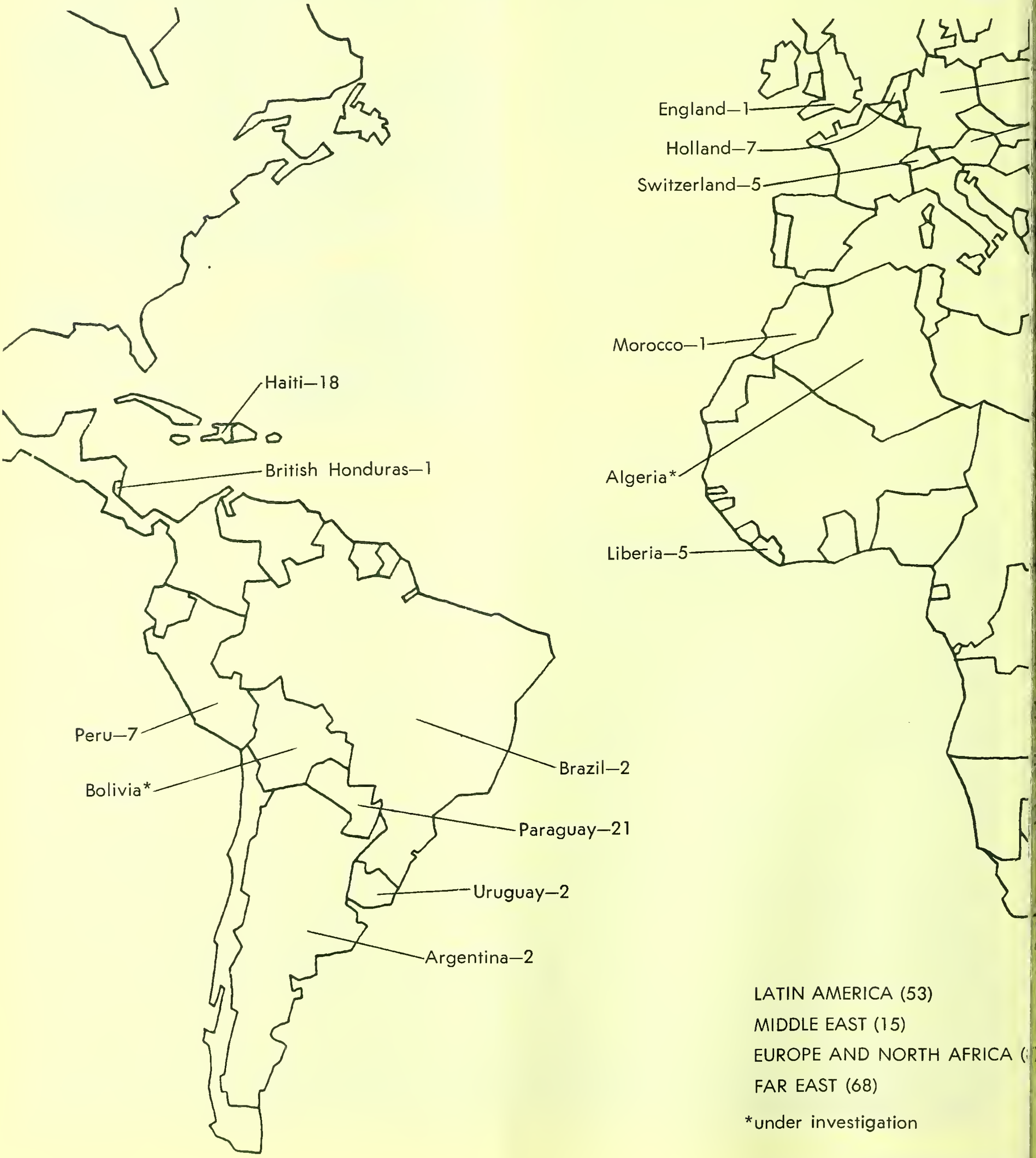
Youngsters at the Pusan Children's Charity Hospital in Korea are among the fortunate few of the world's refugee children who know what it means to have a hungry stomach statisfied.

Three main-line distribution projects are carried out: through more than 50 church groups, institutions, and government agencies which are in direct contact with the refugees; through a special parcel project in the largest maternity hospital in the world, where gift packages are personally handed to mothers just before they are discharged; through canteens. Side-line projects include medical assistance, Bible and religious literature distribution, vitamin supplements for malnourished children, and aid to school children.

Part of MCC's mission in Hong Kong is to raise relief work from perfunctory almsgiving to the higher level of sharing. Jesus did not say to invite the poor, the maimed, the lame, and the blind to a meal of crumbs and leftovers—He said we should make a feast for them. Feeding projects are now getting under way in the Kwong Wah Hospital with plans to give 500 meals a day to the outpatients six days a week and at the Wong Tai Sin Estate where nearly 100,000 refugees will eventually have been resettled from squatter huts

MENNONITE CENTRAL

(Worker total, including Menno Travel Service

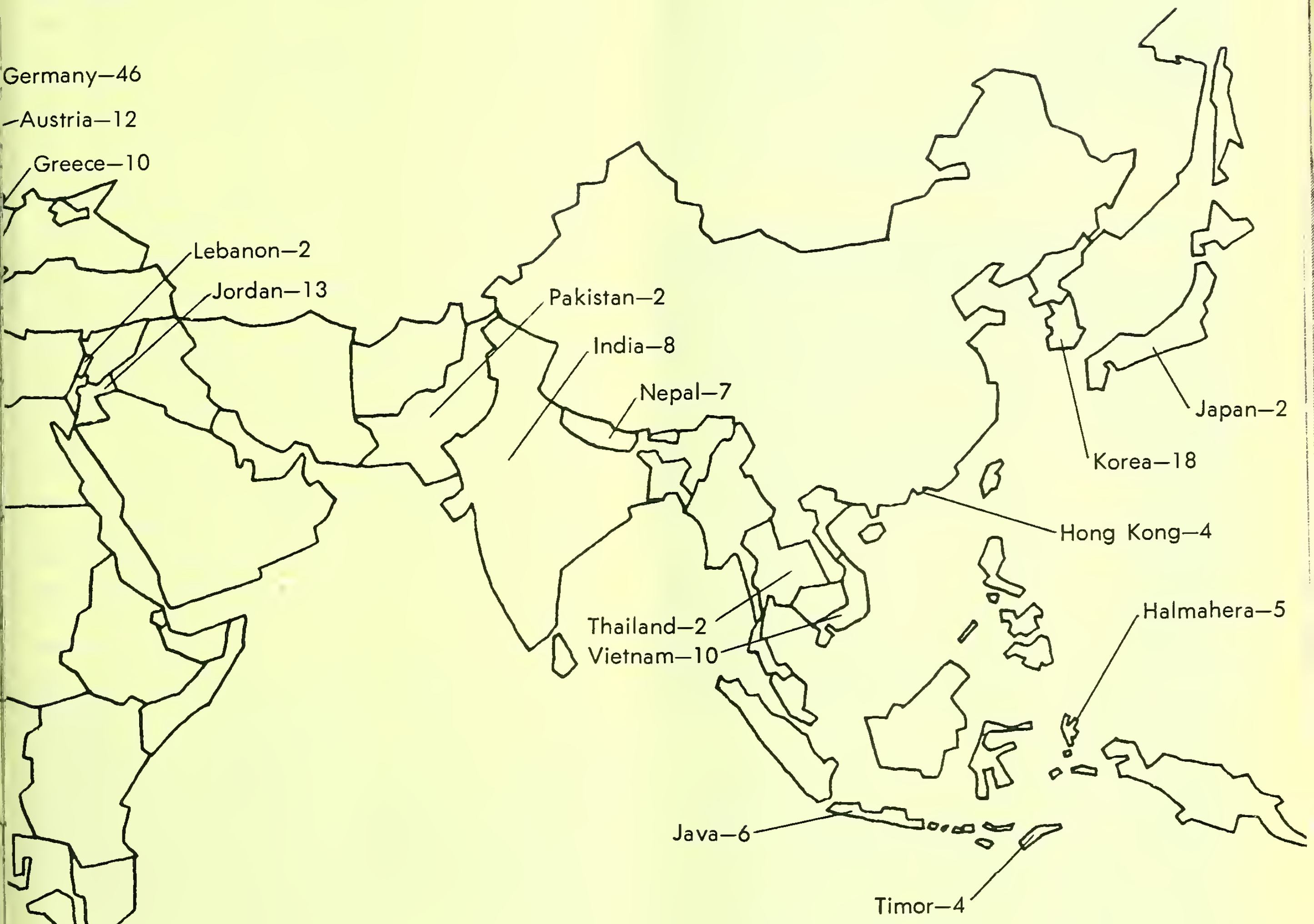

England—1
Holland—7
Switzerland—5
Morocco—1
Algeria*
Liberia—5
Haiti—18
British Honduras—1
Peru—7
Bolivia*
Brazil—2
Paraguay—21
Uruguay—2
Argentina—2

LATIN AMERICA (53)
MIDDLE EAST (15)
EUROPE AND NORTH AFRICA (
FAR EAST (68)

*under investigation

COMMITTEE OVERSEAS

ted for each country as of March 1, 1960)


Germany—46
Austria—12
Greece—10
Lebanon—2
Jordan—13
Pakistan—2
India—8
Nepal—7
Japan—2
Korea—18
Hong Kong—4
Halmahera—5
Thailand—2
Vietnam—10
Java—6
Timor—4

1959 OVERSEAS OPERATIONS

(Listed by countries exceeding $15,000 in direct cash expenditures)

Country	Direct Cash	Clothing Items*	Contributed Foods*	Government Surplus*	Special Projects†	Country Total
Germany	$67,409	$7,047	$32,315	$6,320	$20,034	$133,125
Korea	65,828	50,918	37,914	125,159	74,698	354,517
Paraguay	64,947	1,782	-------	-------	13,038	79,767
Jordan	48,808	206,920	13,510	108,960	28,095	406,293
Indonesia	41,852	232	330	-------	18,183	60,597
Vietnam	32,004	1,542	31,279	59,984	19,069	143,878
Greece	17,620	92	4,808	-------	772	23,292
Hong Kong	16,158	70,144	19,869	-------	51,036	157,207
Austria	16,074	85,941	26,524	164	51,869	180,572
Uruguay	15,329	-------	-------	-------	-------	15,329

---

* market value † includes Christmas and leprosy bundles, school supplies, soap

Annual meat-canning projects are carried on in Mennonite communities across the United States. After the meat is processed, local volunteers label each can before it begins its journey to the MCC warehouse where it becomes part of an overseas shipment, eventually reaching a hungry man or a starving child.

and slum bed space into 50 of the seven-story H-block houses. Giving hot meals to undernourished children in refugee schools is being planned.

MCC ACCREDITED IN VIETNAM

Since 1954, when the Vietnamese won independence from French colonial rule and a mass exodus of refugees to the south began, MCC has been engaging in relief in Vietnam. We are now the only accredited Protestant agency operating there.

Although the material aid program has been reduced substantially, monthly supplies are still made available to 18 institutions, including 12 orphanages and day-care centers, two schools, two student hostels, one re-education center for prostitutes, and one leprosarium. Distributions through the Protestant Welfare Committee have been carried out in areas of natural disaster. The bread-baking project, initiated in October, 1958, provides 1,600 loaves of French-style bread each day for 4,000 orphans and needy children in the Saigon area. Twenty institutions benefit from this program operated by the Duc Anh Association of Orphanages and MCC.

The medical program based at the Banmethuot Leprosarium also involves mobile and stationary clinics and a general hospital that benefits the tribespeople of the Southern Highlands, particularly the Raday Tribe. A Pax team has constructed two new hospital wings on the leprosy treatment center. MCC workers will be transferred to the new mobile clinic being established at Nhatrang by the national Christian church in the summer of 1960.

MEDICAL AID FOR THAILAND, INDONESIA

A doctor was assigned to the 35-bed Prae hospital in north-central Thailand in January, 1960. With only one doctor to every 25,000 persons in the provinces, medical service is badly needed in Thailand.

Indonesia's struggle for independence against the Dutch left the country in critical economic conditions. MCC has units on the island of Java, Halmahera, and Timor providing medical, educational, and agricultural assistance.

In Pakis, Java, a doctor and nurse work in the hospital and clinic program of the Muria Christian Church. A Paxman in Djakarta assists the interchurch aid committee of the Indonesian Protestant churches and serves as MCC representative in clearing visas and shipment. The Indonesian director, who lives in Pati, works with the Muria and Chinese synods encouraging their witness and growth.

The agricultural project on Timor is a joint project between MCC and Church World Service in co-operation with the Protestant Church of Timor. Work has centered chiefly around the Oenitu Agricultural Training Center opened in 1957. Along with the training center as the core from which to expand activities, our workers are making close contact with the farmers at the village level. Medical needs in this part of Indonesia are great and it is hoped that visas will be cleared for a doctor to Timor in 1960.

A five-member medical and agricultural team is working with the 35,000-member church on the island of Halmahera. A doctor provides medical service for inland villages while agricultural Pax workers assist in the care of church-owned coconut groves.

PAX ACTIVE IN PAKISTAN, NEPAL, INDIA

Two Paxmen are helping with a land reclamation project for Christian refugees in the southern Thal region of Pakistan. Assigned to the West Pakistan Christian Council, the men operate machinery in land leveling.

Working under the United Mission to Nepal, six Paxmen are stationed in three places. Pax jobs include business manager of a hospital, private secretary to a doctor, maintenance men, and construction workers.

The India MCC unit works in Yeotmal, where a secretary assists the president of the theological seminary, in Barjora where an agricultural project is getting under way in connection with the Brethren in Christ mission, and in Calcutta.

The condition among the refugees around Calcutta remains poor. Most of them do have some kind of housing, either in Squatters Colony or in government colonies, but very few are either adequately housed or employed. MCC medical, relief, and welfare work has largely been done in the government relief colony. Projects under way include sanitation, poultry demonstration, and a feeding program for college students and children.

A PEACE WITNESS FOR JAPAN

Our peace representative living in Tokyo works with the Japan Mennonite churches in a unified peace witness. A literature committee representing MCC-constituent groups working in Japan is responsible for publishing and distributing peace literature. In addition to the literature program, the MCC peace worker concentrates on intensive discussions with Christians, witnessing especially against Christian participation in the divisive spirit of nationalism and war. The 1959 typhoon which struck in Honshu provided a critical occasion for the various Mennonite groups in Japan to co-operate in extending emergency aid. Under the co-ordination of the MCC representative, a work camp was set up in the stricken communities.

A team of Mennonite workers in Japan worked almost two weeks to help clean the streets of Nagashima Village after Typhoon Sara struck.

Latin America

MCC activity in Latin America reaches into Paraguay, Brazil, Argentina, Uruguay, Bolivia, British Honduras, Peru, and Haiti. Principal efforts center in the long-term rehabilitation needs of the some 16,000 Mennonite immigrants who have settled in South America in the last 30 years. South American Mennonites are making progress in economic development and church outreach, but they still face many problems.

Paraguay's 12,000 Mennonites make up three-fourths of one per cent of the national population. In the Chaco, where about three-fourths of the colonists live, cattle production for meat, dairy, and poultry products are important sources of cash income.

The Trans-Chaco Highway from Asuncion to Filadelfia is making steady progress. Some 72 miles of the proposed 290-mile roadway are completed. A commercial firm has contracted to build 78 miles on the north end working toward Asuncion which gives further assurance toward successful completion. The colonies are aware that radical changes in marketing will come and are already planning ahead.

With the financial help of the Schowalter Foundation, the experimental farm near Fernheim colony is taking on more meaning. Purebred chicks, for example, are being introduced to raise breeding stock and increase egg production.

Under the direction of an MCC doctor at Kilometer 81, the leprosy mission brings medicine and love to over 500 patients. The Paraguayan Mennonite congregations have taken steps to jointly sponsor the spiritual phase of the outreach.

The churches are becoming more aware of mission opportunities. In the Chaco there are eight outposts among the Indians. Of a normal Sunday church attendance of 1,500, about 450 are believers. Mennonite missions have an outreach to Paraguayans in Asuncion, Encarnacion, Kilometer 81, and in the Chaco, through word of mouth testimony, Sunday school, clinics, and elementary school.

In Buenos Aires, Argentina; Montevideo, Uruguay; and Sao Paulo, Brazil, centers are maintained to aid the colonists living in or visiting these cities. British Honduras and Bolivia are being added to the South America program since Mennonite immigrants are carving out new homes in these countries and need assistance from the North American brotherhood.

Two nurses and five Paxmen serve at Tournavista, Peru, with the R. G. LeTourneau Foundation in medical work and road building.

An MCC-administered hospital has been opened at Grande Riviere du Nord in northern Haiti. Although constructed five years ago by the Haitian government and even though medical service was desperately needed, the hospital was never equipped nor operated. The hospital has been made available for five years on a rent-free lease. While the Haitian government is providing a limited grant for the purchase of medicine and supplies, U.S. Point Four has equipped the hospital and MCC will be responsible for the medical program.

During the past year we have maintained a medical unit of six registered nurses and two laboratory technicians at Hospital Albert Schweitzer and were able to supply two men with agricultural training and background to assist in the community development project in connection with HAS. Our men have assisted with projects in gardening, well improvement, latrine construction, animal care, and health education.

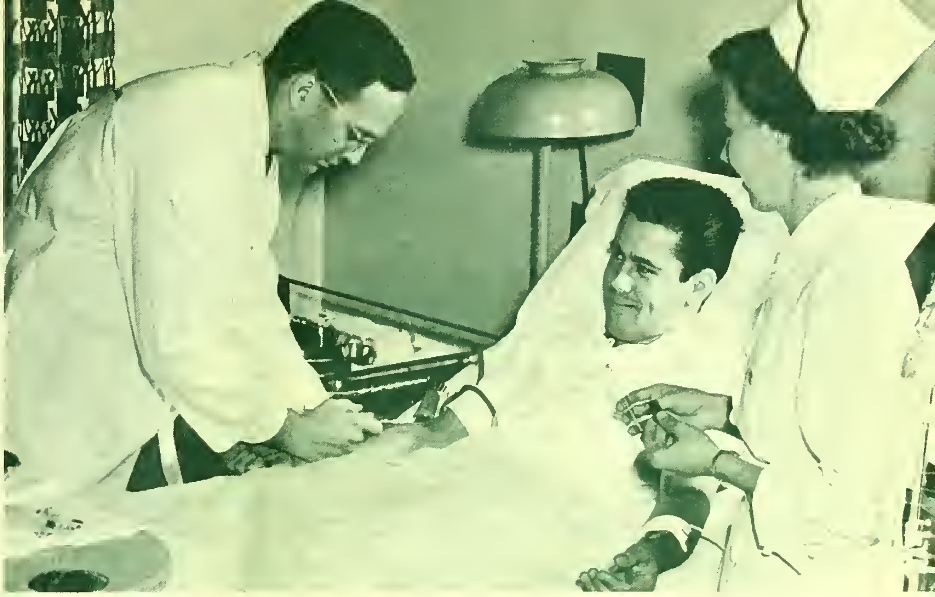
Under the leadership of a Haitian Methodist minister, two agriculturists and a nurse are making a significant contribution in a very underdeveloped area at Petit Goave.

Working Together at Home

On the home front, MCC co-ordinates and guides mental health concerns, administers a voluntary service program, and provides creative leadership in peace matters.

Mental Health Services

Mennonite Mental Health Services, Inc., co-ordinates the operation of three 40-bed hospitals for the mentally ill. Mennonite interest in working with the mentally and emotionally disturbed received its initial stimulus from the vision of CPS men during World War II. Out of this interest, requests came to MCC to build and operate three hospitals: Brook Lane Farm (Hagerstown, Maryland), Kings View Hospital (Reedley, California), and Prairie View Hospital (Newton, Kansas). These three institutions are now operated by local area boards. A fourth institution, Oaklawn Psychiatric Center (Elkhart, Indiana), is currently in the planning stage and will be co-ordi-



Mennonite VS-ers make a significant contribution as normal controls in the medical research program at the National Institutes of Health near Washington, D.C.

nated with the three initial hospitals by MMHS, a regulating agency responsible to constituent groups through MCC.

The co-ordinator's office serves as the channel for recruitment of MCC-constituent staff members. The hospitals have stepped up their own staff procurement facilities with approximately 40 per cent of their present workers having come directly to the hospitals. MMHS has leased hospital real estate to local corporations responsible for operating the hospitals, and it has transferred title to private property connected with hospital operation and staff housing to the operating agencies.

A program of MMHS aid to graduate students in psychiatric professions has been adopted to further encourage the young people of our churches to enter a service profession related to psychiatry and to assist in making adequately trained professional personnel available to the hospitals.

Each of the area programs is clarifying a distinctive philosophy of psychiatric service. Each is seeking additional medical help and other key professional and leadership personnel. Total hospital staffs are at the highest level since the MCC program started.

Brook Lane has broken ground for a new administration-clinical building. Kings View has been asked to spell out long-range objectives by production of a master plan for development of program and facilities. The Prairie View Board has undergone a positive process of thinking through relationships between the administration and professional staff, has strengthened working relations with other groups concerned with the service and will continue to emphasize development of concept and consolidation of relationships prior to planning building expansion. At Oaklawn no definite dates have been set for building but 1960 should see construction of the main structure.

MMHS continues to raise, study, and respond to questions regarding basic relationship between psychiatry and Christian faith and questions tending to challenge or clarify the role of church groups in psychiatric programs. All of the hospital boards feel keenly these needs: the application of the Christian resources of faith, hope, and love to the needs of the emotionally disturbed; the need to be sensitive to the church constituency; the need to interpret the significance of the dynamic interpretation of Christian experience.

Domestic Service Units

Voluntary Service offers our young people opportunity to demonstrate the healing power of Christian love. VS seeks to provide the volunteer with an experience which will open his eyes to human suffering, enrich his personal Christian experience, and broaden his vision for Christian service and responsibility. In 1959, 138 participated in the program.

MCC VS units are maintained at three locations in the Washington, D.C., area, utilizing 24 volunteers. Junior Village provides temporary shelter for homeless children. At the Laurel Children's Center, VS-ers minister to mentally retarded youngsters. As normal controls at the National Institutes of Health, VS-ers make a valuable contribution in medical research.

In the field of juvenile correction, six VS-ers serve at Wiltwyck School for Boys in Esopus, New York, seven at Boys Village, Smithville, Ohio, and three at Ailsa Craig Boys Farm in Ontario. Twenty-four volunteers are assigned to Brook Lane Farm, Kings View Hospital, and Prairie View Hospital, ministering to the needs of the mentally ill.

A six-man forestry unit works at the Hartland Christian Association, 35 miles east of Reedley, California.

Twenty-seven VS-ers in Newfoundland serve as teachers and nurses. The educational program has centers in three major locations: Twillingate, Baie Verte, and St. Anthony. MCC medical assistance is concentrated in the Grenfell Hospital at St. Anthony and the Notre Dame Bay Memorial Hospital at Twillingate. Newfoundland provides a unique laboratory for professional and semiprofessional 24-year-olds to come to grips with what is essentially a mission situation in co-operation with the local churches.

A total of 211 young people served in the 1959 MCC Summer Service program—113 in the U.S. and 98 in Canada. Four units served in mental hospitals utilizing 48 volunteers; 90 volunteers worked in four units assigned to general hospitals and medical research; six units totaling 32 volunteers worked with children in camps, children's homes, and schools; in the two migrant units, 23 volunteers were utilized; and 18 served in a single unit assigned to an institute for mentally retarded.

Peace Witness

The Peace Section seeks to relate Christian nonresistance to the areas of war and preparation for war, industrial relations, church and state relations, and racial strife. This office also provides information on legislative developments relating to the nonresistant position, liaison with other peace groups, and peace literature publication and distribution. It counsels and gives assistance to young men who have difficulty in securing recognition as conscientious objectors or who need help in securing I-W assignments from the Selective Service system.

The I-W program is now in its eighth year of operation. Approximately 7,000 men have completed two years of government-approved alternative service in three major types of I-W assignments: earning service in one of the 1,700 approved agencies where men receive regular wages; Voluntary Service in a nonearning church-supported program; Pax service in a Church-sponsored and supported overseas assignment.

At the present time 339 I-W's are working in MCC and conference-related assignments processed through the MCC Peace Section. These men are distributed over 70 projects in the U.S. and in 28 foreign countries. A year-end listing showed 1,081 Mennonite and Brethren in Christ I-W's at work: 956 in the United States and Canada, 125 overseas. A report from Selective Service showed a total of 1,825 men doing service in class I-W.

Emerging throughout our constituency is a growing uneasiness concerning our witness against such problems as discrimination, militarism, and war, in view of the frightful consequences these might have today. Concern is evident in discussions about possible participation in various protest actions and about the propriety of paying income taxes that are used so largely for war purposes, as well as the suggestion that perhaps nonregistration would be a clearer testimony against conscription and militarism.

Symbolic of the world-wide concern for peace is the Peace Memorial in front of the Peace Museum in Hiroshima, Japan. In a world of hatred, we can be most grateful to be allied with Christ who has lordship over all.

We ought to give guidance to those seeking new avenues of expression for our witness. We need to discuss more thoroughly Christian responsibility in light of the divisive effects of racial discrimination, nationalism, and the widespread suffering that could result from nuclear war. Our main issue is no longer that of provision for conscientious objectors under Selective Service. We must band together to face the larger problems confronting us today.

In a world of hatred, strife, hydrogen bombs, intercontinental missiles, deadly chemicals, and germ warfare, we are most grateful for Jesus the Christ who has lordship over all. We pray, however, that this will not leave us in pessimistic complacency, but rather in faithful obedience to Him with the assurance that we are co-workers in a kingdom that shall stand forever.

FINANCIAL SUMMARY

For the year ended November 30, 1959

We Received		
Gifts of Cash	$ 829,972	
Gifts of Materials (*Note 1*)		
From the Churches	936,953	
From the U.S. Government	300,587	
Income from Institutional Operations	723,232	
Other Income (*Note 2*)	259,758	$3,050,502
We Expended		
For Relief	388,078	
For Material Aid (value of goods)	1,267,696	
For Mennonite Aid	147,490	
For Pax	102,953	
For I-W Services	17,199	
For Peace Section	34,841	
For Mental Health (*Note 3*)	23,045	
For Voluntary Service	143,516	
For Institutional Operations (excluding capital expenditures)	697,706	
For Headquarters Housekeeping, Housing	33,560	$2,856,084
Increase in Applied, Reserved, and Designated Funds (Note 4)		$ 132,502
Increase in Fund Balances		$ 61,916

Note 1: Gifts of new and used clothing, new textiles, and food and supplies are valued at standard prices considered to approximate conservative market values. Surplus food is valued at export prices.

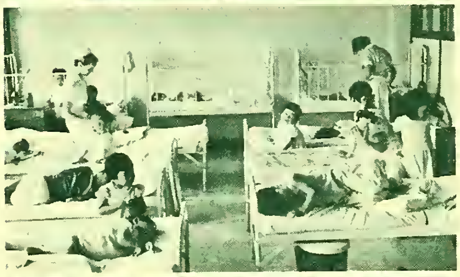
Note 2: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and Mennonite Mental Health Service co-ordinator's expense repayments from hospitals are included in this amount.

Note 3: This figure includes only the co-ordinator's expenditures; area program expenditures are included in the category for institutional operations.

Note 4: Applied, Reserved, and Designated Fund increases consist primarily of additional equity in institutions and headquarters through operations and expenditures for buildings and equipment.

May 17, 1960

KINGS VIEW HOSPITAL



In the name of CHRIST

Over the years a small circular emblem has marked the outreaching arm of the Mennonite Central Committee. Its outline has been stamped, sewed, and gummed on food and clothing distributed overseas. Its symbolic figures have been printed on pamphlets, brochures, letterheads, and pinned on MCC workers.

The germinal idea for such identification came in 1941 from John E. Coffman who was distributing material aid in London, England. Coffman suggested that a small label attached to articles of clothing distributed by MCC might be an effective interpretive device. Such a label, he felt, should bear the name of MCC and a suitable slogan such as "In the Name of Christ."

In 1942 the Executive Committee approved the efforts of Harold S. Bender and H. Ernest Bennett regarding the design of a proposed MCC insignia. The final design of the emblem which has been used since was styled by Arthur L. Sprunger, and is shown on the cover of this report.

Emblem figures were chosen to give a pictorial interpretation of the witness MCC seeks to give. A cross in the center symbolizes the sacrificing love of Christ which motivates his followers to self-giving service. Imposed over the cross a handclasp is a reminder that in Christ all men are brothers. Many have felt the warmth of Christian love in the handclasp of friendship and assistance of an MCC worker, willing to share his time, experience, and skills.

The heads of wheat on each side of the cross represent the tons of food and clothing that have assisted millions in need. Finally, a dove at the top of the emblem symbolizes MCC's witness of love and peace to the spiritual vacuum in the world. For it is hoped that wherever our help is given, be it technical assistance, material aid, or Christian friendship and encouragement, our brothers may know that this service is rendered in the name of Christ.

Lithographed
in
U.S.A.

Mennonite youth

V.S.

IT WAS V. L.!

A summer in VS? My summer of 1959 was spent in VL—Voluntary Learning! Our nine-member unit learned at a 2000-patient Minnesota state mental hospital.

As hospital workers, we learned to respond to "Hey, Mennonite." We learned to listen to sorrow and joys, to sort laundry, to help with electro-shock treatments.

As a unit we learned to share our experiences from six states, three denominations, a 45-year age span, and seven colleges.

As a volunteer I learned that when volunteers enter with the right motive Voluntary Service can be a most positive outreach of the church and a most valuable experience for the volunteer. I loved it!

—Loretta Hilty
Versailles, Mo.

I RECEIVED A DEEPER REALIZATION

The experiences which I had during the two months of summer service have proved beneficial both in my daily life and in serving my Lord in other areas. The fellowship with my fellow workers in devotions and recreation has been a means of strength in my Christian life and a deeper realization of the needs of humanity.

—Victor Loewen
Morris, Manitoba

DOUBLE-BARREL FEED-BACK

My twin brother and I agree that our opportunity to be at the teen-age work camp in Elkhart last summer has been one of our most challenging experiences. In such pleasant company even the work didn't seem like work at all. With so many ministers around it wasn't even too hard to be good! I appreciated the inspiring messages at our worship periods, our many invitations, and the new friends we made. I would like to go again this summer if finances will allow it.

—Erwin D. Friesen
Henderson, Neb.

My brother and I were among the twenty teen-agers at Elkhart, Ind., for the work camp last summer, and I wish every teen-ager could have a chance to go. It gave me a feeling of having had a small responsibility in our seminary, as well as becoming acquainted with the instructors and many young people of our Conference. I intend to do more Voluntary Service soon.

—Ivan Friesen
Henderson, Neb.

IT DOESN'T MATTER HOW OLD YOU ARE!

Many times I have wished to have had the opportunity for Voluntary Service in my youth. Quite unexpectedly last summer I found myself in Voluntary Service. I followed an urgent call for help in teaching vacation Bible school among the Indian Americans. As never before I saw the need for mission work and its difficulty.

—Mrs. J. T. Pauls
Inman, Kansas

WHAT DOES V. S. MEAN?

V.S. means investment. It means cooking, preparing DVBS lessons after a hard day, guiding activities, conducting surveys. It is an investment of the best of you.

V.S. means involvement—in the problems of people, in their religious decisions, in their personal and social and religious struggles. You will be involved. It is inevitable.

V.S. means giving and loving—giving of your time, your talents, yourself. It means loving and giving and loving again till you feel you can love and give no more. But you will continue to give and love—because love is so desperately needed.

V.S. means responding—to the commandment of Jesus Christ which we cannot ignore, the commandment to have compassion.

And how can we show compassion? Another question comes first: how can we see need unless we invest and become involved?

We must respond because we can honestly do nothing else. We are compelled to go and see and to serve.

—Dianne Waltner
Hurley, S. D.

Conversation

I WAS TWENTY-ONE when I volunteered for two years of Pax service overseas with MCC. My parents were reluctant to encourage me. Perhaps they even thought I was wasting my time. After all, I could have been finishing college. But once I was in service and my parents heard regularly about our work, they responded enthusiastically.

I've been thankful many times for my overseas Pax experience. Now, as I finish college, the adventure and work and friends and problems we encountered still live with me. The two years I chose to serve "in the name of Christ" mean more to me now than three college degrees would have.

Some of my other friends feel the same way. Last night several of us shared a late snack of coffee and cake my mother sent me. As we talked, vivid memories returned of our service in Pax and Voluntary Service or 1-W and relief assignments. Although the places and kinds of service varied a great deal, we soon discovered that we had all shared many similar feelings and convictions.

We found, for example, that among the most important things of our service was the personal growth that each of us experienced. Bill told of how under the pressure of everyday working and playing with youngsters in a delinquent boys' home, he had learned what committed Christian living meant. His boys at the home weren't Christians. In fact, they often made fun of his faith. In this situation Bill found many occasions to witness to his faith in Christ.

Janet was excited about how Voluntary Service had been a training ground in putting faith to work. "For me," she said 'Voluntary Service was the key that unlocked my indifferent religious life and permitted Christ to show me how a dynamic faith can go to work."

Others in our discussion circle agreed that the planned and guided way in which our worship, our work, and play was purposely centered around Christ was a wonderful way of learning what it means to be a Christian.

I wish the folks could have heard of the many kinds of experiences my friends reported. Some of us had served on mission fields. Others were assigned to relief and service work overseas. Our work was not exactly that of a missionary, but certainly each one was sharing in a laboratory experience of dedicated Christian witnessing.

These experiences "opened for us a door for the entrance of the gospel," not only in our own lives but also for others with whom and for whom we served. You might say that service like ours was a proving ground for faith—a way of finding your place in life and God's will for your vocation. In business it would be "on the job training." For work in the church perhaps we could call this "internship" in Christian witnessing.

There is a lot of everyday drama in the internships our church provides. In one year over 440 persons dedicated a share of their life to service in the church. Voluntary Service and Pax challenged 268 persons in exciting and important service. Eighty-six young men, responding to the obligations of the draft, chose alternative service posts in units scattered from coast to coast. From another eighty-five persons, God called for a dedicated share of life in assignments in relief and service work.

For myself in Pax work, I found this to be a real internship too. Some of our work was for my hands and some called for my head. But the most important service we did was with our hearts: to understand problems and needs of folks whom we served. The test was whether they would see Jesus living in us—not just how good a house we could build for them.

I think this on-the-job training is a unique experience, and our church offers it to us! In a world afraid of nuclear destruction, this kind of training takes on more importance each day. We Mennonites need to speak. Our job is not small. We need youth and adults trained for witnessing to the spiritual and everyday problems we all have. On-the-job training experiences can bring to the world a whole company of people prepared to witness in faith and life.

In our world of ever-widening horizons, this training takes on new importance. Around us, millions of people stand on the threshold of new freedoms and responsibilities. Century-old customs have been rejected for new scientific knowledge. Old superstitions are being thrown out with the old gods. Christians to speak for a faith to fill these empty hearts are desperately needed.

I can speak clearly only out of my own experience. I'm preparing now in college for a vocation that will give many opportunities for a Christian ministry. In Pax, God spoke to me and helped me prepare for this vocation. My service experience was the springboard to a lifelong commitment to serve Christ in my vocation.

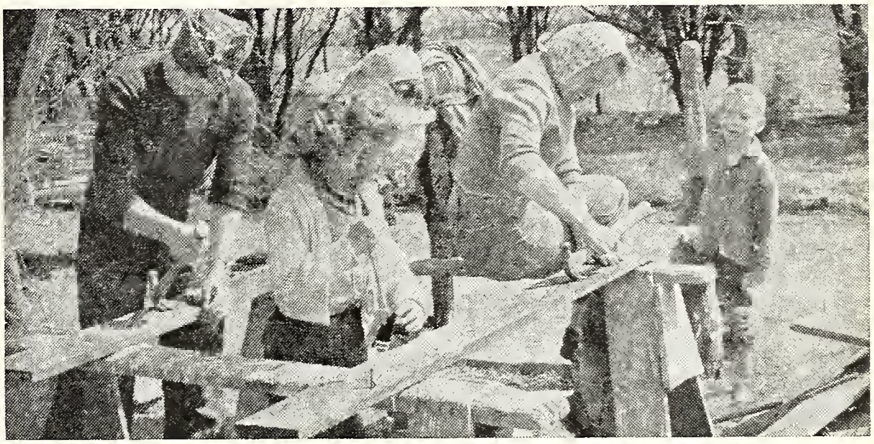
Bob quite nicely voiced my feelings last night. "You know," he said, "when I went into service I had pretty mixed up ideas of what I could or wanted to prepare for in school. I've a real feeling that now I'm preparing for the vocation God intends for me. Without the experience of Voluntary Service I might still be in a rut. Now I'm sure of my place of service."

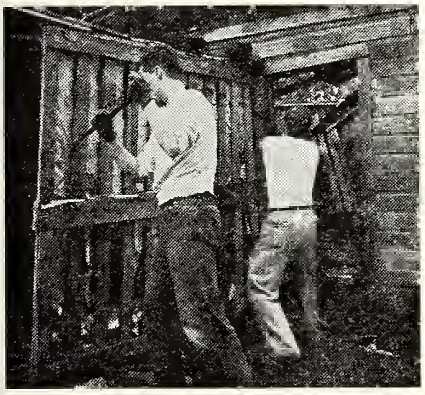
—Board of Christian Service

OPERATION: WORK CAMP

It's work camp season. Here are pictures of two camps held in the Newton, Kansas, area this spring. Participants were college students, grade-schoolers, farmers, teachers, homemakers, office workers—most anybody.

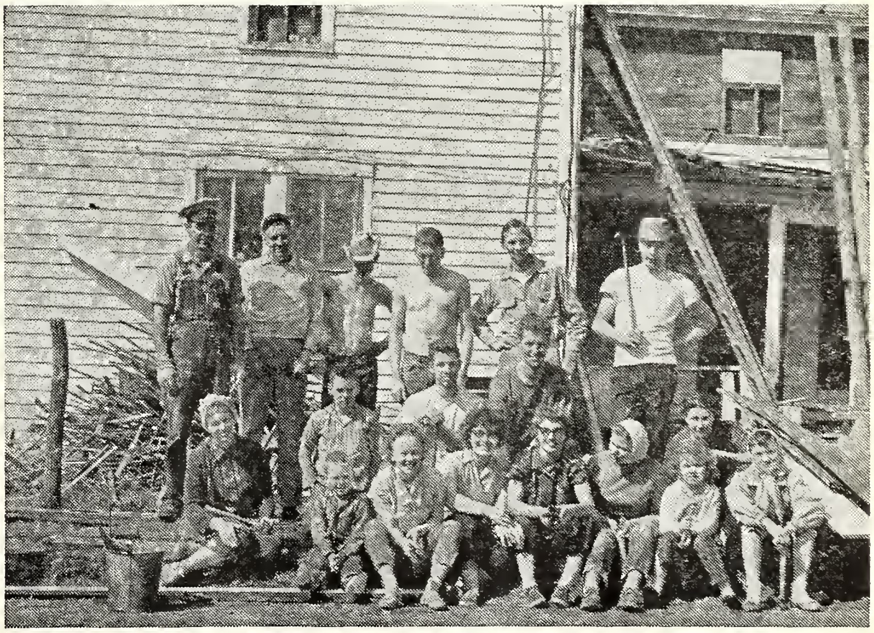
There are potential work camps all over. Maybe just a little way down your street something needs doing. And it doesn't take a whole lot to get one organized once there is something to do. Set aside a day, or even just an afternoon. Five or ten or twenty people can get a lot done together. End it with a picnic, perhaps.





One girl put it this way: "We can visit better when we are all dirty and tired. After we have worked on a project, we have something in common as a basis for discussion."

Work camps are a way to speak.



The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

FJC PREPARES MOZART OPERA

The Freeman Junior College music department is at work on a comic opera, "Cosi Fan Tutti," by W. A. Mozart. Miss LaVera Schrag is the director and the performance will be given May 19 and 20.

"BALCONY SCENE" PRESENTED BY FREEMAN ACADEMY

On April 29 the Freeman Academy participated in the annual Interstate Dramatics Play Festival on the campus of Augustana Academy, Canton, South Dakota. The one-act play chosen by the Freeman players was entitled "Balcony Scene," by Donald Elser. The play takes place in the balcony of a church where people have gathered for the funeral of a young man. Unknown to the rest of the people, the young man and an older friend are present and hear the remarks of people attending the funeral.

BLUFFTON CHOIR SINGS IN NORTHERN INDIANA CHURCHES

The Bluffton College A Cappella Choir sang a series of concerts in Northern Indiana on May 15. They were at the Nappanee Mennonite Church, the Eighth Street Mennonite Church in Goshen, and the Topeka Mennonite Church.

CMBC CHOIR TOURS ONTARIO

The recent tour of Canadian Mennonite Bible College's choir took them to ten Ontario churches. Stops were also made at Ailsa Craig Boys' Farm and at Mennonite Biblical Seminary.

One choir member wrote: "Undoubtedly an important aim in a venture of this nature is to stimulater interest in and acquire support for the institution we represent. But of greater importance is that it may have served to contribute to the primary aim in the work of the church—that of doing the will of our Master."

H. A. FAST TO TOUR RUSSIA

Leningrad, Moscow, Tashkent, and Alma Ata are on the itinerary of a tour of Russia to be taken in June by Henry A. Fast, Director of Public Service at Bethel College.

Fast will leave New York by plane on May 20. Joining him will be Gerhard Lohrentz of Winnipeg, David Wiens, of Vancouver, with Peter Dyck joining the group in Europe. This party, all on tourist visas, will travel in Russia from May 27 to June 25 by rail and partly by air.

The tour, taken under the auspices of the Mennonite Central Committee, will also include a stop in Frankfurt, Germany, and a week or ten days visiting MCC units in Europe. Arrangements for the trip are through Intourist Service in Moscow which also has an agency in New York.

Purposes of the trip are to meet people of the Soviet Union, to try to know and understand them and their way of life. The visitors will observe Russian life and work in home, school, church, and community with the hope that through such personal contacts mutual respect and regard will be stimulated between the peoples of the Soviet Union and of the United States.

TELESCOPIC EQUIPMENT PURCHASED BY BETHEL

New telescopic equipment is now available at Bethel College as a result of special donations given by alumni in honor of David Richert, professor emeritus of mathematics and astronomy.

Recently assembled is a new Trecker Scope which is an eight inch reflecting telescope with mount, with manual and electrical controls, finder scope, and other accessories. An electric motor with variable speed drives in azimuth and elevation will allow the instructor to set motion in the tracking of the instrument to eliminate the necessity of relocating stars which disappear from view every minute or two in a stationary instrument.

Declination and right ascension circles on the mount make possible location of objects from tabular or predictive data. Also available are several auxiliary eyepieces of various magnification and dual eyepieces which allow two persons such as student and instructor to view the same area simultaneously.

A Unitron four inch refractor telescope is also a part of the assembly. The availability of both types of scopes will give students a chance to observe both the structural makeup as well as the differing results that can be obtained from the two types.

Various accessories are still to be purchased from donations which will total in the neighborhood of $1,000. Public showing of the equipment is in the planning stages.

THOMAS E. JONES TO SPEAK AT BETHEL COMMENCEMENT

Former president of two universities, Thomas E. Jones, will give the commencement address at Bethel College this year. Commencement will be held Sunday, May 29, at 8:00 p.m. in Memorial Hall.

Dr. Jones was president of Fisk University, a Negro college of over 700 enrollment, in Nashville, Tennessee, from 1926 to 1946 and of Earlham College, a Quaker school of over 800 students, in Richmond, Indiana, from 1946-1959.

His education was landmarked with Ph.D. and M.A. degrees from Columbia University, a B.D. from Hartford Theological Seminary, and an A.B. degree from Earlham College.

Dr. Jones was with the Friends Mission in Tokyo, Japan, from 1917-1924; Director of the YMCA in Vladivostok, Siberia, 1918-19; and a professor of Economics at Keio University in Tokyo 1920-24. From these early experiences in the Far East came a book entitled, *Mountain Folk in Japan—A Study in Method.*

His scheduled address is entitled, "The Liberal Arts College in American Higher Education."

VICTOR PETERS VISITS CMBC

A recent visitor to the Canadian Mennonite Bible College campus was Victor Peters, who spoke in chapel about his contacts with Mennonites in Germany during his recent period of study in that country. Peters also spoke to the class in hymnology on the topic of Hutterite hymns.

CMBC HOSTS VS ORIENTATION

On April 30, Canadian Mennonite Bible College was host to some forty young people who had come to attend an MCC orientation, preparatory to their summer service work in various hospitals. Harvey Taves of Waterloo, Ont., and Waldemar Janzen of CMBC were the speakers.

MCC news

SUMMER SERVICE IN MEXICO

A six-member Summer Service unit will be placed in a village near Mexico City from July 1 through August 20. The team will assist in recreation and health education in connection with a summer camp program which includes community outreach. "Volunteers will face a situation demanding the utmost in personal resources, but the rewards of this inter-cultural service exchange should provide a memorable summer," Richard Burkholder, MCC Summer Service Director, said. Prospective participants are invited to write for details.

SURPLUS MILK AVAILABILITY

Surplus powdered milk will very likely become available again for overseas feeding distribution programs. The U. S. Department of Agriculture stated in late March that 365 million pounds of milk may be released to relief agencies in the 1961 fiscal year. In October 1959 the availablity of the surplus commodity was suddenly discontinued because of a leveling off of the supply. MCC will apply for the milk for distribution, for instance, in the feeding program in Korea.

MENTAL HOSPITALS LOOK AHEAD

Mennonite mental hospitals are looking ahead. This was evident from the area reports submitted to the semiannual meeting of Mennonite Mental Health Services (MM HS) at Brook Lane Farm Hospital, April 29-30.

Building expansion, hospital accreditation, constituency educational extension, personnel recruitment and orientation are generally involving each of the four MMHS-co-ordinated institutions: Brook Lane Farm Hospital, Maryland; Prairie View Hospital, Kansas; Kings View Hospital, California; and Oaklawn Psychiatric Center, Indiana.

Constituency educational extension is already a functioning part of the Prairie View program. For example, twelve ministers are completing a year-long period of group sessions, six hours monthly.

The acute need for qualified personnel to work throughout the total treatment program was underscored by calling a special MMHS meeting on July 16. Matters needing clarification include cause of staff shortage, personnel orientation, and the relationship between church staff and non-church professional staff. Additional nurses are needed in each hospital. Also, each of the institutions is looking for at least one additional staff psychiatrist.

To implement the graduate student aid plan previously adopted by MMHS, $2000 was authorized from the current budget to be awarded to two students for graduate study assistance. The plan is designated to encourage Christian youth to enter the mental health field professionally and to provide professional resources for clinical programs.

The MMHS Board of Directors is made up of H. Clair Amstutz, Goshen, Ind. chairman; Henry A. Fast, North Newton, Kan., vice-chairman; Robert S. Kreider, Bluffton, Ohio, secretary; Orie O. Miller, Akron, Pa., treasurer; Otto Klassen, Wichita, Kan.; Norman Loux, Lansdale, Pa.; and William T. Snyder, Akron, Pa.

MCC UNIT OPENS ON CALIFORNIA RESERVATION

A new voluntary service project on the Hoopa Indian Reservation in California is scheduled to begin operation shortly after July 1. Six people will help in the medical and teaching needs of the reservation as well as in the maintenance of the VS unit. Service on this Indian reservation has been established in connection with the Community Health Association.

With the government closing out its Public Health Service program on Indian reservations, the necessity of assistance has come to light. According to the MCC Voluntary Service director's report, "Public pressure is forcing the government to withdraw preferred treatment in the form of special schools and special medical programs to Indians on reservations; although it is premature and unrealistic, the federal government is rapidly withdrawing all assistance to Indian reservations and insisting that the Indians receive the same treatment as other citizens."

Before the government withdrew its medical staff and financial assistance in 1959 from the Hoopa Indian Reservation, it contributed to the construction of a clinic and community hospital. The hospital which will be the primary setting of the MCC VS project will have 16 beds; an operating, delivery, laboratory, X-ray, and physical therapy rooms will be included. There will be a dental suite and examination rooms for three doctors. Twenty-four hour emergency service will be available. Dr. James Delp (Lititz, Pa.) who is with the Lancaster General Hospital has been appointed by MCC to serve as one of the three doctors at the reservation hospital.

The Hoopa Indian Reservation is one of 117 reservations in California. From a one time count of 150,000 Indians, the Indian population in California has been steadily declining until 11,000 remain; many small reservations have been abandoned. The influx of white people has continued to displace these 11,000 remaining on 525,000 acres of reservation property. The Hoopa reservation, with 87,000 acres, has a population of approximately 7,000, of which 1,500 are native Indians. Only two reservations in California have more than 500; one of these is the Hoopa Indian Reservation.

Economic conditions on the reservation are poor. Only about one tenth of the reservation proper is tillable. Industry is limited and underdeveloped. The majority of the Indians live off of a small commission the reservation receives from the lumbering industry. And because of the potential of the lumbering industry, many white people have moved in to capitalize on the resources.

A review of personel needs of the Hoopa Indian Reservation project points out that a medical doctor is required — an MD is regarded as the "most urgent and the first requirement."

In addition to a doctor, VS project plans for the medical work call for an orderly. A cook's assistant in the kitchen, a maintenance man, a housekeeper for the unit, and a teacher for a reservation school will also become a part of the service project in the California Indian Reservation.

our churches

CHURCH STUDIES MENN. HISTORY

Alexanderwohl, Goessel, Kan. During the past months Mennonite History classes were conducted by Dr. Krahn. The following are some of the outstanding subjects discussed: "Pioneers in Many Lands," "Why Are Mennonites Divided?" and "The Witness Behind the Iron Curtain." An Easter program of the choir was given on Good Friday evening. The program consisted of Easter carols and a cantata by Gounod, "The Seven Last Words of Christ." The mission societies of our church presented a program April 17, featuring a film, "In the Footsteps of Livingstone."

COLLEGE-BENEFIT BANQUET

Bethel, Winton, Calif. On March 29 we held our annual Bethel College banquet with John Ensz from Reedley as speaker. He impressed on our young people the importance of upholding our church colleges, stating, "We have a message to give to the world." Just as every Christian has a special talent, so every denomination has a gift, a certain principle of doctrine to emphasize. But all are one body in Christ (invisible), balancing the great wheel —like unto a "wheel within a wheel" (Ezek. 1:15-21). We gained two families in our church recently: Mr. and Mrs. D. B. Hess have come back, and Mr. and Mrs. Lawrence Fye and daughter have come to live here to take care of her aged parents, William Schroeders. A car full of our Sewing Circle ladies went to Reedley to attend the Ladies' Mission Convention on March 30. The topic was, "A Dedicated Christian Woman." Ralph Nieble passed away; the funeral was conducted April 14, officiated by Pastor George Dick. Almost half of our church attended the C. E. and S. S. Convention in Paso Robles, 170 miles away. On the way home our young people stopped at the Fresno Church and added a number to their program by singing, "There Is a Balm in Gilead." P. D. Unruh visited the different churches during April. The last unsightly nook of our church has been given special attention. This was one of the first churches built in Winton, erected by the Presbyterians.—Leah Heppner

STEWARDSHIP CONFERENCE HELD

Burrton Church, Burrton, Kan. Milo Kauffman, Hesston, was speaker for our Stewardship Conference, April 3-5. Pastor Gideon Yoder held meetings at Kalona, Iowa, April 15-17. Curt Siemens brought the Easter sermon. Singers of the Burrton churches gave a union musical program Easter Sun. evening. Sara Ann Claassen was director of the choir. Mrs. Joe Schrag served as pianist. Also contributing to the program were the interchurch junior chorus and different individuals from the community. Our young people will serve as host to the area youth meeting on June 5. Plans are being made for our daily vacation Bible school which is to be held May 31-June 10.—Mrs. Pete Klassen

MISSIONARY CONFERENCE

Butterfield Church, Butterfield, Minn. Emil Krahn, representing Jewel Haven Children's Home at Oneida, Tenn., spoke to us at our Wed. evening Bible study, March 23. A S. S. teacher's meeting was held March 22. Pastor Peter Tschetter led in a Bible study followed by a discussion of ideas and problems relating to both junior and senior depts. We enjoyed a missionary conference with Sam and Fernando Fast, March 27-31. The former is doing mission work with the Indians at Ponemah, while the latter is on furlough from his first term in the Belgian Congo in Africa. The children of the Jr. S. S. sang songs and choruses at the April 10 C. E. program and at the Easter morning service. Royce Osborne, music teacher in Butterfield schools, directed a choir of mixed voices at that service. The Mary-Martha Society gave a guest-night program on Good Friday evening. Refreshments and a time of fellowship followed this Easter program. New tables for the church parlors, a project of this group, were initiated that evening. The film, "Angel in Ebony," was shown at the April 17 meeting of the young people's groups. This group sponsored another film, "Something to Die For," on April 30. This film depicts the beauty of Singapore, a true view of Asia's teen-agers, and a heart-searching glimpse into the problems of modern Asia. Plans are being made for DVBS to be held in June. Pastor Tschetter is giving us inspirational Bible studies. All are invited and urged to share in the blessings.

INTER-CHURCH MUSIC PROGRAM

Friedensfeld, Turpin, Okla. Our church, with the Methodist, Baptist, and Church of God, presented an all-musical program at Turpin High School. Our special meetings with H. B. Schmidt closed on April 22. His topics were: "Cross-Bearers," "Wash Thy Heart," "Fifteen-cent Light Bulb," "Follow Me," and "Great Decisions." They were very inspiring and a blessing to all who attended so faithfully. The filmstrip, Mennonite Disaster Service, was also shown and enjoyed. On Easter we had 125 in church.—Mrs. Chester Windsor

UNION SERVICES IN HILLSBORO

Johannestal, Hillsboro, Kan. On Palm Sun. we had the observance of the Lord's Supper. This was the beginning of the special union services during Holy Week, held at Brudertal church. We had different speakers for each evening: Clayton Beyler of Hesston, Marvin Hein of Hillsboro, Floyd Bantz of McPherson, Orlando Waltner of Newton, and Harris Waltner of Moundridge. On Easter some of our young people took part in the sunrise service at the Memorial Park in Hillsboro. Melvin Warkentin was the speaker. The 40th wedding anniversary of Mr. and Mrs. Albert Plenert was commemorated April 15 with open house at their home. Our Youth Fellowship has a meeting and social gathering once every month. At the last meeting they had as special speaker, Piet de Graaf, Dutch student at Bethel College, associated with the Mennonite Voluntary Service program in Europe. The week of April 24, Pastor Esko Loewen led in evangelistic services at the Eden Church, Inola, Okla. Our vacation Bible school begins in May. Our pastor's resignation becomes effective Aug. 1. He has accepted the call as dean of students of Bethel College. It is with regret that we accept this resignation, for we will miss them greatly. On April 24 Ed. Miller brought the morning message in the absence of the pastor. His topic was, "Bethel College: Her Purpose and Mission."—Mrs. H. Penner

PASTOR RESIGNS

First Church, Summerfield, Ill. Pastor Ernest Neufeld's resignation as pastor becomes effective May 15. He has accepted a call to the Second Mennonite Church in Philadelphia, Pa. We wish him God's blessing in his new work. Hugh and Janet Sprunger, missionaries to Taiwan, were with us on April 3 for morning and evening services. The evening message was an audio-visually illustrated message on the people of Taiwan. The Women's Guild of the Evangelical and Reformed Church and our Women's Mission Society joined in a union Lenten "Quiet Hour" service on April 7. Our pastor brought a series of evangelistic messages during Easter Week. Children's stories were given each evening by the pastor's wife. Union Good Friday morning services were held in our church. Howard Poetter, pastor of the E. and R. Church, brought the message. We observed Holy Communion on Easter morning. Our Youth Choir sang three numbers in this service. The picture, "Journey Into Faith," was shown on Easter Sunday evening. Pastor and Mrs. Neufeld attended the Central District Conference in Berne, Ind., April 21-24, as delegates from our congregation.

ANNUAL BIBLE CONFERENCE

First Church, Pretty Prairie, Kan. Our annual Bible Conference was held April 10-15 with Vernon Neufeld, president-elect and professor of Bible at Bethel College. Good Friday services were held both morning and evening, with Communion in the evening. A cantata, "The Divine Redeemer," was presented on Easter Sunday by the massed choirs of our church. The Grace Chorale sang in our church on April 29. Our men's chorus presented their annual program on May 1. Dedication of Prairie Sunset Home took place April 24. Marvin Ewert, administrator of the Bethel Deaconess Hospital and Home in Newton, was the speaker. Consecration of children took place on Mother's Day, May 8.

CRUCIAL TOPICS DISCUSSED

MENNO CHURCH, RITZVILLE, WASH. The annual week of prayer services consisted of three meetings on these themes: "The Christian and Nuclear Power," "The Christian and Capital Punishment," and "The Christian and Race Relations." The "New Life" meetings with Peter Peters from Sweet Home, Oregon, were inspirational and a blessing to us all. Pastor Lester Janzen's pre-Easter messages were a series on the seven words of Jesus on the cross. Earl and Ruth Roth, missionaries to Africa, told us of the changing conditions in that mission field and some of the problems that confront them. Community Good Friday services were held in the Zion Congregational Church in Ritzville from 12 to 3 p.m., with our church participating. In the evening we had our Communion service. On Easter Sunday evening the choir presented the oratorio, "The Holy City," by Gaul. Child dedication services were held on Mother's Day.

PANEL DISCUSSION FOR EASTER

WEST ABBOTSFORD CHURCH, B. C. Services were held every evening during Passion Week. Thursday evening the Lord's Supper was observed, of which 288 persons partook. On Friday morning Jake Tilitzky and Pastor Froese delivered the messages. On Easter Sunday evening the Christian Endeavor Committee presented a panel discussion by three ministers and one deacon who discussed what Easter meant to them. H. H. Penner, the president of the mission board, was the special speaker on Easter Monday. Rain forced the young people of our church to change their plans for an Easter sunrise service. As second choice, the service was held in the Sunday school house. Menno Wiebe led a lively song service, after which Rev. Tilitzky presented the message. A double quartet sang several songs. Three women of the church then served breakfast for the young people in the church basement.—Eleanor Loewen

SPIRITUAL EMPHASIS MEETINGS

FIRST CHURCH, HUTCHINSON, KAN. On April 10 Roland Goering, pastor of First Mennonite Church in Halstead, was our guest speaker for a vesper service which began our Spiritual Emphasis meetings during Holy Week. On Maundy Thursday a candlelight Communion service was held. On Good Friday evening a thirty-voice choir gave "The Crucifixion," directed by Berneil Mueller. Easter Sunday we had two services—a sunrise service and the regular Sunday morning service. On April 21 the Western District Council of Committees was in session all day in our new church building. The Ladies' Missionary Society served the noon meal. Nellie Penner spoke and showed slides at the April 24 meeting of the Ladies' Missionary Society. The Faithful Workers held their Easter meeting in fellowship hall on April 7, at which time Mrs. W. Parker told of Easter in Russia. Seven new members have joined our church since the first of the year.—Mrs. O. C. Krehbiel

LEONA CRESSMAN RETURNS

STIRLING AVENUE, KITCHENER, ONT. On Mar. 4 the Women's World Day of Prayer service was held at several Twin City churches. A vesper service was held Mar. 6 with Leona Cressman who had just returned after serving as matron at Woodstock School in India. Mennonite Disaster Service with the co-operation of the St. John's ambulance is having a home nursing course at our church. The Vesper Circle had Dr. MacLachan, Protestant chaplain at the Hamilton, Ont., hospital, as the guest speaker on Mar. 22. At a recent Brotherhood meeting, Ted Palowski, a contractor in Kitchener, gave an illustrated talk on his visit this past year to his home country of Poland. On Mar. 26 the Stirling Homemakers had a film entitled, "Which Will Ye Have?" On Mar. 27 we had the new Bible Society film entitled, "In the Footsteps of Livingstone." Our spring Communion service was held on April 10. Mr. and Mrs. Elmer Baechler were received as members into our congregation. On April 11, 12, and 13, we had special Lenten services with Henry Epp, Edgar Metzler, and William Schmidt as guest speakers. A community Good Friday service was held at our church on April 15. The junior, youth, and senior choirs presented special music on Easter Sunday. At the April 27 Brotherhood meeting, John Reble was guest speaker. He is a retired Lutheran minister who served with Lutheran World Service in their refugee work following the war. On April 30 the Stirling Homemakers had Geoffrey Secord of Guelph as the guest speaker. He is an Anglican missionary in Baffin Land. A son, John Willard, was born to Mr. and Mrs. Reginald Burgetz on Mar. 13. James Mark was born to Mr. and Mrs. John Brubacher on April 5. Lawrence Bingamen and Marjorie Zehr were married on April 2. Bernel Dippel and Helen Gerber were married on April 8. Recent deaths in our church: Jacob Meyer, Mar. 29; Allan Litwiller, Apr. 4; and Mrs. Susie Musselman, April 16.—Myrtle Moss

into the beyond

PETER D. GAEDDERT, member of the Bethel College Church and resident of Newton, Kansas, was born May 3, 1881, and died April 21, 1960.

RUDOLPH LINSCHEID, charter member of the Butterfield Mennonite Church, passed away March 21, 1960, at the Eventide Home at Mountain Lake. He was born at Galicia, Austria, May 1, 1871. He served as deacon until his last illness.

EPHRAIM GATES FRIEDT, of Wadsworth, Ohio, and member of the First Mennonite Church, Wadsworth, was born July 17, 1884, and died April 23, 1960.

PETER C. GRABER, a member of the First Mennonite Church of Pretty Prairie, Kansas, was born December 29, 1879, at Marion, South Dakota, and died April 6, 1960.

our conference

continued from back page

SUMMER OPPORTUNITY WITH MCC

There is still an opportunity for young people, especially college students, to enter a church-related summer program which combines significant service to persons in need, experience of fellowship in unit life with other youth, and opportunity for modest earnings.

MCC Summer Service has openings for six men to serve as normal controls in the medical research program at the National Institutes of Health. Both men and women are needed as psychiatric aides at Fergus Falls and Hastings State Hospitals in Minnesota.

Volunteers are also needed in other service projects including child welfare work and the ministry to migrant laborers. Details and applications are available from Summer Service, MCC, Akron, Pa.

our conference

OAKLAWN PSYCHIATRIC CENTER FORMULATES BUILDING PLANS

Some of the questions that the Oaklawn Psychiatric Center board needs to answer before final plans are made involve the physical plant.

Board members and ministers in the area of the proposed psychiatric center have been discussing the advantages and disadvantages of facilities that spread out over a considerable area and those of a single compact building. Preliminary building designs aim to accommodate thirty inpatients and fifty outpatients.

The financing method adopted by the Oaklawn board leaves with the local congregations the responsibility for raising funds. The Central District Peace and Service Committee is assisting congregations in planning how to meet their share of the building program.

The center, to be built in the Elkhart, Indiana, vicinity, will serve persons in the Indiana, Illinois, Ohio area.

THE TREASURER REPORTS

Total receipts in April of 1960 fell short of the receipts in April of last year by about $5,000. As indicated by the accompanying graph, we had received, by the end of April 26, 6 per cent of the amount budgeted for 1960. This compares with 25.4 per cent for 1959; 22.8 per cent for 1958; and 25.2 per cent for 1957. There doesn't seem to be too much of a correlation between the percentage of the budget reached by this time of year and the final figure at the end of the year.

Receipts during the summer months generally drop off rather drastically. Expenditures continue at about the same rate per month even in summer. This sometimes makes it necessary to borrow money and thereby increase costs. Anything individual contributors can do to give regularly every month will facilitate the total program by that much.

Your treasurer welcomes any questions you may have relative to financial aspects of Conference work. Address your correspondence to 722 Main Street, Newton, Kansas.

—Wm. L. Friesen

NEW OFFICERS ELECTED FOR EASTERN DISTRICT CONFERENCE

The Eastern District Conference, in session at the West Swamp Church, Quakertown, Pennsylvania, April 28 to May 1, elected David Habegger of Allentown, Pennsylvania, president of the conference. William Denlinger was elected vice-president. Claude Boyer was re-elected secretary, and Erwin Miller was re-elected treasurer.

MISSIONS NEWS

Mrs. Harvey A. Driver, wife of the executive secretary of the Congo Inland Mission, Elkhart, Indiana, died May 4 at Wauseon, Ohio.

The Board of Missions has acquired a bus for use in Gulfport, Mississippi. The bus has become a mobile Bible school for children.

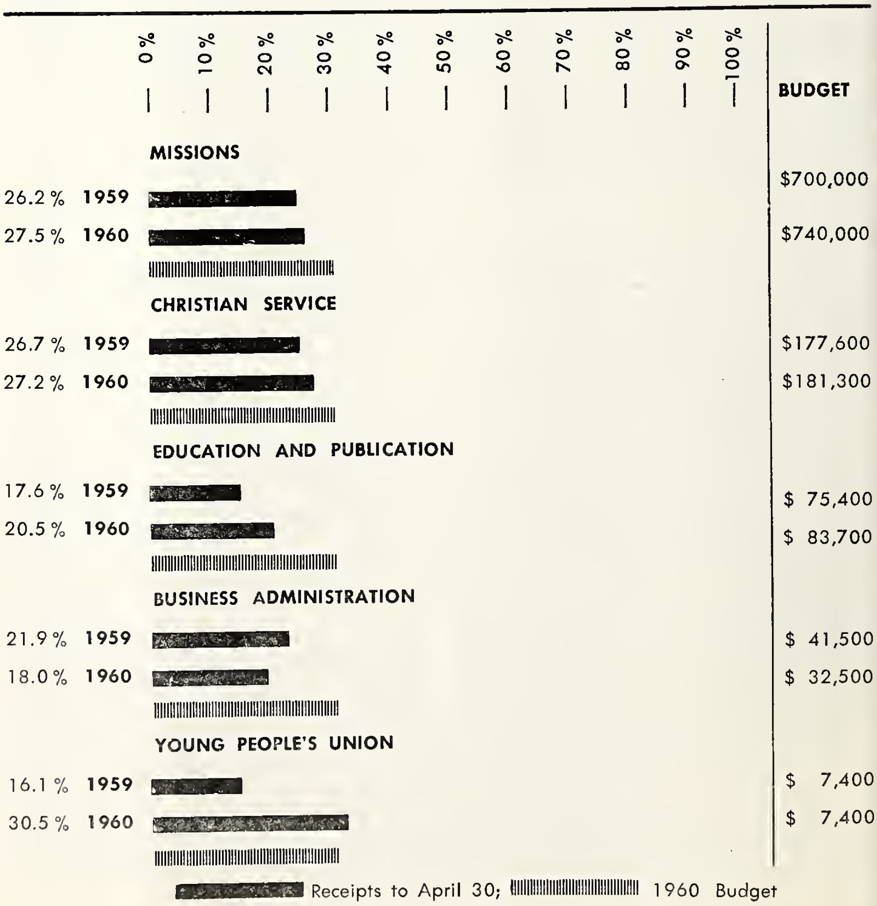
Orlo Kaufman, director of the mission work in Gulfport, has been asked to serve on the Committee for the Gulf Coast Ministerial Association. Pray for an effective witness of this association in the race relations strife.

Herman and Alice Walde (Kindersley, Sask.) will move from the Seiling, Oklahoma, Indian mission to Clinton, Oklahoma, about the middle of May. The work at Seiling will be taken over by the Clifford Koehns on June 1. Koehn has been pastor of the Bethel Church, Dresden, North Dakota, since 1956.

John Zook, on furlough from the Congo, will begin a year in residency in surgery on July 1. He will remain in his home city of Portland, Oregon.

conference stewardship

April 30, 1959, as compared to April 30, 1960

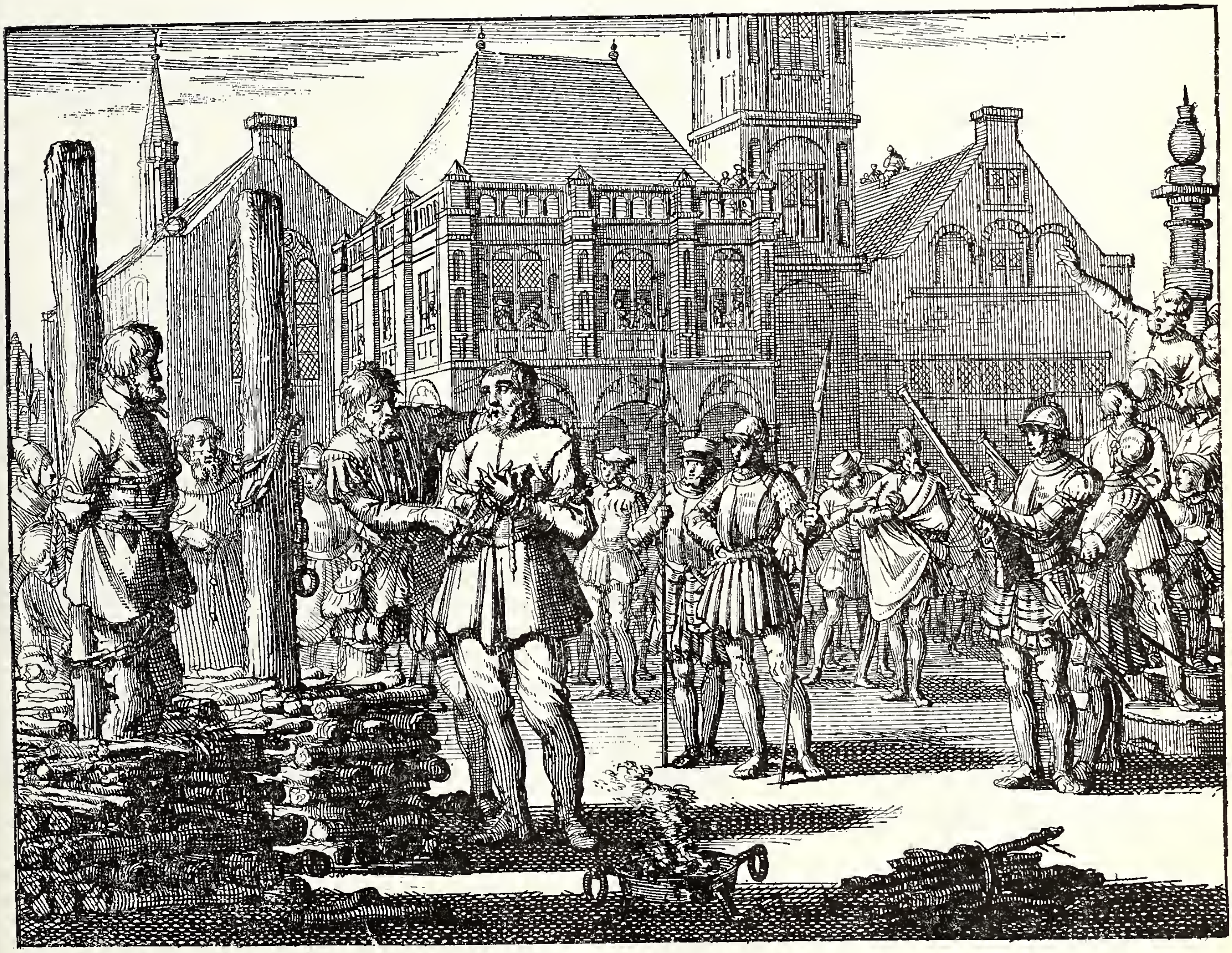


MAY 24, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



FAITH 1860-1960 We inherit from the Anabaptists a solemn tradition of faith.

in this issue

COVER
By Jan Luyken (1649-1712). Courtesy of Bethel College Historical Library.

ARTICLES

YELLOW SILENCE
Walter Gering 343
EASTERN DISTRICT CONFERENCE REPORT
Claude F. Bayer 344
PASTOR'S ROLE IN DISASTER SERVICE
M. A. Kraeker 345
THE CHURCH EXTENDS
Carnelius J. Dyck 346

DEPARTMENTS

EDITORIALS 342
BOOKMARKS 347
MENNONITE MEN 348
MENNONITE YOUTH
Gulfport 349
Can't the Church Wait? 351
OUR SCHOOLS 352
MCC NEWS 353
OUR CHURCHES 354
OUR CONFERENCE 356

CONTRIBUTORS
Walter Gering is pastor of Elkhart (Indiana) Mennonite Church. Claude F. Boyer is secretary of Eastern District Conference and pastor of Deep Run Mennonite Church, Bedminster, Pa. M. A. Kraeker is executive secretary of the Mennonite Brethren Board of General Welfare. Cornelius Dyck is professor of historical theology at Mennonite Biblical Seminary. Andrew Shelly is executive secretary of the Board of Missions. Orla Kaufman is unit leader at Gulfport, Miss. Don Wismer is pastor of Arvada Mennonite Church near Denver, Colo.

of things to come

May 26—Ascension Day
May 27—Commencement, Freeman Junior College
May 29—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College
June 16-19—Northern District Conf.
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 21

editorials

THE ASCENSION Our Lord's ascension to the Father, in plain sight of the disciples, was conclusive evidence of the Father's approval of the Son's completed work on earth. The final instruction to the disciples was to await the coming of the power of the Holy Spirit whereby they might continue His work.

The disciples were so amazed at this final disappearance of their Lord that they stood gazing into the heavens. The question of the angel attendants must have roused them from their daze: "Why do you stand looking into heaven?" Christ had left clear instructions as to what they were to do, and now was the time to follow those instructions.

Followers of Jesus Christ frequently make two mistakes. They either have a heavenward gaze without a sense of manward responsibility, or they assume manward responsibility without the heavenward gaze. The Christian religion has been likened to a carpenter's square—one arm pointing upward and the other manward. The two must be kept in the proper relationship.

Simply gazing into heaven will never carry out our Lord's final commission. On the other hand, being so absorbed in trying to help mankind without the heavenly wisdom and power will bring no final solution to man's deepest needs. We need both.

DO DRIVE CAREFULLY! There were more than 900 more deaths and more than 50,000 additional injuries on U. S. highways in 1959 than was the case in 1958, according to statistics compiled by the Travelers Insurance Companies. Fatalities climbed to 27,600, and more than 2,870,000 were injured as a result of automobile accidents.

More than 62 million men, women, and children have been killed or injured by automobiles since they first appeared on the scene.

By far the biggest single cause of accidents resulting in death or injury was speed. Second biggest killer was the driver on the wrong side of the road. More than 85 per cent of all fatal accidents was blamed on human error!

Inattention is the overwhelming factor in 85 per cent of our death crashes. A lapse of attention to the road ahead, a heavy foot on the gas pedal, an unnecessary gamble to save a few seconds—these are the ways in which the human behind the wheel failed.

What is the solution to this ghastly problem? Statistics, pledges, and slogans seem to have had little effect in bringing about lasting awareness of the needless waste of lives, the untold suffering of these highway tragedies. Each year more and more of us heedlessly forget or intentionally disregard the messages of our safety experts. We need to be more thoroughly aware of the terrible power of the modern automobile and make a personal commitment to greater care in our driving if we are to survive. Starting each trip with a prayer for God's guidance and protection would certainly help.

YELLOW SILENCE

It was engraved on the walls of an institute of learning:

"Silence is not always golden; sometimes it is just plain yellow."

The proverb I had learned years ago suddenly took on new meaning. There is a time when silence is golden. And there is a time when silence only pales into the shades of yellow. Wise indeed is he who has the spiritual insight to discern between the two.

Jesus stood in utter silence in the presence of the crafty Herod; there was nothing to say. In the presence of the high priest, when the redemption of the world was at stake, this same Jesus unflinchingly cried out: "Hereafter the Son of Man shall sit on the right hand of the power of God." This was no time for silence, even at the price of a cross.

In recent days the church has been challenged anew to lift up its voice in fearless proclamation of the gospel of Christ and His kingdom. Speaking on the subject, "Moral Responsibility of the Church in Secular Society," Eugene Blake (chief executive of the United Presbyterian Church of U. S.) recently said: "The record will show that churches and ministers have usually been most effective—at their best—when they dared to speak out against all human premises as they believed God wanted them to speak." Then Dr. Blake continued to say: "Allowing fully for the differences in our situation, is it not true that the reason our churches are hesitant to plunge into the moral dilemmas of our nation is that they are afraid?"

Is it true that the Christian church is afraid to speak forth boldly in the face of our modern world? Are we afraid to lift our voices lest our comfortable way of life be upset and congregations be divided? Are we afraid other churches will make ecclesiastical hay at our expense if we espouse unpopular positions?

When the early apostles were commanded to be silent, their answer was clear. Without hesitation they cried out: "We cannot but speak the things which we have seen and heard." They prayed: "Lord, behold their threatenings; grant unto thy servants, that with all boldness they may speak thy word." It meant prison, persecution, even death. But it was no time for silence.

When the destiny of the entire human race seems to hang in the balance, one becomes increasingly disturbed at the strange silence of the church. The relentless race for atomic weapons, the secretive but terribly real massing of deadly chemical and biological weapons, the rising tide of racial bitterness breaking open into violence in strategic spots around the world, the ever greater exposure of corruption and graft in all strata of life and human activity, the breakdown of moral standards—in the presence of these, has the church no united voice to speak for God? Can this possibly be an hour in which "silence is golden"?

To be sure, there are voices being raised in protest, both individually and collectively. But the disturbing fact is that many of the most vigorous protests against the evils of our day are coming, not from the church but from individuals and groups unrelated to the church. Too often while the church sways back and forth trying to make up its mind, the decisive moment passes by. While other voices sound their warning protests, the church continues to waver, not knowing the course to pursue. Is the real reason fear? Is this why the church is so strangely weak—even silent—in its witness to our Lord and His gospel as it applies to the crucial issues of our day?

Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word.

—*Walter Gering*

REPORT

on the Eastern District Conference

Claude F. Boyer

THE HISTORIC West Swamp Mennonite Church was the scene for the 162 session of the Eastern District Conference, April 28-May 1.

This session, one of the best attended in recent years, provided much by way of inspiration and Christian fellowship. Although the assembled met in the modern and comfortable facilities of the host church, all were made aware of the historical significance of their environment.

Through the theme, "Our Foundation—Jesus Christ"; through reference by the conference speaker to the centennial year of the General Conference; through the historical tour arranged by the historical division of the district, those in attendance learned to appreciate the fact that they were meeting in areas that mothered the beginning of the district and the General Conference 100 years ago.

Erland Waltner, president of the General Conference and of Mennonite Biblical Seminary, in his messages from Ephesians 2 and 3, provided an inspirational and spiritual atmosphere that was both profound and enlightening. Dr. Waltner reminded his listeners that Jesus Christ is the foundation of their salvation, their reconciliation, their fellowship, their witnessing, and their spiritual growth. The ministry of Brother Waltner was greatly appreciated.

Business sessions, including reports of boards, committees, institutions, and auxiliaries laid the groundwork for discussion and planning. Numerous recommendations and resolutions were considered, discussed, and voted upon.

In an effort to more fully integrate and promote the work of the district, the office of field secretary was established. Under study by the Business Administration Committee for a period of two years, this matter came to a positive climax as the conference body accepted the recommendation of the committee to instigate this program. For the coming year, until a person is found, the Executive Committee is to assume the responsibility of carrying out such duties as would come under this office. The committee is also to seek out a qualified person to fill the office. The Polity Revision Committee is to study the office, spell out purposes and duties, and integrate it into the conference constitution.

Recognizing the genuine need of developing the Men-O-Lan retreat grounds, the conference body approved a recommendation brought by the Board of Managers: to build a swimming pool at Men-O-Lan retreat grounds. This is to be done during the summer of 1961.

Although this session was the best attended in recent years, a concern was expressed that a study be made as to the advisability of altering the schedule and planning it in such a way that more persons could attend. The Executive Committee, in conjunction with the Program Committee and the auxiliaries involved, is to plan in this direction for the 1961 session. The possibility of having evening business sessions is to be studied.

Evening meetings were of an inspirational nature and, with the exception of one, were sponsored by conference auxiliaries. Dr. Waltner gave the message at the Communion service. Speakers at the W.M.A. program were Mrs. Olin Krehbiel, president of the G. C. W.M.A., and Leona Cressman, missionary on furlough from India. Elmer Neufeld, of the MCC staff, was the speaker at the services sponsored by the Brotherhood, the S. S. Union, and the Young People's Union.

Officers elected at this year's session are: president, David Habegger, pastor of First Mennonite Church, Allentown; vice president, Wilmer Denlinger, pastor of the Bethany and Flatland congregations, Quakertown; secretary, Claude Boyer, pastor of the Deep Run Mennonite Church and under appointment to MCC; treasurer, Erwin Miller, Jr., of Quakertown, member of the Springfield congregation.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

The Pastor's Role In Disaster Service

M. A. Kroeker

DISASTER SERVICE is as old as Christianity.

Christ taught this to His disciples in the story of the Good Samaritan and commanded: "Go, and do thou likewise" (Luke 10:37). This was part of Christ's life because it is said of Him: "He went about doing good" (Acts 10:38). Christ's compassion for those in need became part of the life of His disciples. This is especially manifested in the book of Acts.

During the time of the Reformation, the truths of the Bible were again held before the people as a flaming torch. Luther's stress was on the justice of God, Calvin's on the sovereignty and holiness of God, Menno Simons' on the love of God. Menno Simons in his book, *Appeal to Common People,* said: "We are ready before God and man with all our hearts, to bestow our possessions: gold and all that we have, however little it may be, and in addition thereunto our sweat and labor to meet the necessities of the poor, as the Spirit and the word of the Lord and true brotherly love teach us."

In Mennonite Disaster Service we have not created something new. We have only organized or streamlined for our churches in a corporate way what Christ has taught His disciples to do.

The question here and now is: What is the minister's role in MDS?

PROMOTING DISASTER SERVICE

The pastor should not look at MDS as an organization separate from the church. It is a part of the total church program. He should promote this service as taught in the Scriptures and motivated by the word of God.

As pastor he should be a member at large in the local church committee. He should be fully informed of the committee's activities.

It is the pastor's duty to create interest for MDS; this is his opportunity to instill into his members "a heavenly call for temporal errands." He can do this by encouraging his members to join the MDS organization and to stand ready for its services. The pastor also can help to set up a workshop or plan a program to prepare for MDS. This would consist of spiritual preparation and also in instructing in first-aid help. He should also suggest projects within the church or community to keep the interest for special disaster service alive.

The pastor should at least occasionally go along with the MDS group. This will encourage the MDS workers, give their services more spiritual meaning, relate their services more to the church program, and encourage the group to witness for Christ.

COUNSELOR IN MDS

The police chief of Kansas City in a speech to MDS representatives spoke with high praise about the MDS service after tornado disaster at Kansas City (Hickman Mills). He made one striking statement: "We had at the scene of disaster doctors, nurses, Red Cross, police, and other helpers, but we missed the ministers."

The pastor is not a doctor or psychiatrist, but he is a spiritual counselor who has faith in God, a feeling for the one in need, who knows how to pray, how to quote the word of God, and who knows how to comfort and lead a soul to Christ.

The person in need is often under shock, in confusion, and fear. He looks for help, encouragement, and advice. Under pressure of burdens, he will cry and ask such questions as: Where is my child, husband, or wife? Are they alive? My home is gone; where shall I live now? Where can I find shelter? How could God do these things to me? Have I failed or sinned? Is this God's judgment for me?

Other people will curse and fully expose the low elements in their characters. All these need help and spiritual guidance.

In counseling disaster victims, the pastor in MDS has opportunities and resources which most others do not have. He represents God. Some people cry for help and just want to talk to someone. The person under shock, in distress, in fear or confusion must have someone who is sympathetic and willing to listen to him. The counselor must know how to listen and guide the conversation so that the distressed person will be calmed and get hold of himself and see hope in the future. The counselor must master the situation with poise and peace. He must show calmness under tension and bring light into darkness. He must use good judgment or plain common sense. He should not press for confessions but should freely use the word of God with authority.

The pastor has a key role in MDS. He must help to create interest for MDS and promote it. He is also the man called by God to give counsel and leadership in disaster service so that it can be said of MDS: "They helped every one his neighbor; and every one said to his brother, Be of good courage" (Isaiah 41:6).

THE CHURCH EXTENDS

Cornelius J. Dyck

DURING THE PAST two years a great new mission development has taken place in the General Conference.

While we have been talking about gain and loss of Conference membership, Church Extension Services Inc. has been organized and is already active in the field of church extension. It represents a tremendous new God-given tool for the fulfillment of the Great Commission. Those who have become familiar with its purpose and intention are excited about its possibilities.

Church Extension was incorporated under the Board of Business Administration in 1958 because the "Go Ye" command in the Great Commission was so often hampered by lack of funds. While our mission work is still supported, as in the past, by the contributions of faithful church members, Church Extension was organized to provide a channel for loan funds for those who cannot afford to give large amounts but who do have some funds available for lending. Here is a way to put money to work for the kingdom of God and still collect interest on it.

In the articles of incorporation, the first statement of purpose is as follows: "The support of public worship and religious education by assistance in maintaining, erecting, equipping, purchasing, and furnishing of houses of worship, and buildings for teaching of the principles of Christianity at such places as the General Conference Mennonite Church is carrying on or intends to carry on mission work, organize a church, or churches, or engage in a program of Christian teaching; or where churches already organized, or to be organized, need such assistance, and such other facilities and buildings, including building sites, tracts, or locations, as may be necessary and incident to carry out the purpose herein expressed, anywhere in the world."

The idea of a Church Extension Corporation is not new in the General Conference. In 1904 a "Church Extension Society" was formed and incorporated in Kansas by leaders of the Western District Conference. The functions of this society, however, were later taken over by the Home Missions Committee of the Western District.

In 1908 E. F. Grubb, pastor in Wadsworth, Ohio, read a paper at the General Conference sessions on church extension work in larger cities, the result of which was the establishing in 1909 of city mission work in Los Angeles by Rev. Grubb himself, under the commissioning of the Conference. Since then many individuals and church groups have founded mission outposts in cities across our land and have worked faithfully under many hardships. This procedure still remains necessary. The most important part of church extension is not money but leadership and vision of individuals and congregations. Conference planning and strategy can never take the place of the initiative of concerned Christians who reach out to new communities to tell others of the love of God in Jesus Christ. Church Extension was created to help in this outreach and to make it more effective.

The corporate membership of CES are the directors and the members of the Board of Business Administration. The directors at the present time are: August Epp, president; Menno Schrag, secretary; Albert Gaeddert, chairman; Leland Harder, vice president; George Groening, Walter Yoder, and Earl Eymann. A. J. Richert is part-time business manager with an office at 722 Main Street, Newton; and William Stauffer is part-time field man for CEA.

A number of loans have already been granted to church groups, the intention being to lend not more than $10,000 to one group, unless there are special circumstances.

In all this the Board of Missions has been vitally involved. It has made loan funds available out of its pension reserve fund. It has gone on record as stating that it "recognizes in Church Extension a major challenge and pledges active attention to this phase of its work."

Two of the directors are also members of the Board of Missions, one of the Board of Christian Service, and one of the Board of Education and Publication. It was actually the Board of Missions which, keenly feeling the increasing weight of the growing mission program in general and at the same time becoming more and more concerned about the expansion of its church extension work, urged the creation of a separate corporation to handle the business, financial, and loaning phase connected with this part of the mission program.

It was agreed at the outset that in order for Church Extension to become the type of organization needed to adequately serve the General and District conferences it must operate on a sound financial basis, yet within the brotherhood concept of our Conference. This means practically that all projects undertaken have the general approval of the district mission board or the General Conference Mission Board, and that in some cases the mission boards guarantee the loan.

Thus CES, though a separate organization, is the servant of the General Conference and seeks to undergird it in its evangelistic outreach in the establishing and building of new churches. It also provides a channel for the investment and managing of funds designated for the building of church facilities and the acquiring of mission property on the district levels. Through its program, Church Extension provides a broad financial structure in which the Conference-wide resources can be put to use where there is particular need. It is intended that especially new or isolated churches shall be assisted through loans where financial help is not otherwise available.

Though CES has been in operation only a little over one year, its total assets today already exceed $100,000. CES solicits and accepts loans in units of $100 and up. Interest is paid at the rate of 3½% for loans five years or over and 4% for ten-year loans. Interest paid to CES for loans is at the prevailing commercial rate. The differential between the interest paid and received provides the operating overhead. Since this, however, is insufficient at this early stage, the Board of Business Administration subsidizes the overhead operations of CES.

As a General Conference we have not been aggressive enough in our outreach. We have often consoled ourselves with the thought that we are a remnant group and that the gospel we preach is too difficult for the "average" American. This attitude actually minimizes the grace of God.

There are no limits to what God can do through us individually and collectively if we let Him use us and the things that are ours. The need for trained leadership is as great as ever. We need to send more workers. CES however gives an added assurance now that when the workers can be found, the necessary equipment and finances for establishing the congregation can also be found.

What is more, CES makes it possible for the growing young group to pay for its own building program, rather than to receive it as a mission outpost project.

The field is still the world. CES however brings this field home right to every doorstep. We need to give ourselves. We need to give our money. And now we have an opportunity to put investment funds also to work for the kingdom. As stewards we thank God for this new opportunity given to us for outreach and witness.

For further information write to Church Extension Services, Inc., 722 Main Street, Newton, Kansas.

bookmarks

The Heart of India by Alexander Campbell. 333 pp., Alexander A. Knopf, $5.00.

When Alexander Campbell began to make the acquaintance of some of the people in India, he had in mind the statement of Nehru: "We are all small men, living in a big country." When he packed up to leave India, he realized that many of the men he had thought small were in reality big men.

Mr. Campbell found young people grasping for means to implement their longing for progress and growth, and at the same time unable to leave beliefs and customs which had held their forefathers bound. Those who broke with tradition and custom were often so extreme in their views that they could be satisfied with nothing but Communism.

India is a man's country, but Mr. Campbell took pains to show the emergence of woman in politics and even in some phases of long-accepted culture, as the leader of a gang of dacoits!

The short section on the official questionnaire addressed to Christian churches in India gives a brief picture of the accusations made and the nonexistent efforts to make the investigation fact-finding and helpful. If it had given the other side of the picture and had shown the sincere belief and appreciation of many Indian Christians for the work of Christian missions, it would have given a fairer view to Christian and non-Christian readers.

The book is written from a reporter's point of view, with an eye for the spectacular and a talent for finding the shocking. However, it gives a true picture of the many-hued landscape of India's people, and it can serve to help serious readers to see Indians in a new light— to awaken sympathy and understanding for the many gigantic problems which are being faced. It would be well to remember, however, that underneath the spectacular, the shocking, the bizarre are the plodding, straightforward, anxious, and needy people of a great land.

—Vernelle S. Waltner

Africa Disturbed by Emory and Myrta Ross. 183 pages, Friendship Press, $3.50.

One rarely finds a more delightful book on a subject of such current interest. Dr. and Mrs. Ross have written about Africans not from the western point of view but by actually interviewing over two hundred Africans in every walk of life throughout the continent. In 1958 they returned to Africa for this very purpose after having labored there as missionaries since 1912.

Reading the book, one feels the pulse of the African himself as he answers the questions about his own country and people. The authors talked informally with many Africans, getting a frank reaction to questions about family problems, economic and political change and development, communication, the arts, religion. They received straightforward answers. These are recorded in the book along with interpretive comments.

Many of those interviewed are the products of Christian missions. We realize the value of education in mission schools when we are told that in the field of radio broadcasting "many, perhaps most, have been educated and trained in Christian schools." In the publishing industry, practically all the Africans in the area south of the Sahara "now engaged in publishing have had education and training in Christian mission schools."

We are told also of the problem of editing newspapers and magazines by Africans and for Africans. The lead in this work has been taken by Christian missions.

While no effort is made to conceal the fact that early missionary efforts in Africa did seek to impose European standards and methods upon the African, we are shown that the resultant native Christians are finding ways of overcoming this.

This book should be widely read by youths and adults. It might be read orally, chapter by chapter, in a mission study group or young people's society.

—Ella M. Cressman

Mennonite men

Western District Men Sponsor Annual Retreat

CAMP MENNOSCAH near Murdock, Kansas, was the setting for the eighth annual Men's Retreat of the Western District Conference. Men from many Kansas and Oklahoma churches started gathering at the campgrounds shortly after noon on April 23. By evening some 150 to 160 men and boys had assembled to enjoy recreation, fellowship, and relaxation in God's great out-of-doors.

In the evening, the group viewed pictures of Uruguay and Paraguay that were presented by Alvin Becker of the Hebron Church near Buhler. Brother Becker spent a period of voluntary service in these South American countries.

The tempo of the activities picked up considerably early Sunday morning of April 24. The Men's Brotherhood of the Deer Creek, Oklahoma, Mennonite Church awakened early to prepare breakfast. By 9:00 o'clock, this diligent group had served some 412 men and boys, most of whom had traveled many miles to reach the camp site.

The morning program was led by William Juhnke of Lehigh, president of Western District Mennonite Men, in charge. Singing was led by Roland Krause of Goessel, and devotions were given by August Duerksen of Alexanderwohl church of Goessel. The adult Sunday school lesson discussion was led by Willard Linscheid, of Goessel, the high school group by Paul Jantzen and Ray Funk of Hillsboro, and the grade school group by Chester Regier, Hutchinson. Music by the Hebron Male Chorus, directed by I. H. Balzer, prepared the listeners for the message of the morning.

The general emphasis of the retreat was "Youth and the Church." In keeping with the theme, Pastor O'Ray Graber of the Hebron Church of Buhler chose the subject, "The Father Within Himself," for his message. He challenged the fathers to give their children guidance, a sense of direction, and high standards of conduct. Parents can be of utmost help to youth, Pastor Graber said, by giving them a core of values, by keeping the lines of communications open to them, and by investing themselves in the lives of youth. If the father fulfills his responsibility toward the youth, the youth will have the Father within himself.

For the noon meal, the men of the Lorraine Avenue Church of Wichita served a total of 628 men and boys in a matter of 45 minutes.

The afternoon program was in charge of Herb Regier of Buhler, vice president of the Western District Mennonite Men. Devotions were given by Jean Unruh of Grace Hill, Whitewater, and the Men's chorus of the Eden Church of Moundridge, led by Lester Goering, sang several selections. Louis Regier of Wichita, secretary-treasurer of Western District Mennonite Men, indicated that only some over nine hundred dollars of the $4300 budget had been raised so far. The offering held yielded $904 and is to be used for the development of Camp Mennoscah.

The address of the afternoon was presented by Sam H. Sturm of the Harvey County juvenile court, Newton, Kansas. Judge Sturm, who very recently returned from a Washington, D. C., youth conference, is a man of deep Christian conviction. His subject was "Christian Responsibility." He indicated that although the church and the school have a large part in the development of youth, the cause of juvenile delinquency is almost entirely due to improper home training and atmosphere. Although the four "D's"—death, divorce, desertion, and dissension in the home—are the main causes of juvenile delinquency, it is alarming that so many delinquents come from homes where these conditions do not exist. This is largely due to the lack of discipline in the modern home, he indicated.

It was evident, from the discussion that followed, that the men of the Western District had again been challenged and inspired to do the work of the church. The feeling of the tremendous responsibility that parents and adults have to children and youth gripped the hearts of the men. Within himself a man is very inadequate to meet this responsibility, but through Christ the coming generation can be guided to the straight and narrow path.

Central District Men Hold Annual Breakfast

A prayer breakfast was again the feature event of the Central District Mennonite Men's Brotherhood in their meeting in connection with the Central District Conference held at Berne, Indiana, April 21 to 24. This annual event is one of the activities of the Central District Mennonite Men's organization. The speaker at this occasion was Hugh Sprunger, a missionary on furlough from Taiwan and now a student at Mennonite Biblical Seminary. The Central District men succeeded in raising a total of $1,000 for the General Conference men's organization in 1959.

Editor: Richard F. Graber, Moundridge, Kan.

On May 28 and 29, 1860, the General Conference Mennonite Church was born. Its dominating purpose was to witness through missions to the love of Jesus Christ. A hundred years later, concerned people are reaching into places like

Gulfport

GULFPORT is one of our most challenging mission fields. Located in a current crisis area, the work speaks to normal spiritual needs of people plus special needs of people in conflict.

While the long-term staff at Gulfport has always been small, there has been an unusual measure of stability in the work. Over 200 individuals have served in short term assignments.

It was my privilege to visit Gulfport the last week end in April. My visit was brief but I was there long enough to note progress. The group at Gulfport is alert to ways of speaking for Christ. The Christian Community Center in North Gulfport is filling a very great need. It is hard to communicate the urgency of this kind of witness. In an area of open sin, this meeting place for children and young people is of great significance.

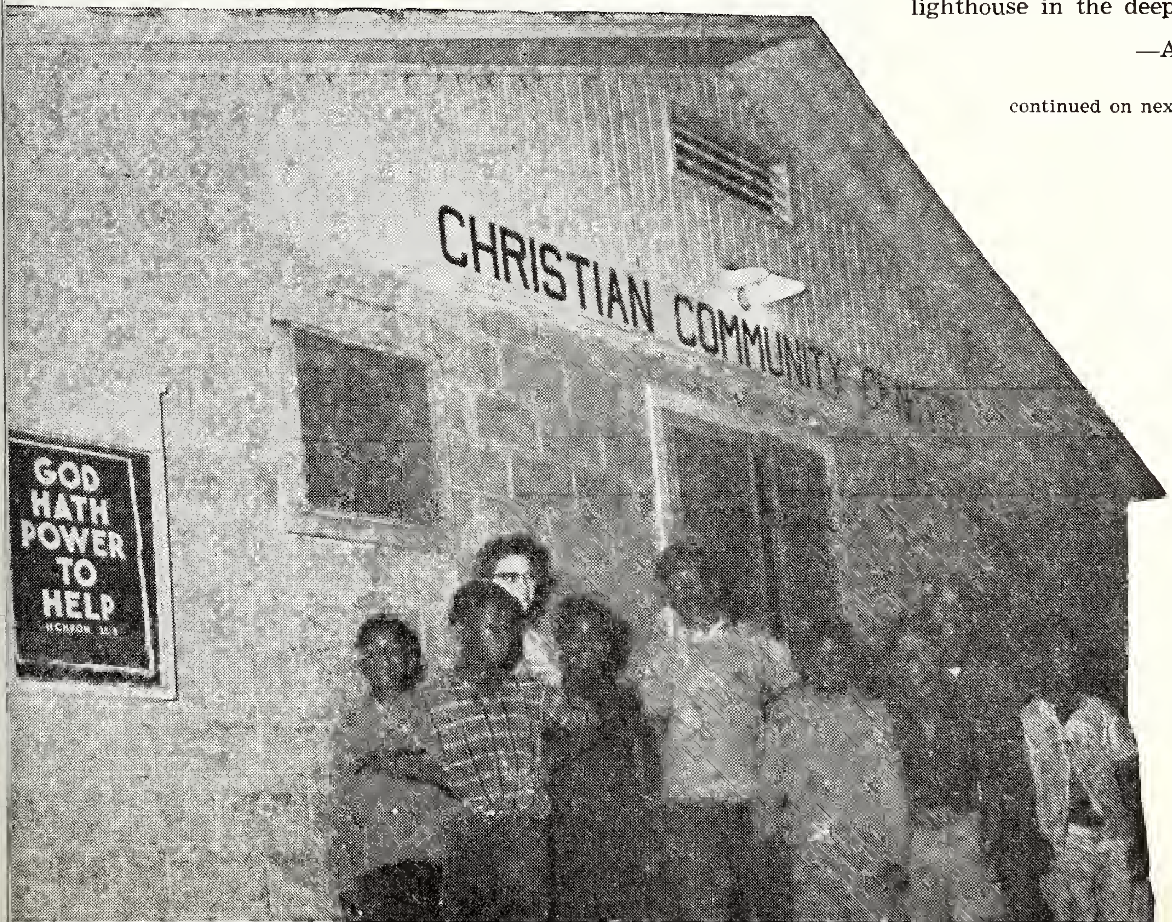
Christian work in the area is sometimes intangible. Sometimes it seems undramatic, but the years have shown it to be vital.

The work at Gulfport is a co-operative venture involving the Young People's Union, Board of Christian Service, and Board of Missions. The relationships have been rewarding.

Our workers in Gulfport are serving with deep consecration. Let us pray that the Lord will bless this lighthouse in the deep south.

—Andrew Shelly

continued on next page

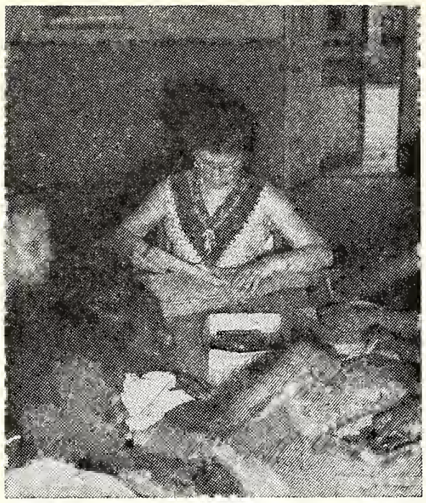


A Southern minister once said, "I am ashamed to say that one of the last institutions to be integrated in the South will be the church. Yet the only place people are truly equal is at the Cross." Church members who fail to practice equality fail to witness to Jesus Christ.

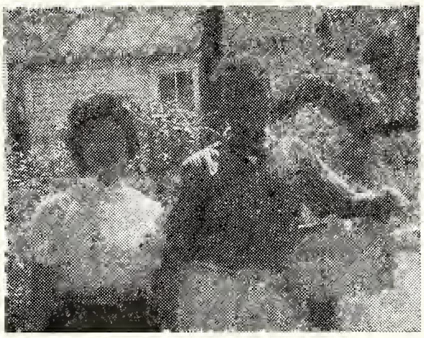
SUMMER BIBLE schools are conducted in a number of communities and churches. Approximately 650 children have been enrolled for the last two summers. This is about half the number of several years ago. The decrease is due to the fact that more churches now have their own Bible schools. Four or five schools will be conducted by the Gulfport unit this summer.

The Young People's Union, which helps finance the Gulfport project, aids in the retreat and summer unit Bible school program. The retreats have been an effective means of challenging young people to Christian commitment. A number of them look back to retreats as the time they decided to follow Christ.

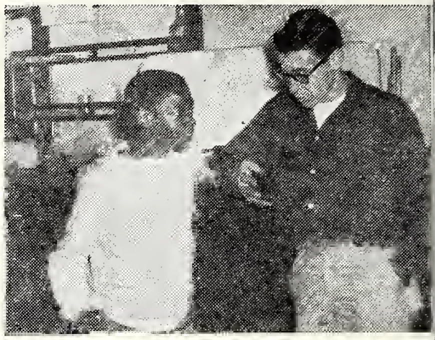
The religious education program in six Negro schools gives the unit members opportunity to teach the Bible to over 1000 pupils. The classes are taught weekly in individual classrooms.



The Community Center provides many hours of activity and recreation for children and young people in the North Gulfport area. It seems that children still like to color. For young folks there are games like basketball, ping pong, tether ball, carom, checkers.

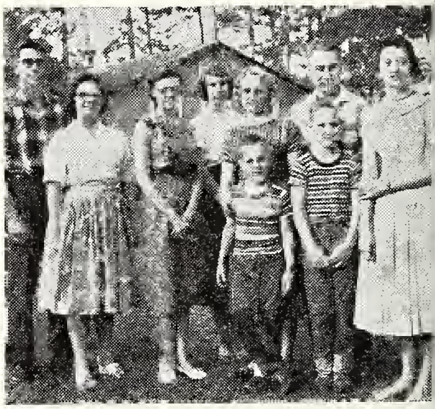


Four students from Gulfport are attending Mennonite colleges. In the picture are Charles and Dorothy Flowers, who chose Bethel College. Arthur Coleman is also at Bethel, and Milton Lee is graduating from Bluffton College this spring.



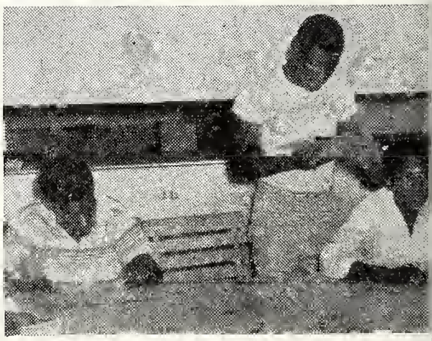
Don Yoder discusses a personal problem with a young person at the Community Center. The center provides many chances for personal witnessing, counseling, and just showing love to persons who come. Since the picture was taken, this young man has accepted Jesus Christ as his Savior and has joined one of the Bible clubs that meets at Camp Landon for further Bible study.

The bus, purchased recently by the Board of Missions, has enabled more teen-agers to attend club meetings at Camp Landon, three evenings every week.



Camp Landon unit members include, at present (left to right): Don and Marciel Yoder, Goshen, Ind.; Martha Bergen, Drake, Sask.; Edna and Orlo Kaufman and children, McPherson, Kan.; Ruth and Rudy Friesen, Saskatoon, Sask. Marciel Yoder teaches in a city school and joins the unit during the summer.

Maintenance work is a necessary part of every institution. Here Rudy Friesen is painting the Community Center. This center, formerly a night club building, is the property of the Board of Missions.



Bible Clubs at Camp Landon are for the young people who are Christians or have expressed interest in becoming Christians. These clubs open the door to discussion of problems, sharing of new ideas, sharing of Christian experiences, and the developing of leadership.

Between 150 and 175 children are reached each week in story hours and in kindergarten. Christian literature also plays a big role. Since some of the children do not read, a brother, sister, father or mother sometimes receives God's message of love through print.

Pictures and captions by Orlo Kaufman, director of the work we are doing in Gulfport, Miss.

To and from a pastor

Can't the Church Wait?

Don Wismer

DEAR Pastor,
How can I get through my school work, if besides my studies and the extracurriculars at school (sports, singing, drama, editorial work, socials, etc.) I am also expected to be active in young people's work at church? Can't the church wait till a guy is through high school? I get so busy and confused that I'm good for nothing!

Joe

DEAR Joe,
Let's get one thing straight right away. High school and church are two different things. High school has its place, and extracurricular activities can be good, too. But high school does not have as its purpose to develop one's spiritual life. It develops people mentally, physically, and socially. By law it is not able to teach religion.

This means that if you put all your time in high school activities you are neglecting the most important part of your life. You'll grow up well trained, but without any inner resources for life.

It may be, Joe, that you have not discovered the importance of the church in your own life, and so church seems like just so many activities—like school. Take it from me, life is pretty shallow without strong spiritual foundations. The church gives you a purpose for life that is lasting and entirely worthwhile. It gives you inner resources that help you when life otherwise is pretty tough. It provides release from tensions and guilt that come in life.

This may not sound important to you now, but there is nothing more important for you to develop. Going through life without developing the spiritual life is like trying to run a car with spark plugs that are fouled. It runs all right when it isn't pulling hard. But when you need all the power you can get, they misfire. A strong spiritual life assures us that when the pressure is on and we need all the strength we can get, it's there. We'll be able to pull through without fail.

So, Joe, it seems to me that you need to sit down and decide: which activities at church are important for me, both for developing my spiritual resources for life and for finding an outlet for me to serve others? Then in the time that is left, choose which extracurricular activities at school would be interesting or of value to you. You can't do everything.

Choose what you need, do them, and eliminate the rest.

Your Pastor

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

One of the most important organizations on the Freeman campus is the Christian Youth Volunteers. Membership requirements include a commitment to God. The group exerts a definite Christian influence on the campus. Besides sponsoring programs, prayer meetings, and Christian living on campus, they do deputation work and present programs in as many churches as possible.

During the Easter season the Volunteers sponsored the second annual communion service. The student body and faculty members come from a variety of church backgrounds, and this service demonstrates the unity and fellowship in Christ. During a morning chapel service Rev. Olin Krehbiel gave a preparatory message in which he emphasized the importance of turning God's searchlight upon oneself before coming to the Lord's table. The same evening students and staff members participated in the candlelight communion service. Ralph Graber brought the message, emphasizing the life Jesus gave up and its importance in the redemption of man. Music was furnished by student groups. Doyle Preheim, Christian Youth Volunteers president, read the Scripture lesson.

BLUFFTON WILL GRANT TWO HONORARY DEGREES

As a part of the sixtieth commencement of Bluffton College on June 16, 1960, two honorary doctorates will be awarded. H. W. Berky and Maurice Troyer will each be granted an honorary Doctor of Humane Letters degree.

The degree will be granted to H. W. Berky in recognition of his long and excellent service at Bluffton College. Mr. Berky suggested the honor system which has become a part of the Bluffton College ideals. He has done outstanding work in individual counseling and has been active in promoting student participation in campus grovernment.

Mr. Berky graduated from Perkiomen Seminary in 1909, received his A.B. degree from Princeton University in 1913, and earned his A.M. degree from Cincinnati University in 1929. He has been at Bluffton College since 1913, teaching physical sciences, research chemistry, and U. S. government.

Maurice Troyer will be granted the degree in recognition of outstanding service as vice president of the International Christian University in Japan. Dr. Troyer received his A.B. degree from Bluffton College in 1923, his A.M. degree from Ohio State University in 1930, and his Ph.D. from Ohio State University in 1935. He was a professor of education and psychology at Ohio State and Syracuse Universities before becoming vice president in charge of curriculum and student personnel at International Christian University in Tokyo, Japan, in 1950. He is now in the states, on leave of absence.

BIBLE INSTITUTE TOUR GROUP VISITS CMBC

Vern Granger and a male quartet from the Prairie Bible Institute of Three Hills, Alberta, visited Canadian Mennonite Bible College on May 9. Brother Granger spoke on the theme, "Walk in Truth," emphasizing the great cost of not walking in truth.

BLUFFTON COLLEGE CATALOG ANNOUNCES CHANGES

In the recently released Bluffton College Catalog, several important changes can be noted, in content and appearance. The new cover was designed by Robert Regier, artist at the Conference office, and displays symbols of the four divisions of a liberal arts program: Christian foundations, humanities, natural sciences, and social sciences.

New courses added to the Bluffton College curriculum are in the areas of physical education (first aid and recreation leadership) and foreign languages (elementary Spanish, advanced French and German, French and German literature, German New Testament).

BETHEL ANNOUNCES THREE SUMMER SESSIONS

The summer session terms at Bethel College are divided into six, four, and three week sessions with dates May 31-July 8, July 11-August 5, August 8-August 26, listed respectively. Students may earn as many as 9 quarter hours the first term, five the second, and four and a half the third.

Workshop classes will be held in geology, guidance, kindergarten, reading, and first aid. In addition, regular classes will be offered in virtually all of the established instructional departments.

GRADUATION ACTIVITIES ANNOUNCED BY BETHEL

Both commencement and baccalaureate services at Bethel College will be held on Sunday, May 29, this year. In this new schedule, the baccalaureate service will be at 3:00 p.m. in the Bethel College Mennonite Church and the commencement service at 8:00 p.m. in Memorial Hall.

Commencement speaker will be Dr. Tom Jones, administrative consultant for the American Association of Colleges. J. Winfield Fretz, acting president of Bethel College, will give the baccalaureate address.

Alumni Day will be observed Saturday, May 28, with class reunions at noon and in the afternoon, and the alumni banquet at 6:00 p.m. Edmund J. Miller, director of development and member of the 25th anniversary class, will be the banquet speaker.

BLUFFTON STUDENT COUNCIL ELECTS OFFICERS

Officers have been elected for the Bluffton College Student Council for 1960-61. They are Ted Berkey, Smithville, Ohio, president; Ted Clemens, Harleysville, Pennsylvania, vice president; and Janet Byler, Smithville, Ohio, secretary-treasurer.

SEMINARY ANNOUNCES SUMMER SCHOOL SCHEDULE

This year's summer school at the Associated Mennonite Biblical Seminaries, scheduled for June 6 to July 29, will feature five short terms taught by an enlarged summer faculty representing three Mennonite bodies and the Brethren in Christ Church.

Seventeen courses are to be offered in the areas of Bible, Church History and Doctrine, and Work of the Church. The inter-Mennonite faculty will include fifteen members from the Mennonite Church and the General Conference Mennonite Church, plus two visiting professors. Director of the summer school is President Erland Waltner of Mennonite Biblical Seminary and the associate director is Dean Harold S. Bender of Goshen College Biblical Seminary. Applications for admission are due June 1. Further infor-

MCC news

MATERIAL AID PROGRAM REVIEWED

To review, evaluate, and project overseas material assistance the Material Aid Advisory Committee, made up of representatives from MCC constituent groups, met in Chicago on May 5. Recommendations included: concentrating the 1960-61 meat canning program on beef and chicken because of the availability of surplus Canadian pork; emphasizing the continuing need for good used clothing through promoting another fall drive with special emphasis on blankets and comforters; reaffirming that the personal Christian witness be maintained in all material aid distributions, particularly with beginning of assistance in North Africa; encouraging Mennonite congregations to channel their material aid efforts through the Mennonite-administered relief program rather than other welfare agencies so our faith and witness may be expressed.

In his report to the committee, Material Aid Administrator John Hostetler summarized program developments and presented statistical comparisons.

MMHS AWARDS TWO $1000 STIPENDS

Mennonite Mental Health Services has announced the recipients of two $1,000 cash stipends: Robert L. Steiner, to complete his master's degree program in social work at the University of Michigan, and Melvin F. Funk, to complete his doctoral program in clinical psychology at the University of Illinois. Steiner and Funk are the first graduate students to receive MMHS stipends; both are planning to work in one of the Mennonite mental hospitals. The stipend program is designed to provide financial help for persons training for psychiatric social work, pastoral counseling, hospital chaplaincy, clinical psychology, psychiatric nursing, nursing education, or psychiatric residency for physicians.

LAST CALF GIVEN AWAY

The Pax Greece dairy project has given away the last heifer calf returned to the program from the 20 cows originally sent to Panayitsa by the American Mennonite brotherhood in spring, 1956. In the placement of the first cows to villagers, a contract was agreed upon requesting that the first heifer calf from each cow be returned to the Pax program, thus allowing calves to be given to other villagers. "The last calf has been given to a villager in Tsakones who has demonstrated his will to learn and work. His farm land supplies him with sufficient good alfalfa hay and grain to feed this large American animal. "I wish his smile could have been witnessed by those who four years ago gave their time and money to see this project materialize," reported Paxman Kermit Yoder, Goshen, Ind.

TROUBLE IN KOREA

reported by J. M. Klassen, Korea MCC director

Political unrest, demonstrations, and riots have taken the foreground in Korean news this month. Since the passing of the National Security Law on Dec. 24, 1958, the political situation has gradually deteriorated until the festering wounds broke into open riot in several major cities in April.

The disgruntled populace, mainly students of high schools and colleges, are protesting the present administration's highhanded dealings, particularly the "rigged" election of the president and vice-president on March 15 of this year. The large scale massacre in Seoul on the 19th necessitated withdrawal of civil law and the enforcement of "extraordinary martial law" in five major cities.

I arrived in Seoul in the early morning of April 20 after an overnight trip from Pusan. The scene that met my eyes was somewhat unnerving. The usually crowded railway station was deserted except for the "pillboxes" manned by Korean soldiers armed with tommy guns and submachine guns.

When I reached the Severance Hospital I saw a crowd of people scanning the posted lists of dead and injured that were admitted to that hospital.

From various people, many of whom were on-the-spot witnesses, I pieced together the following story:

The students of five major universities in Seoul had on the afternoon of the 19th converged on the palace of Syngman Rhee in a very orderly fashion. Upon arriving at the palace, they sat down on the street and sent five delegates to the police guard to ask their permission to see the president. They were denied. After much arguing, the police finally threw a tear gas grenade into the crowd of demonstrators. One student, thinking that it was an explosive grenade, threw himself on the weapon hoping to smother the explosion. A nervous policeman shot and killed him. This started off a riot that will go down in Korea's history as one of the bloodiest outside of actual warfare.

Once the police turned their guns on the students, bedlam broke loose. Students got hold of guns and turned them on the police, they commandeered five engines and private cars and trucks and used them in their battle against the hated police. Elsewhere throughout the nation, news of the riot in Seoul set off numerous others in Pusan, Kwangju, Taejon, and Taegu. No one seems to know just how many people lost their lives. Some estimates run as high as 220. The injured are about ten times that number.

By nightfall martial law was ordered and Korea's army, the fourth largest in the world, came into play and soon restored order.

It seems the people will get their wish. President Syngman Rhee, who because of his "iron curtain of informants" never heard the true wishes or thinking of the people, has had his eyes opened. The entire cabinet and the vice-president elect have resigned. Rhee himself has offered to withdraw from the ruling liberal party. Will this satisfy the people?

How does this all affect our work as MCC? Actually, so far it has not directly affected our work. We have been a little restricted in our travels, and the early curfew has given us longer evenings at home, but other than that we have remained immune to any disturbances. There is no reason for concern for our personal safety. The unrest, however, does bring us to a point where our personal convictions on war, peace, participation in political and social reforms will be put to a test.

our churches

BLUFFTON CHOIR VISITS

Bethel, Fortuna, Mo. The Bluffton Choir presented a good program on April 11. We also enjoyed the young people as guests in our homes. Mr. and Mrs. Ed. Baumgartner are the parents of a daughter born April 11. The young people sponsored an Easter sunrise service which was well attended. Holy Communion was observed on Easter Sun. O. E. Baumgartner, who was confined to his home for about three months because of a heart ailment, is again able to attend church service. The ladies' trio, Mrs. Homer Garber, Mrs. James Elliott, and Mrs. Ernest Porzelius, sing for "shut-ins" in the community about once a month. A service was held at the Kidwell Rest Home in Versailles, April 10. Our pastor gave an Easter message and the ladies' trio sang two numbers. Our pastor and wife, Mr. and Mrs. Ernest Porzelius, were our delegates to the district conference at Berne, Ind. Ronald Baumgartner and Paul Hilty, Jr., were delegates for the Young People's Union. The Women's Missionary Society is assembling clothing for relief and making Christmas bundles.—Mrs. Alvin Elliott

J. E. HARTZLER SPEAKS

Carlock Church, Carlock, Ill. J. E. Hartzler was guest speaker on May 15. In the evening he showed pictures of his Russian trip. A mother-daughter breakfast was held May 2. Eight delegates attended the district conference and reported the following Sun. eve. Martha Burkhalter, R. L. Hartzler, and a representative of the Gideon Bible Society were recent special guests in our church. Joe Atherton conducted a week of pre-Easter services. Pastor Roth held meetings at Dalton, Ohio. The Bluffton Choir was here on March 9. An Easter pageant depicted needs of "Missions Around the World." Films were shown on Africa and on Japan. Eleven new members were received into the church on Palm Sun.: Ronald Hoffman, Richard Hoffman, Eric Larsen, Jeffery Larson, Charles Hendricks, Gregory Otto, Douglas Otto, Mary Elkin, Gladys Elkin, Dawn Ropp, and Robert Reimer. Lewis Arbogast passed away recently. Mr. and Mrs. Loren Schelle celebrated their 25th wedding anniversary at the church on Feb. 21.

COMMUNITY EASTER CANTATA

Friedensberg, Avon, S. D. Norman Becker, member of our church, was married March 19. William Arvin, missionary to the Philippines under the Far Eastern Gospel Crusade, was a recent guest speaker. Singers of the church took part in the community Easter cantata on Palm Sun. They also drove to Freeman on Easter where they took part in the music festival. Plans for the DVBS are under way. The C.E. rendered a Mother's Day program on May 8. The Mission Society is preparing a mission program to be given May 29. Allan Siebert will be the guest speaker. He recently returned from the Belgian Congo, where under the Sudan Interior Mission, he did Pax work. Mr. and Mrs. Henry Siebert are rejoicing over the birth of a baby daughter, Beverly Jay.

YOUNG PEOPLE ELECT OFFICERS

Tabor, Newton, Kan. The young people recently held their installation services for the new officers, followed by recreation and refreshments in the parsonage basement. Prayer Week services were observed in our church the evenings of Jan. 10, 13, and 14 with Howard Nyce, Vernon Neufeld, and Leo Driedger leading us in meditation and a period of prayer for "World Needs," for "Nation and Community," and for "Our Church and Personal Needs." Mennonite Men met Feb. 15; Elmer Goering spoke and showed pictures on "The Christian's Responsible Use of the Soil." The Evangelism Committee arranged for a four session class on "Evangelism" led by W. F. Unruh. The topics were "The Scope of Evangelism," "Field for Evangelism," "Our Entire and Approach," and "Planning and Follow-up." An Easter play, entitled "I Made Christ's Cross," was presented by our young people on April 10. The play showed us that the making of a cross can become the basis for better living if one has true repentance in his heart, together with a sincere belief in Jesus as the Savior, and the will to do his part to bring His kingdom into the world. The Freeman Jr. College choir presented a musical program in our church on Feb. 21.

NEIGHBORING YOUTH VISIT

First Church, Halstead, Kansas. Young people from the Mennonite churches of Hutchinson, Burrton, N. Newton, and Wichita were guests of our youth group Jan. 24. The film, "The Teen-age Choice," was shown. The annual business meeting of the Ladies' Aid Society was held Feb. 2. The Youth Fellowship had complete charge of the worship service Feb. 7; each member participating in the service. Volunteers from the church helped with the processing and canning of beef for MCC. New Mennonite hymnaries were purchased for the church. Annual World Day of Prayer services, sponsored by the three Protestant churches, were held in our church. The service closed with joint Communion service. Feb. 14 J. W. Fretz of Bethel College gave the message. The annual Bethel College drive was held the next week. At the Mary-Martha Mission Circle family night, Miss Faith Miller presented the work in Haiti. Hilda Mueller of our church is now serving there. On March 20 Marcus Penner was elected to the Board of Deacons to replace Herman Franz, whose term had expired. Maurice Penner, son of the Marcus Penners, is now serving in Timor, Indonesia. On Palm Sunday evening Leo Miller conducted services. On Tues. eve services were conducted by Arnold Epp. Thurs. eve a candlelight Communion service was observed. A union Good Friday service was held in the Methodist church. "The Seven Last Words" were presented in our church on Easter by the union choir composed of the three Protestant churches, under the direction of Walter H. Hohmann. Our adult church choir took part in the annual Mennonite Song Festival at Memorial Hall, North Newton, Kan.

ROTH IS SPECIAL SPEAKER

Salem, Dalton, Ohio. The speaker for our Lenten services during the last week of March was Paul Roth of Carlock, Ill. On March 20 our pastor spoke at the Pleasant Hill Menn. Church and William Stauffer of Sugarcreek brought the morning message to us. In the evening the Dalton High School music department, under the direction of Victor Gerber, presented a program of music. Recently we had a new baby grand piano installed in our church. Mennonite Biblical Seminary students presented a service on April 8. Easter Sunday our services consisted of a musical program by the choir. Lester Hostetler spoke on April 24 in the absence of our pastor who was at the Central District Conference. The speaker for our Rural Life Sunday evening service was Oliver Diller of Wooster. He spoke on "Stewardship of Our Natural Resources." Our annual mother daughter banquet was held on May 9. Mrs. Robert Ramseyer, missionary to Japan, spoke. A son, Allen Ray, was born to Mr. and Mrs. Leroy Lehman on April 2.—Mrs. Alice Hahn

STONEBACK GIVES MESSAGES FOR EASTER WEEK

First Church, Sugarcreek, Ohio George Stoneback, pastor of Lorraine Avenue Mennonite Church Wichita Kansas, was guest minister for pre-Easter services. The theme for his sermons was "Logic Life, and the Gospel." On Palm Sunday these young people were baptized and received as member into the church: Deanna Bea Bruce Gross, Jeffery Hostetler Mary Kay Hostetler, Susan Hostetler, Thomas Mast, Byron Nelson Franklin Smith, Geoffrey Stevanu Timothy Stevanus, and Jerry Wengard. Mrs. Howard Hostetler also became a member. On Easter there were services at 6:30 and at 9:30 The primary, junior, and the adul choirs participated in the services On May 22 Rural Life Sunday wi be observed with Clyde Rogers, c the Town and Country Department of the Ohio Council of Churches, to bring the message. The Fellowship Hall and kitchen are currently being renovated. A son, John Todd, was born to Dr. and Mrs. Don Hostetler on April 21.—Mrs. Ernest Gross

into the beyond

Joseph Henry Loganbill, of the Bethel Church, Fortuna, Missouri, was born June 20, 1890, and passed away March 8, 1960.

William H. Aeschbacher, of the Bethel Church of Fortuna, Missouri, was born December 27, 1867, and passed away March 23, 1960.

Delia Catherine Steiner, member of the Salem Mennonite Church, Dalton, Ohio, was born January 6, 1888, and died April 27, 1960.

Levi Ernest Amstutz, member of the Salem Mennonite Church, Dalton, Ohio, was born April 28, 1878, and died April 28, 1960.

Mrs. Mattie Mishler, widow of Abraham Mishler, was born in Holmes County, Ohio, in 1872, and died March 14, 1960, in Sugarcreek, Ohio.

Mrs. Albert Landis (Pearl Ledig), member of the First Mennonite Church, Upland, California, was born February 6, 1898, and passed away January 19, 1960.

William F. Dettweiler, member of the First Mennonite Church, Upland, California, was born in Kansas, August 8, 1879, and passed away January 31, 1960.

our conference

continued from back page

TAIWAN FILM PREPARED

A documentary film on Mennonite mission work in Taiwan, "Gates Ajar," will be completed shortly.

ORIENTATION SCHOOL PLANNED

Plans are being made for the orientation school sponsored by the Board of Missions at North Newton, Kansas, July 15-24. Programming is being done jointly by the Board of Missions and the Board of Christian Service. New and furloughed missionaries, and relief, Pax, and VS appointees will attend. The orientation sessions will immediately follow the midyear meeting of the Board of Missions.

MISSIONARIES CONVALESCING

Missionaries Huldah Myers and Helen Keiser in Colombia, South America, both from Quakertown, Pa., are convalescing after surgery.

P. A. PENNER MEMORIAL WARD DEDICATED ON APRIL 27

The first wing of the P. A. Penner Memorial Ward in Champa, India, has been completed and inaugurated by 8 cases of measles. Dedication services took place on April 27. Mrs. Herbert Schmidt of Newton, Kansas, was present for the dedication and the unveiling of the plaque in honor of her parents, the P. A. Penners, pioneer General Conference Mennonite missionaries to India. The Schmidts spent ten days on the mission, and while at Jagdeeshpur, Dr. Schmidt assisted the doctors in Sewa Bhawan Hospital.

GLIMPSES INTO MISSIONS

For a teacher as well as for school children in Paraguay, the day begins at 5:30 in the morning. The Frank Dyck (Winnipeg, Manitoba) home in the Friesland Colony includes a teacher and two pupils. School begins at 7:00 a.m. and continues until 11:30 a.m. for six days a week.

Frank Dyck teaches grades seven to ten. Son Paul is in fifth grade and daughter Elfriede in first grade. Whether in elementary school or in high school, children are expected to do several hours of homework each day. This teacher is not through either. One evening a week he teaches catechism; two evenings a week he teaches English to adults; and one evening he conducts Bible study. On Sundays he usually preaches in one of the villages.

For the mother of the home, there is no milkman leaving milk at the door each day. Instead, the children run in several directions to get their supply of milk for the day. There is no supermarket. Instead, foods are collected from all over the colony. The Dycks have eliminated one problem—that of food storage —by purchasing a kerosene refrigerator in Asuncion. Although household duties take more time in Paraguay than at home, Anne Dyck manages to visit the hospital and to take part in the Women's Sewing Circle.

There is evidence of a rising standard of living in the Chaco. A number of refrigerators have been purchased by colony people, and several electric washers also have been acquired. Corn and rice crops this year yielded a good harvest, and farmers were able to sell all they could produce. Citrus fruits, however, which are plentiful in the Chaco, have no market.

The Dycks returned to the Friesland Colony in Paraguay last February after a furlough spent at Mennonite Biblical Seminary.

MISSIONS FILMS RECOMMENDED

Summer is a good time to see several missions films which were so widely used in winter that not all churches or groups had the opportunity of securing them from the Audio-Visual Library. *Makoto* is the story of a young Japanese who tries to find the meaning of life through the study of science, but finally accepts Christ as the answer. A 16mm, 50-minute, color film.

The Miyazaki Story, is a 16mm, 45-minute, color film, portraying the beauty of Japan, the old and new of Japan, and the work of missionaries and Japanese Christians, sharing the gospel through various avenues in Miyazaki Prefecture, Kyushu, Island.

Home Front is a survey of home missions in the United States and Canada. Color, 45-minutes, 16mm.

Available from Audio-Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

The Conference boards are your arms by which you can reach out to a needy, sinful world.

our churches

CATECHISM COMMITTEE TO MEET

Ministers are being given a last chance to make known their needs for teaching catechism. Cards are being mailed in preparation for the meeting of the Catechism Revision Committee on July 27, 28, and 29.

Members of the committee are Paul R. Shelly, Bluffton, Ohio, chairman; H. N. Harder, Bloomington, Ill., D. D. Klassen, Homewood, Man., H. T. Klaassen, Laird, Sask., and A. E. Kreider, Goshen, Ind. Serving ex officio are Wm. L. Friesen, Erwin C. Goering, and Maynard Shelly.

Mail your suggestions promptly to H. N. Harder, First Mennonite Church, University and Church Streets, Normal, Illinois.

DOCTRINE OF INSPIRATION STUDIED BY APPOINTED GROUP

The commission appointed by the Executive Committee to study the doctrine of inspiration of the Scriptures convened in Newton, Kansas, on May 6 and 7. Those present were Vernon Neufeld, chairman; L. R. Amstutz, H. D. Burkholder, J. J. Enz, I. I. Friesen, Erwin Goering, John Schrag, and Paul Shelly. Members of the commission not able to attend this meeting were A. E. Kreider, David Schroeder, and Burton Yost.

At this first meeting, the study commission discussed the many aspects of their assignment and made plans for further study. For the next meeting, to be held January 27 and 28, 1961, members will prepare papers on pertinent topics: Revelation and Inspiration of the Scriptures, by Harold Burkholder and David Schroeder; interpretation, by I. I. Friesen, John Schrag, and Vernon Neufeld; Use of the Bible, by L. R. Amstutz and Paul Shelly; The Canon, by Jacob Enz; Resumes of Research on Anabaptist Teachings, by A. E. Kreider; and Contemporary Views of Inspiration, by Burton Yost.

"FIRSTS" FEATURED

Discerning readers will have noticed that covers of May issues of *The Mennonite* feature an historical series of four pictures representing "firsts" in General Conference Mennonite history. Featuring missions, the May 3 cover depicts work in India in 1900, the first foreign mission work undertaken by the General Conference.

The Wadsworth Institute appears on the May 10 cover, representing the first education interests of the Conference, as early as 1868.

The May 17 issue shows a group of Mennonites in Russia who were recipients of the first relief work done through Mennonite Central Committee, 1920-1930.

As a reminder of the costly heritage of Mennonites, an illustration on the May 24 cover portrays early martyrs about to be burned at the stake, some of the many Anabaptists who gave their lives for their faith in the sixteenth century.

This special series was prepared in recognition of 1960 as the centennial year of the General Conference. The series leads us to Centennial Sunday, May 29, 1960.

BOOKLET FEATURES MISSION PROJECTS

In response to the many requests, a booklet listing various missions projects is being prepared for distribution by the Board of Missions. Copies will be sent soon to all General Conference congregations. Individuals not receiving a copy may write to the missions office for a copy.

ASSOCIATE EDITORS DISCUSS PLANS FOR CHURCH PAPER

Associate editors of *The Mennonite* met in Chicago on May 12. A special issue was planned for the seventy-fifth anniversary of this, our official church publication. Several articles of historical interest will be featured at that time.

Plans were made for the consultation of editors in Newton, Kansas, on June 15. Sponsored by the Editorial Committee of the Board of Education and Publication, the editor and associate editors will meet with editors of district conference papers to discuss the relationship of *The Mennonite* to the various other periodicals.

Other items discussed at the Associate editors meeting included content, administration, circulation, and various matters related to the production of a church paper. Associate editors are J. Herbert Fretz, chairman; Claude Boyer, Cornelius J. Dyck, Robert W. Hartzler, and Maynard Shelly.

RUFUS ASNA, INDIAN EVANGELIST, DIES AT AGE OF 76

Rufus Asna, for many years an evangelist in the Mennonite Mission in Madhia Pradesh, India, died April 30 at the age of 76.

Coming from a home in which the father was a pastor of the German Lutheran Church, Asna was encouraged to join the Mennonite Mission in response to a request for an evangelist. He was an elder, and he served the Janjgir church for many years.

Ten years after his arrival in Janjgir, his wife died, leaving four small children. The youngest child, Nellie, was adopted by P. W. and Mathilda Penner and is at present spending a year with Mrs. Penner in Hillsboro, Kansas. Asna's second wife died after only eight months of marrigae. He married a third time and four more children were added to the home.

One son of Asna's is the pastor of the Bethesda Leprosarium Church at Champa. Another son is a medical doctor. One daughter is a nurse. Nellie is a teacher.

P. A. Penner, early missionary to India, in 1929 wrote of Rufus Asna: "He is a humble, God-fearing, Spirit-filled man, exerting a great influence for good over the Christian as well as the non-Christian community. . . . He would rather eat plain rice and water for days than to turn a stranger, relative, or guest from his door. . . . Many come to his humble home to seek advice, counsel, or the way of salvation."

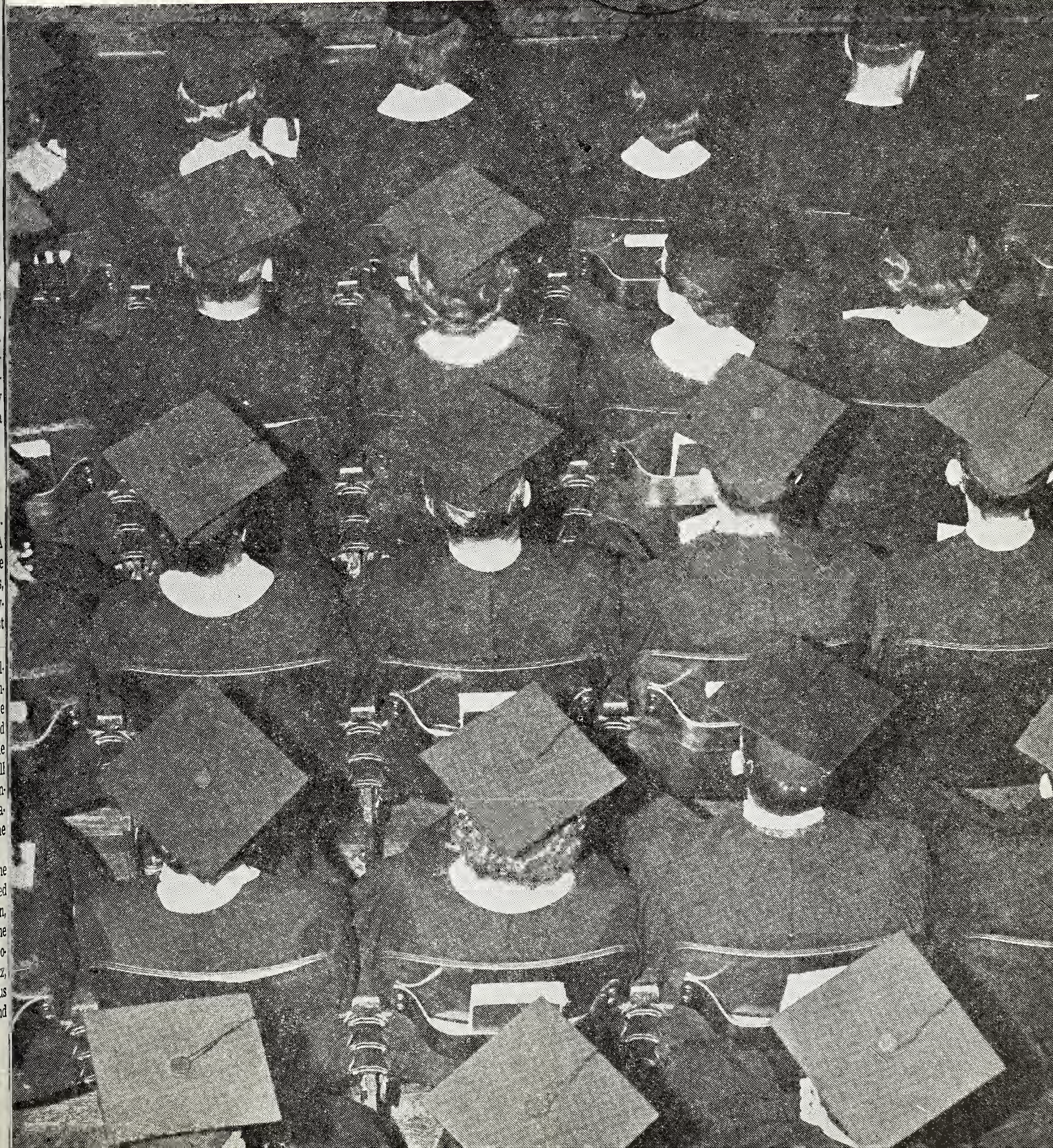
Orlando Waltner, former missionary to India, remembers Rufus Asna as a dynamic preacher with a deep bass voice and a dignity about him that was impressive. He witnesssed for Christ with earnestness and persuasiveness, and was highly respected in the community.

MAY 31, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY



editorials

OUR BIRTHDAY CELEBRATION Church historians generally date the beginning of the Christian Church from the first Pentecost when, fifty days after the resurrection, the Holy Spirit descended upon the followers of Jesus. This was the "promise" Jesus had made to His followers. They were to wait at Jerusalem for its fulfillment. So dramatic was this coming, and so powerful its immediate effect, that some 3,000 converts were made to faith in Christ.

The celebration of Pentecost should bring again a renewal and revitalization of our inner lives, as well as a renewed interest and activity in sharing God's good news with all our fellow men.

We need the inner cleansing and renewing which the Holy Spirit can make possible in our lives. We are so self-sufficient and self-satisfied that it is easy to neglect the vital spiritual condition. We need periods of waiting and praying until the Spirit fills our inner beings.

But having received this infilling is not enough. We are then empowered to go forth everywhere bearing witness to the love of God for all mankind. This witness can be made clear in our homes, at our work, as well as in distant parts of the earth. If we really have the inner light and let it shine out, how much of the world's darkness can be overcome!

The ancient prayer is particularly appropriate during the Pentecost season: "Come, Holy Spirit, come; come as the fire and burn; come as the wind and cleanse; come as the light and reveal; convict, convert, consecrate, until we are wholly Thine."

A TIME TO COMMENCE Around this season of the year the schools are having their various "comemncement" activities. The name is significant. Graduates have finished a prescribed course of study and are now in a position to "commence" a new and different type of living. The preparation has been made. Now the time has arrived for practical application of what has been learned.

Our Christian schools, colleges, and seminary should have done more than merely give a standard mental preparation. As indicated in the address of the president of Japan's International Christian University, a Christian foundation and inner perparation to face life is the most important equipment we receive in our educational training.

For the thousands of graduates leaving their commencement activities, we wish spiritual guidance in finding their proper place in life so that they may really commence making their contributions to the needy world. May they commence a new life of faith and loyalty to our Lord; commence a new period of Christian service in the many openings before them; commence a powerful witness to Christ by their life and conduct; commence a deepened experience of God's fellowship.

in this issue

ARTICLES
WORDS TO GRADUATES
Hachiro Yuoso 359
TIME TO REDEDICATE 360
IMPERATIVE FOR MISSIONS
George E. Jonzen 361
A MORE UNITED WITNESS
J. Herbert Fretz 362
ABOUT CAPITAL PUNISHMENT
Leo Driedger 363
PENTECOST 1960 364

DEPARTMENTS
EDITORIALS 358
CHRISTIAN CONCERNS
Beer, Baseball, Ministers, Migrants 364
MENNONITE YOUTH
When I'm Eighteen 365
OUR SCHOOLS 368
MCC NEWS 369
OUR CHURCHES 370
OUR CONFERENCE 372

CONTRIBUTORS
George E. Jonzen is a missionary in Japan. J. Herbert Fretz is pastor of Salem Church, Freeman, S. D. Leo Driedger is associate executive secretary of the Board of Christian Service.

CREDITS
Cover: courtesy of Bethel College. Page 360: "Head of Christ" courtesy of The Metropolitan Museum of Art (bequest of Isaac D. Fletcher, 1917); Page 365: Robert Regier.

of things to come

June 5—Pentecost (Whitsunday)
June 5—Commencement, Rosthern Junior College
June 6—Commencement, Bluffton College
June 16-19—Northern District Conf.
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 22

This is the commencement address given to the 1960 graduates of International Christian University, Tokyo, Japan, by Hachiro Yuasa, president of the University. Dr. Yuasa entitled his address, "The Search for Truth."

WORDS TO GRADUATES

HONORED GRADUATES of the Class of 1960:

It is with a deep sense of satisfaction, pride, and humility that I extend congratulations to you, one and all. During these never-to-be repeated four years, you and I and my distinguished international colleagues have ventured together to learn the Christian and democratic way of life in this unique international Christian community. From the very first day you entered ICU, I have pleaded with you and challenged you to make the building of the foundation of your own philosophy of life the cardinal concern of your education. You alone know how solidly, constructively, and wisely you have laid your foundation by this time. From now on, you are going to face, on your own, the relentless reality of the tortured world. I only hope and pray that you have prepared yourself adequately and significantly for the battle of life ahead of you.

I wish to ask you three questions. The first question is this: Are you prepared to accept success without losing your integrity and balance, without getting drunk with triumph? I ask this question because I believe that most of you have the necessary qualifications for success most of the time. My second question is the other side of the coin. Are you prepared to face failures without losing faith in yourself and in your ideal?

I dare to ask these two questions because in the course of life, everyone of you will inevitably meet with success as well as failure, triumph as well as defeat. This law of alternatives is as old and inviolable as life itself. You might as well steel yourself to face it. What I wish is to see you always so strong, free, and poised as not to be spoiled by triumphs nor to be annihilated by defeats. This idea was expressed laconically by a Japanese philosopher statesman, Katsu Kaishu:

"In success, be simple.
In defeat, be calm."

As citizens of the world, you are of course responsible to your fellow men to contribute your maximum share for the progress and welfare of mankind. But your citizenship is not confined to the world. Conscious or not, you are citizens of His kingdom simultaneously. As such, you are intrinsically responsible to your God. In rendering the final account of your life before God, success and failure as such are not necessarily so devastatingly fatal or crucially final. Therefore, my third question goes higher and deeper than the preceding two questions.

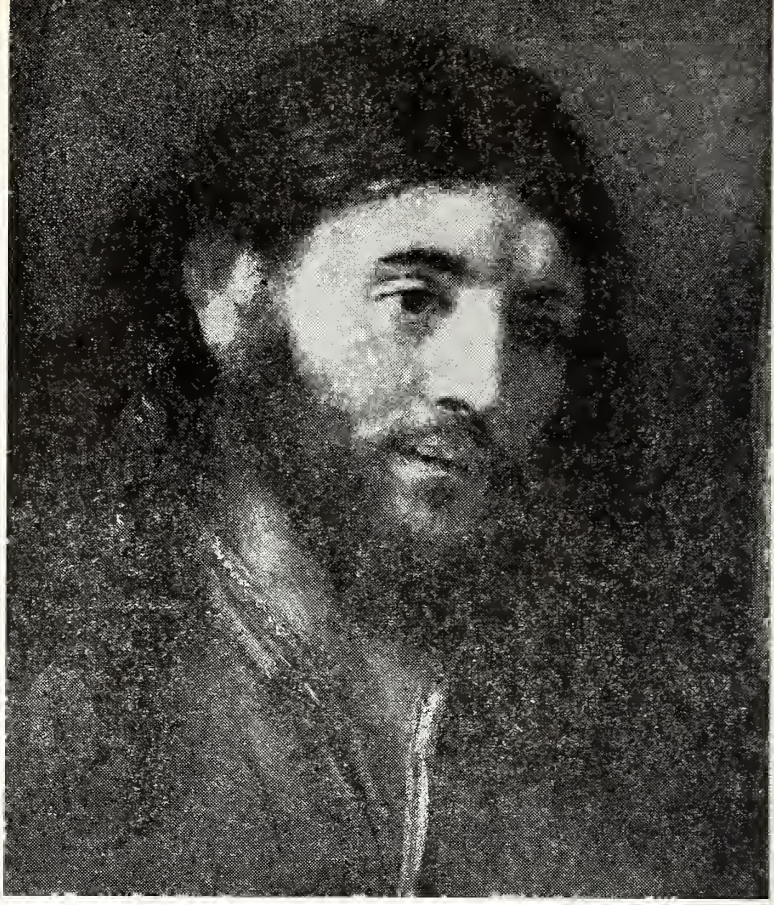
The third question is concerned with the relationship between the relative and the absolute, between the finite and the infinite. In the religious term: between man and God. In the personal term: between you and God. Is your life purpose in tune with His will? Is your scale of values adjusted to His scale? Have you found your Christ who is the way, the truth, and the life?

Your answers to these questions, I believe, will determine the ultimate significance and value of your life. Fortunately, it is not too late for you to order your life so as to find the right answers to these questions. Graduation is not the termination for your search after truth. It should not be so. Literally it is the commencement, the beginning of free seeking after eternal truth and wisdom on your own initiative.

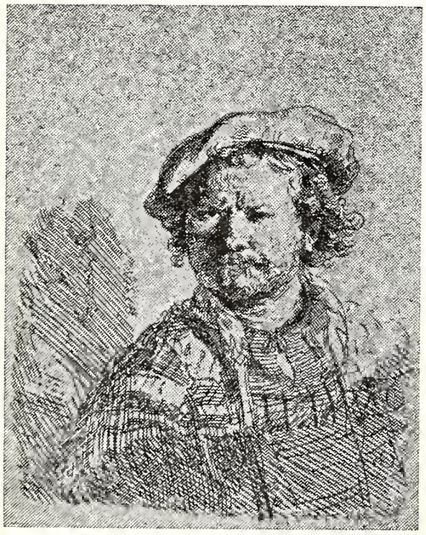
What your Alma Mater expects of you is for you to be always true to the spirit and ideal of ICU and to aspire nobly, to adventure daringly, and to serve humbly to the best of your abilities to the end of your life.

God bless you and keep you always.

A Time To Rededicate



"Head of Christ." Rembrandt painted in response to an inner need and out of a desire to penetrate the message of the Old Testament and the gospels.



Rembrandt van Rijn (self portrait) projected his own thoughts and feelings so unreservedly that never has the personal, subjective element been carried so far in Christian art.

MAY 29, 1860, was Pentecost Sunday. May 29, 1960, marks the 100th birthday of the General Conference Mennonite Church. Rather than dwelling on history, it is appropriate for us to make this a time of rededication to Jesus Christ.

The painting, "Head of Christ," by Rembrandt was chosen as a worship guide for the centennial church bulletin. Of this painting, the *International Journal of Religious Education* stated:

"This portrayal of the head of the young Jesus has a warmth and a depth of feeling seldom found in representations of Christ. Rembrandt, a Protestant, was a deeply religious man who lived with the Bible and illustrated it in hundreds of etchings and paintings. Many critics consider him the greatest artist of the Western world, not only for his superb draftsmanship and painting technique, but also for his profound understanding of people. In a style characteristic of his work, the light in this picture comes from within the figure rather than from outside. There are subtle contrasts in the face. The left side, in shadow, hints of sadness, while the right cheek is ruddy. The nose and chin are strong but the parted lips seem to speak with tenderness. The brow is dented by thought. The large, thoughtful eyes are focused to the side, as if to soften their full impact. Rembrandt shows us the Jesus who embodied divine love in human form."

Extra copies of the bulletin featuring Rembrandt's "Head of Christ" (printed in full color) may still be obtained from Church Bulletin Service, 722 Main, Newton, Kansas.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

IMPERATIVE FOR MISSIONS

George E. Janzen

WE WERE on the train traveling from Osaka to Kobe in Japan. It was late and just for once the train was not quite full.

Everyone was minding his own business when suddenly the serenity was disturbed by a group of American teen-agers elbowing their way into the car. There were both boys and girls, ice skates slung over their shoulders, having a merry American time. Their talk was noisy. Their laughs were noisier. I became very self-conscious of my nationality.

The young people of Japan are not like this. I have yet to see a group of Japanese young people twice that size make half as much noise. Almost without exception, the youth that I have observed have been quiet, sober, reserved, giving one the impression that they were bearing some great burden.

As a matter of fact, they do have a great burden: school. From his earliest years, the Japanese pupil is subjected to the constant refrain in the classroom that unless he is good he will never make the grade. Over and over this is proved. Literally thousands don't make the grade. For example, 14,000 students write entrance examinations for Tokyo University each year. Only 2,000 pass them. A newspaper clipping of Feb. 23, 1960, states: "If you're a Japanese student you have the highest tendency to suicide of any group in the world." The competition among students to pass these examinations, to gain entrance to universities, and to find good jobs is almost unbearable. And for many it is quite unbearable, apparently, for in the last few years at Tokyo University one out of every forty students has tried to take his own life at least once.

We can already begin to see that the Christian gospel would have great obstacles to hurdle in reaching these students. The unanimous response is, "Jikan wa arimasen" (I have no time). Studies fill seven days of each week in the diligent student's life.

There is, however, at least one door that is open to the youth worker. Japan places a very high premium on the knowledge of the English language. If a prospective employee can say that he can speak English, his chances of getting the job are greatly enhanced. In view of this fact, almost every missionary soon finds himself confronted with a request to teach English. The missionary will then usually offer to teach English Bible. This is not acceptable to many. Others, however, hesitatingly agree to these terms.

It is a safe statement, I think, that this approach has thus far proved one of the most fruitful. Yamada-san, our only ordained Japanese pastor, was won for Christ through an English Bible class. The university graduate who acts as my interpreter at present is another outstanding example. He told me that students usually rebel inwardly at first when the Bible is the textbook. But he added quickly that, since he himself had found infinitely more than he had asked for, he heartily recommended that missionaries capitalize much more on this opportunity.

Several other problems bear mention. Japan's modern scientific materialism is a very powerful hindrance to any movement that preaches something as nebulous as "faith." No one has ever seen it under a microscope or in a test tube. Faith and superstition are brothers. Public schools present the Bible as an ancient myth. One reputable author states that "among youth in general, religious faith is almost entirely lacking. . . . As many as 97 per cent have listed themselves as having no religious affiliation." On the other hand, he says on the same page that "as a rule, 60 or 70 per cent of the people making up a congregation are young people." As in America, those that finally do become Christians can point, for the most part, to a conversion experience in their teens.

This leads to a further problem. Many more girls than boys are won to Jesus Christ. This is a very grave problem in a society where marriage is a social must. Many a girl's faith is on the verge of bankruptcy because Christian young men are simply not available.

Moreover, Japan's young people are realizing a hitherto unknown freedom in the family relationship. A young person is not certain how he should behave in this freedom. Centuries of the authoritarian family patterns are engrained in the society. Its sudden collapse is bringing much confusion, of which young people are bearing the brunt. The immediate result is an unprecedented crime wave across the nation. Juvenile delinquency is rocketing. Many credit the rigid family for having kept order in the past. With this disappearing, and without the restraining force of Christianity, who can tell where it will end?

In spite of all difficulties, many are convinced that Japan's youth are the place at which we should focus our most concerted effort. If there are most suicides in the 15-24 age group, there are also the most rebirths. This is the uncommitted generation. We must give them something worthy to which they may commit their lives. Already it is evident that they are the most lucrative source of ministerial recruits. The task of winning them is hard. As one youth worker put it: "It is a matter of continuing to go after them and getting them. There is no easy way."

The fact is that some young people can be won for Christ. To find these is the reason God has sent us to Japan. —Conference News Service

We will have to do more than talk

About Capital Punishment

Leo Driedger

FEW TOPICS, in the past year, have received as much discussion in our churches, districts, and Conference as capital punishment. Discussion is good. This article is a plea for continued openness and brotherly love, as we together seek the leading of the Spirit in this matter. Surely God is concerned about the question, and we must find this concern for ourselves.

This article is also a plea for a broader and more positive approach to our witness in this area. Our discussions are not to be an argument between two sides; they are attempts to be a witness in brotherly love for Christ.

Here is a short resumé of what has taken place during the past year. About fifteen of these papers, letters, articles, and statements have been compiled. You may purchase the complete set for the price of 50 cents from the Board of Christian Service. Some authors are for capital punishment, and some are against it. Others try to broaden our responsibility to the question.

When the Institute of Mennonite Studies at Elkhart was looking for meaningful research projects, in the spring of 1959, several Conference committees were consulted as to what topics needed research. It was decided that John Howard Yoder of Goshen, Ind., should study the biblical, historical, and theological aspects of capital punishment. His paper has already appeared in six installments in *The Canadian Mennonite* and will be printed in pamphlet form. Since then, articles by John Howard Yoder, Walter Neufeld, J. R. Burkholder, George Stoneback, Frank Epp, and Ernest J. Claassen have appeared in *The Mennonite*. Articles by Alfred Neufeldt and D. A. Hamm have been printed in *Der Bote*. Lamont Woelk has written for the Eastern District *Messenger* and the Christian Service Committee has contributed to the Pacific District *Messenger*. And there have been others.

The Pacific District sent a special mailing of papers by Marvin Linscheid and John M. Franz together with an extensive bibliography to all pastors of the district. A group of young people in Saskatoon had a formal debate on the issue. And when one reads church news in our papers, one notices that pastors such as Gordon Neuenschwander, Levi Koehn, George Stoneback, and others have spoken on the matter.

At the Canadian Council of Boards this year, a paper was presented by Peter Unger. The Central District Conference made a short statement at their conference in the summer of 1959, and several months later the General Conference, at the sessions in Bluffton, proposed a statement which resulted in much discussion. Lamont Woelk wrote about this statement, how it was modified, and referred back to the Committee on Peace and Social Concerns.

As in all argument and discussion, we come to the point where something more positive needs to be done. I think that in the discussion of capital punishment, we are now at that point. We need to combine our talk with work. Many churches in the past and present have visited jails, bringing services and spiritual ministry. At the same time we need to evaluate whether or not we are doing as much and as good a job as we might.

Perhaps we should be in contact with jails on a longer and more intensive level. Investigations will be made as to whether we should start a unit of men and women in one of our jails. This is how our interest in mentally ill people began. Now we have three hospitals and are planning a fourth.

Is this a new way of really getting to know what goes on in a prison? How do prisoners react? Are we redeeming men and women in our penal institutions? A reformatory presupposes that a man gets reformed. How can he become transformed?

It would seem that the question of capital punishment must be discussed in the whole context of penal reform and philosophy, concern for delinquency, broken homes, irresponsible parents, etc.

If you and I confess that first of all we have not brought up our children as we should have, if we also have a concern that persons with no Christian training and commitment come to be disciples of Christ, then surely we will also have great concern for those who have strayed and who find themselves in penal institutions.

A matter as grave as capital punishment merits more than mere argument. There are differences of opinion of the question. Let us, however, seek to witness to environment and attitudes which are responsible for the people who face life imprisonment and possible death. Let us also witness to the prisoner himself. If our neglect may have forced another person to come face to face with death, let us admit our responsibility for that person's life and soul.

The sixth triennium goal reads: "As a Conference taking positive steps toward

a more united witness

with the whole Mennonite brotherhood."

J. Herbert Fretz

ON SUNDAY MORNING, March 13, 1960, a farmer in Ohio and a homemaker in Nebraska (among other thousands) took their usual seats at the nearby Mennonite church.

Glancing over the attractive green cover of the church bulletin, both read the seven goals of the General Conference for 1959-1962. Both noticed goal six: "As a Conference, taking positive steps toward a more united witness with the whole Mennonite brotherhood."

The homemaker thought to herself, "This is what we need — more co-operation among Mennonite groups." The farmer, however, mused, "This is what we Mennonites need—more co-operation with other denominations."

These different interpretations of goal number six point up a profound difference of attitude among General Conference people toward witnessing. No one would disagree with the lady from Nebraska; inter-Mennonite co-operation is good. The General Conference was born a hundred years ago with the purpose of uniting all Mennonites, and we have never lost sight of that goal. We shall not rehearse our part in the present ventures of inter-Mennonite co-operation through the Mennonite Central Committee, Sunday school lessons, seminary education, etc.

But where we seem to disagree is in the extent and scope of co-operation with other Protestant groups. Many of us have a growing awareness with the Ohio farmer that in Christ we have much in common with other denominations of the church. But we ask, shall this co-operation depend on such local and informal situations which may or may not arise? Or shall we seek to limit our present co-operation to other Mennonite groups? Or shall we, together with other Mennonite groups, take steps toward a more united witness to Protestantism and the world?

Surprisingly, the thrust for the latter question has come in recent months not so much from the consideration of present needs in the world but from a rediscovery of our Anabaptist origins and the origins of the General Conference a century ago. Not infrequently Anabaptism has been considered the "come-out" separatist movement of the Reformation by the larger churches, and in similar fashion the General Conference has been thought of as an offshoot by more conservative Mennonites.

In reality, however, the converse is true. John Howard Yoder writes of the Anabaptists as the first ecumenical movement in the positive sense of the word:

> "Alone of all the churches of the Reformation, they were truly international. Not only did they maintain contacts all the way from England to Macedonia, but with their rejection of the state church and war they broke down the greatest barriers to Christian fellowship which have operated in modern times."

Russell Mast considers the founders of the General Conference pioneers of conscience, ready to make creative encounters with other denominations in that day. Both Yoder and Mast raise the question as to whether we dare remain content to be mere "observers" in the ecumenical scene. Should we not enter into the conversation between the churches? True, adds Yoder, co-operation depends upon the degree of agreement already reached, and if we would commune where there is only enough unity for conversing we cheapen both unity and truth. But if we refuse to converse because we cannot commune, we fail completely.

A few years ago Henry P. van Dusen, president of Union Seminary in New York, observed that alongside of the two great arms of the church, Protestant and Roman Catholic, is a growing third arm made up of a mushrooming complex of fringe sects. He characterized these diverse groups as having "spiritual ardor," "immediate experience of the living Christ," "intimate and sustaining fellowship," "leading of the Holy Spirit," "intense apocalypticism," and "above all a life-consuming, life-transforming, seven-day-a-week devotion, however limited in outlook, to a living Lord of all life."

Van Dusen hazarded a forecast: that historians of the future will assess the development of the ecumenical movement the most significant development in Christendom during the first half of the 20th century. But next to this, he thought, they will mark the emergence of this third and new major branch of the church as the most important fact in the Christian history of our times.

Van Dusen's closing remark was striking. He compared this rising third arm of the church to the emergence of "the most vital and dynamic expressions of the 16th Century Reformation."

What he meant by this we are not sure, but his words give us a picture of Anabaptism. We as heirs of the Anabaptists have much in common with both the fringe sects and Protestant denominations — enough in common that we might profitably be a bridge to the glory of God and the good of all including ourselves, if we would but dare to enter into the great theological and ecclesiastical conversation going on through the world today. We would also have much to learn from others.

Pentecost 1960

As PRESIDENTS of the World Council of Churches, we greet our brethren in all the member churches at Whitsuntide. We rejoice in the gift of that oneness in Christ which enlightened His followers when the day of Pentecost was fully come.

When He, the Holy Spirit, comes in our midst, we are new beings. Our self-absorption and our fears are taken away. Our contentment with something less than true unity in the church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God.

As sons and fellow-workers with God, we become true brothers, bearing one another's burdens. The church, which has the promise of victory, is called to reach out with one heart and spirit to the millions of men and women who struggle for a life free of fear, hunger, injustice, dispossession, persecution, and political or spiritual oppression.

In view of this great mission, we who work for the greater unity and strength of the church humbly proclaim this year's Whitsuntide as a day of universal prayer, so that God's peace may be brought to those who "were afar off, and to them that were nigh" (Eph. 2:17).

With a renewed faith, with love and compassion, we call upon all the churches of Christ and all Christians to reconsider their duty in the light of the Spirit given to us and to rededicate themselves as witnesses to Christ.

"Now we have received not the spirit of the world, but the spirit which is from God; that we might understand the gifts bestowed on us by God" (1 Cor. 2:12).

Focus on Christian concerns

Beer, Baseball, Ministers, Migrants

Frank H. Epp

This summer again baseball, "the all-American game," and beer, "the all-American drink," will go together. Sixteen major league baseball teams will be sponsored on radio and television by brewing companies during the 1960 season.

Perhaps your favorite teams are in the list.

The transfer of General Conference ministers to other denominations is one of those things we all know, yet talk about only in whispers. But should ministerial 'defection' not receive as much official attention as ministerial recruitment? The least we can do as a Conference is to give them a sympathetic hearing. They might have a revealing thing or two to tell us. They may need to get something off their chests which we need to get on ours. The 1960 list includes two Mennonite ministers transferring to the United Church of Canada.

Not all protest against U. S. foreign policy is "Communist inspired." Recently some believers in Japan have been protesting the revised Security Pact between Japan and the United States. A research committee of the United Church of Christ in Japan testified in a published report:

"Even though it is conceivable that the security system and the present revision may be profitable in terms of our economic existence, we categorically denounce the easy path of enlarging our munitions industries and all related measures as a means of securing Japan's economic security. We issue the above statement not from any political standpoint, but as a decision in faith as we seek here and now to be obedient to our living Lord Jesus Christ."

Among our "neglected neighbor" class of citizens are half a million migrants. Three government bodies studying their situation have discovered low pay, poor housing, unsanitary living conditions, inadequate educational provisions, and exploitation of the employed by the employers. Their plight will probably bring more legistlation. In addition to legislation, the migrants probably need more love.

With the repeal of the local prohibition law in Oklahoma, at least half a dozen churches have adopted a resolution providing for the suspension of members involved in any way in the liquor traffic.

WHEN I'M 18

a story by Catherine Brandt

WHEN I am eighteen, I'm going to have a hot rod and a girl and a job and nobody's going to tell me what to do. Nobody's going to boss me.

Things would be different if my father hadn't died of pneumonia when my brother Sam was six years old and I was only six months. If my father had lived my mother wouldn't have to clean other people's houses and wash and iron for them to make money. She wouldn't be all tired out and forever fussing at us. Especially at Sam. When I'm eighteen nobody's going to boss me. A boy is practically grown up when he's eighteen.

My mother is little and thin with snapping black eyes and shiny hair, and she moves before you can think about it. Sometimes her eyes are happy and sometimes they are very sad. Sam is six feet tall, 170 pounds and his hands are big. He has black hair and eyes. Me, I'm sandy-haired like my dad was.

You would think my mother would quit telling Sam what to do, like the time he stayed out late, past curfew hour, and Ma met him at the door. Sam wouldn't have to mind my mother if he didn't want to. She couldn't really make him. He's almost eighteen.

But Ma stood there at the door, ramrod straight, her cheeks red. "Where have you been?" Her voice was like a needle stabbing you. I wouldn't dare stay out late. When you're twelve, you mind.

My mother said it again. "Where have you been?"

Sam tossed his jacket on the hook behind the kitchen door. "With Shorty Olson and I forgot the time," he said. Shorty Olson is the kid next door. Same age as Sam.

Ma stood her ground. But Sam was mad, I could tell. "Shorty doesn't have to be home early like a baby," he said.

My mother gripped his shoulder with her little hand. "Never mind about Shorty," she said. "You'll not disobey me. Do you understand?"

Right then I thought of the time I saw my mother on her knees beside her bed and I heard her whisper Sam's name. But she wasn't whispering now. "When I say to be home, I mean it." Then she went to the stove, heaped Sam's plate with boiled potatoes and beef stew and set it before him. Sam didn't answer. He just ate.

Afterwards in the dark in our

room Sam said, so only I could hear, "When I'm eighteen I'm going to leave all this and work for myself and get rich and marry." He dropped his shoe. It's a big shoe and it made a big noise.

"Lucky you," I said.

Sam told me he wouldn't mind being bossed and told he couldn't do this and he couldn't do that if we had a few things other kids have. I knew what he meant.

Nobody paints his house where we live in the city. Steps are broken and when you open the front door of the big old flat you smell a million things, sweat and onions and beer and smoke and a sort of dead smell. And no matter how much wind there is, the smell never goes away. And inside the house, coming from the other apartments, you hear loud laughter that sort of gives you the creeps, and swearing and fights. So a fellow takes a big breath outside, ducks his head, and runs up the flight of steps to his own place.

But inside isn't much better, except Ma is usually there cooking supper. Inside, the ceiling is cracked and the wallpaper is peeling. Sometimes you peel it down just to see what colors are under the one you know. Not out in the open do you do this, but behind the bed or a door. I don't blame Sam for wanting to get out of all this. When I'm eighteen I'll do something to change things, too. In a way, though, I'd kind of hate to leave Ma all alone.

IT WAS ONLY A WEEK or two until Sam would be eighteen when we heard the doorbell ring one night and the heavy clump of someone climbing our stairs and pounding on the door. We almost never have visitors. The noise was so loud and unexpected I dropped my book. When my mother went to answer the door I followed and peered over her shoulder.

There stood a cop with badge, leather holster, and gun.

"This where Sam Adams lives?" the policeman asked. And up and down the hall I heard the stealthy clicks of doors being opened part way and felt the listening ears.

My mother's mouth was wide open, but she nodded and held onto the door frame for support. The policeman stepped inside and shut the door smartly.

"Been a car stolen," he said, reading from a piece of paper in his hand. "Parking lot. Attendant thinks your son and Albert Olson stole the car." For a minute I couldn't think who Albert Olson was. I'd never heard him called anything but Shorty. The policeman rocked back and forth on his heels and toes. "Know where your boy is?" he asked.

My mother's eyes snapped. "When was this car stolen?" she asked.

"About an hour ago. Says your boy and the Olson kid hang out at the parking lot. Know where your boy is?"

My mother stood as tall as she could. Her voice was like ice when she spoke. "Come with me." She led the officer to the cubbyhole where Sam and I sleep. She reached up and pulled on the light. And there, arms and legs spread out, taking up two-thirds of the bed as usual, was Sam, asleep.

The officer pulled off his cap. "Looks like he's been asleep for more than an hour."

My mother nodded. "Since eight o'clock," she said. Somehow I got the idea that Ma was bigger than the cop. Sam never moved.

"Well, lady, you're one mother who knows where her son is." Then he added darkly, "They don't all."

The officer turned and my mother pulled out the light.

IT WAS THE NEXT night Mrs. Olson came over. She sat in our kitchen and watched my mother iron. Sam and I were already in bed.

"You're too fussy. Ironing them shirts for your boys," Mrs. Olson told my mother.

My mother answered, "I want my boys to look neat. I can't give them much."

"Lotta thanks they'll give you," Mrs. Olson cut in.

I wished I had thanked her.

"Boys to be proud of is thanks enough," my mother said softly.

"You're wasting your time I tell you. Kids are terrible these days. They called me from school today. Albert plays hooky half the time. I told the woman at the school I can't do a thing with him. It's their business. I can't help it if he stays out all night and won't go to school. They'll just have to handle him."

Through the open door I could see Ma carefully iron a sleeve before she spoke. "My Bible tells me I'm responsible to God for the behavior of my boys."

Sam heaved himself over in bed, pulling most of the blankets with him and covering his head. I remembered a Bible verse Ma taught us years ago that went like this, "Thou God seest me," and a shiver went down my spine.

Shorty's mother was laughing real loud. "God?" she said.

"Lucky Sam," I thought just before dropping off to sleep "He would soon be eighteen and could do what he wanted."

ONE DAY I was mad at Sam. The night before he had snitched on me. Some of us kids were hanging around the corner store. We watched our chance. When old man Bowers' back was turned we swiped some candy bars and ran. We almost knocked Sam down coming into the store for milk. Old Bowers must have told him what we did because Sam told Ma.

Ma reached for the yardstick. After I'd taken the money back to old Bowers I went to bed without supper. From my room I saw my mother kneel beside the kitchen table. She was still kneeling when I went to sleep, I guess, for it was the first thing I thought of in the morning.

Next I remembered I was mad at Sam for telling on me and I wanted to hurt him. But when you're twelve and the fellow you're out to hurt is almost eighteen and twice your size, you have to play it cool.

All day I tried to think of what I'd do. Then it came to me. Sam had been meeting a girl at the drug store and walking her home. The kids call her Delilah but that's not her real name. She looks different and she has a way of looking at you out of the corner of her eyes.

It was pretty silly of Sam, I thought, because he bought her a coke every time he met her and that meant money and money was something we didn't have much of. I was sure Ma would blow up if she knew. I waited for the right time. Sam was gone and Ma was washing dishes and I was wiping a plate. I wiped the back and the front of it and then I wiped the back again.

"Kids at school say Sam's going with a girl." I set the plate on the shelf and waited for Ma to blow up. Ma kept right on washing dishes after I told her Sam was going with this girl.

"Now, I'm glad to hear that," she said, "Sam's old enough. What's her name?"

"I don't know." Well, I really didn't. The kids called her Delilah but that wasn't her real name.

"Sam will have to have a suit," my mother said. "He needs it for graduation, too."

Somehow helping Ma figure out a way to get Sam a new suit, I sort of forgot about hating him. Especially when Sam came in later and helped me with long division. Sam is real smart. I hope I'm as smart when I'm eighteen.

When Ma came home two nights later with a suit from the lady she works for every Friday, I was almost as glad as Sam. The suit belonged to the lady's son and he's in the Marines now. Right size for Sam. too, only the sleeves were too short. But my mother fixed that.

IT WAS TWO DAYS before Sam's birthday and graduation day when he came home with the news.

"After graduation a gang of kids are driving up north and staying all night. They want me to go, too." Sam had a proud look on his face. You could tell he was glad they asked him.

My mother wanted to know more. Sam didn't like to tell it.

"Yup. Girls and fellows. Twelve of us altogether. One of the girls' folks has a cabin on Whitefish Lake."

"You mean you want to leave after graduation? The same night?"

Sam nodded. He was standing up and his hands were clenched at his side. I didn't blame him. If my mother said "No" and if I were Sam, I'd go anyway.

Then my mother wanted to know who the girls were and the boys and who would be driving and who was going to chaperon the kids.

"Chaperons?" yelled Sam. "Wake up, Ma. This is today. What's a chaperon?"

My mother was quiet for a long time. Then she looked up. I couldn't look at her eyes. They were big and black and sorry-looking. "Samuel, this decision you have to make yourself."

Ma almost never calls Sam by his full name. Sam was surprised at Ma's words. It was like you let the air out of a tire. I was pretty sure Ma wasn't giving her permission, but instead she was sort of testing Sam.

"Well, thanks, Ma. I didn't think you'd say I could go." And he was out of the house on the run. I saw my mother's face collapse and I went into my own room.

All the next day I kept wondering why my mother hadn't told Sam he couldn't go with the gang on the all-night party after graduation. Didn't she know that was what Sam expected her to do?

I didn't get a chance to ask her because Shorty Olson's mother came over in the evening and began talking. When she comes, I take my homework and go into my room. She almost always cries and my mother tries to help and they don't need me around.

But this time Mrs. Olson seemed in a good mood. She was laughing real loud when she came into our kitchen.

"I hear Sam's got a girl," she said, taking the cup of coffee Ma poured for her. Then she laughed again.

"So," my mother said, letting Mrs. Olson know it was okay with her.

"You see her?" Shorty's mother asked. "Skirt's to here and false eyelashes and dyed hair." Then she laughed again. "He's a goner." I hated it when she laughed like that.

My mother's voice was sharp when she asked Mrs. Olson in what store she found meat the cheapest this week end. No more was said about the girl, Delilah. If my mother doesn't want to talk about something, she doesn't talk about it.

ON GRADUATION NIGHT I sat beside my mother and watched the procession up to the platform. Fellows and girls in caps and gowns, and organ music. I'll sure be glad when I graduate.

My brother Sam was about the tallest fellow there, and the best looking. I never saw him look so happy before. He looked sure of himself and not a bit nervous. Now, I thought, he's going to do whatever he wants to do. This is what he's been waiting for.

Inside our house afterward Ma said to me, "To think he graduated fifth highest in his class. I was surely surprised and pleased." But she didn't look altogether pleased. She kept looking at the clock and over her shoulder toward the door.

"Is that good, Ma?"

"Fifth highest out of a class of 75? Yes, that's good. For Sam it's his best." Then she began to fuss around the stove. "I made a cake and we'll have some hot cocoa."

It was cold inside our kitchen even though outside I knew it was early summer. Ma took down two plates. Then she stopped and listened. Someone was running up the steps.

In a moment Sam burst through the door, his face red with excitement and his eyes bright. My mother reached for another plate.

"Cut me a big piece, Ma," Sam said. "Isn't everybody can have a birthday and graduate on the same day." We laughed and talked about the graduation and Ma smiled a lot, and the kitchen felt warm.

"By the way," Sam said, "I'm not going with the kids up north tonight."

I stared at Sam. Here he was eighteen and always said he'd do what he wanted then, and now he wasn't doing it.

Sam was talking. "I decided I didn't want to go after all."

Well, it adds. Sam wasn't staying home because Ma wanted him to. He was staying home because *he* wanted to. But I wonder what made him change his mind. Tonight in our room I would ask him. Then I looked at Ma. I wanted to hear what she would say. She was looking at Sam. He sat tall and straight and smiled across the table at Ma.

She said in a clear voice, "I'm proud of you, Son." Then she cut the biggest piece of cake I ever saw and put it on Sam's plate. Her eyes were happy.

When I'm eighteen I want to graduate fifth highest in my class. I want to stand tall and straight like Sam and have Ma look at me like that.

Today, Chicago 26, Ill. Used by permission

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

COMMENCEMENT AT FREEMAN

Baccalaureate services on May 22 began the 1960 commencement events at Freeman Junior College. Senior class night was on May 24, and the week was climaxed by commencement exercises on May 27.

Albert M. Gaeddert delivered the baccalaureate address, entitled, "For Such a Time as This."

Reuben Jeschke, president of Sioux Falls College, served as commencement speaker. The subject of his address was, "In Defense of the Perfectionist."

WINNIPEG BIBLE COLLEGES EXCHANGE VISITS

The two Mennonite Bible colleges in Winnipeg have had several joint socials recently. On April 30, Mennonite Brethren Bible College invited Canadian Mennonite Bible College. Basketball and volleyball games were the main events of the evening, after which a tour was made of the campus and lunch was served.

On May 13 a bus load of about sixty MBBC students visited CMBC. They were welcomed at the chapel by Bernie Wiebe. Students participated in softball, volleyball, and tennis games. A guided tour of the campus was followed by a wiener roast. Enthusiastic campfire singing, a testimony period, and a short message by Dave Epp ended the evening.

WORK DAY PROJECTS CHOSEN

Work day projects chosen by the Bluffton College student body for 1960 are: camera and dark room equipment, lights for the tennis courts, equipment for the college radio station, and an amplifier for the College Hall tower.

With nearly 100 per cent co-operation from the students, earnings totaled $1600, about $150 more than last year.

SPEECH AND DRAMA INSTRUCTOR AT BETHEL COLLEGE

Norman L. Lofland, student at the University of Southern California, has accepted a position as instructor in speech and drama at Bethel College for the next school year according to an announcement by Acting President J. Winfield Fretz.

Lofland was granted an A.B. degree at the University of Wichita in 1957 with a double major in speech and English and will be awarded the M.A. degree from U.S.C. in theatre in June of 1960. Additional work has been completed toward the Ph.D. in communications at the same school.

MAY DAY, COMMENCEMENT ACTIVITIES SCHEDULED AT BLUFFTON

The forty-seventh May queen of Bluffton College, Miriam Price from Van Wert, Ohio, will be crowned during the May Day festivities on June 4. Shirley Burry of Bluffton is the maid of honor and Glenn Snyder was elected "popular man."

Ronald "Sandy" Yoder, a junior from Bluffton, is the May Day chairman, co-ordinating the activities. On the schedule for the week end are the following: Swiss Day basket lunch and program, Pi Delta Society meeting, the musical comedy "Where's Charley?" (on Friday and Saturday evenings), Men's and Women's Varsity "B" breakfasts, alumni-varsity baseball and tennis, class reunion luncheon, box ceremonies for anniversary classes, the alumni banquet, the baccalaureate service, the president's reception, the final a cappella choir concert, and commencement.

President L. L. Ramseyer's baccalaureate address will be entitled, "Who Will Go for Us?" The commencement address, by Maurice E. Troyer, will be on "The Opportunities Born of Crisis."

LUCILE HILTY TO CONDUCT KINDERGARTEN WORKSHOP

Miss Lucile Hilty of Berkeley, California, will teach the kindergarten workshop offered at Bethel College, August 8-26.

In addition to regular kindergarten teaching duties in Berkeley, Miss Hilty serves as a head teacher which involves supervising and administrative type of work.

She is a former Bluffton student but has her A.B. degree in elementary education from Bowling Green University and her M.A. from Columbia. She has two years' experience teaching in American schools in Japan and one year in England. Before going to Berkeley, she taught in Bakersfield, California, and in several schools in Ohio. More recently she has conducted summer workshop courses at Bluffton.

ROBINSON AND WALTNER ARE GRADUATION SPEAKERS

Paul M. Robinson, president of Bethany Biblical Seminary in Chicago is the speaker for Mennonite Biblical Seminary's fifteenth annual commencement on Monday morning, May 30. "A Man Sent from God" is the subject of Dr. Robinson's address.

The baccalaureate service was held May 29, with President Erland Waltner presenting the sermon on "The Meekness of Wisdom."

SEMINARY CONFERS DEGREES ON NINE SENIORS

Degrees will be granted to nine seniors at Mennonite Biblical Seminary. Receiving the Bachelor of Divinity degrees are: George G. Janzen, Dominion City, Man.; Vernon Lohrentz, Moundridge, Kan.; Peter J. Neufeld, Inman, Kan.; Omer Nisley, Millersburg, Ind.; Vern Preheim, Freeman, S. D.; and Leonard Wiebe, Whitewater, Kan. The Master of Religious Education degrees will be granted to Mrs. Marion Preheim, Hilltown, Pa.; Betty Quiring, Frazer, Mont.; and Hedy Sawadsky, Vineland, Ont.

PEACE LECTURES AT ELKHART

Chalmer Faw of Bethany Biblical Seminary, Chicago, and Elmer Neufeld of MCC, Akron, Pa., were speakers on May 26, 1960, for a "Peace Emphasis Day" sponsored by the Associataed Mennonite Biblical Seminaries.

SEMINARY SPRING RETREAT

Mennonite Biblical Seminary was host to students and faculty of Goshen College Biblical Seminary at the annual spring retreat, held May 14 at Camp Friedenswald. More than 100 persons participated in the one-day outing.

MCC news

NEW APPOINTEES APPROVED BY MCC EXECUTIVE

Major MCC staff appointments, both for Akron headquarters and for overseas projects, have recently been approved. These appointments, to be assumed in two to four months, are either replacements or additions.

Two people have been assigned to headquarters to serve in administrative positions. Claude Boyer, Bedminster, Pa., will become associate director of voluntary service in September. His appointment is a part of VS staff changes being made because of Director Dwight Wiebe leaving for Hillsboro, Kan., where he will work in the Mennonite Brethren Conference office and also teach at Tabor College. Mr. Boyer is presently pastor of the General Conference Deep Run Mennonite Church. Edgar Stoesz, now an associate director will take on the VS directorship charge July 15. Harvey Taves, Waterloo, Ont., is associate voluntary service director at the Canadian MCC office.

Urban Peachey, Strasburg, Pa., will become secretary of personnel services about August 1. He will also continue his assistant pastorship of the Bart Mennonite Church, Conservative Mennonite Conference. Mr. Peachey will replace Merrill Raber who has been with the office since 1957.

Overseas leadership assignees have been designated for Jordan, Algeria, and Paraguay.

Jordan will be the destination of the Walter Martin family, Elizabethtown, Pa., and Irvin and Susan Voth, Newton, Kan. Martin, a clothing merchant in Elizabethtown, will be stationed in Jerusalem where he will assist in the general administration of the Jordan program and also supervise orphan boys attending secondary school in Jerusalem. A daughter, Marilyn, will join the relief team at Jericho. She will help with material aid distribution and with women's and children's work. The Martins are scheduled to begin service in July.

The Irvin Voths will begin the Jordan assignment in September. As members of the Jericho unit they will also help in material aid distribution. Voth, a Jordan Paxman from 1954-1956, is a senior at Bethel College, North Newton, Kan.

Assigned to Algeria to establish a channel for MCC material aid supplies are Vern and Marion Preheim, Elkhart, Ind. Mr. Preheim will graduate from the Mennonite Biblical Seminary this spring. The Preheims will spend three months in Paris for language study before beginning service in the relief program for displaced persons in Algeria. The Algerian project will operate in co-operation with French Protestant relief organizations. In this project the Preheims will also work together with the Mennonite Board of Missions and Charities, Elkhart, Ind.

Three families will be added to the Paraguay MCC staff. Lloyd Fisher, Albany, Ore., will leave in July for Volendam colony where he will manage the special assistance program for that colony. In an effort to strengthen the economic situation in Volendam, Fisher will work with the colonists in implementing an agriculture credit program. This special assistance program is directed by the Mennonite Economic Development Associates (MEDA) in co-operation with MCC.

In July Arthur C. Klassen, M.D., Brandon, Man., will assume the medical work at Leprosy Station Kilometer 81 performed by Dr. John Schmidt who will return to the States for furlough this summer. Klassen will be in charge of the medical program operated jointly by MCC and by the Paraguayan Mennonites. He is a graduate of the University of Manitoba Medical School.

To assist in the Chaco experimental farm program (directed by Robert Unruh, Bloomfield, Mont.), Maurice Kaufman will join the farm staff in July. He will help colonists with crop diseases and with other emergency crop problems. The Kaufmans will live in Menno Colony. Kaufman, a graduate of Bluffton College, received his Ph.D. in plant pathology from the University of Wisconsin. He is now with the United States Department of Agriculture, Middleton, Wisconsin.

1-W CO-ORDINATING BOARD BEGINS FUNCTIONING

The recently organized Co-ordinating Board at its May 10 Chicago meeting voted to assume responsibility for the 1-W program effective May 15. This decision places into immediate effect the new 1-W program plan under the direction of the "1-W Co-ordinator" who will be concerned with every Mennonite 1-W man regardless of conference affiliation. In order to get the program under way, the 1-W Board has asked Dwight Wiebe (former MCC 1-W Director) to serve until July when the newly appointed co-ordinator will be announced.

PEACE EDUCATION

Unanimously the board affirmed that the task of peace education belongs to the local congregation, church peace committees, individual conferences, and the MCC Peace Section. Peace education is not a quick and easy task. If the significance of the truth is to be established it will require the dedicated effort of pastors, parents, and youth working together.

PRE-SERVICE ORIENTATION

The importance of pre-service orientation was stressed by all members of the board. Because 1-W Service demands so much from the individual, every prospective 1-W should be expected to participate in an orientation school before entering service.

The home church together with the conference office will assume initiative in setting up local orientation schools. The 1-W Board will provide orientation schools for men not able to attend a school under conference sponsorship.

1-W PLACEMENT

The need for a 1-W placement service has been recognized over the past few years. Of high importance in the new setup is the possibility of advising the men to serve where the need is greatest and at the same time be able to participate in an ongoing church program.

Under this new arrangement 1-W men going into earning service can do so with the assurance that their home church is supporting them in this decision. Men will have the satisfaction of knowing that they are a part of the "church at work" across the nation.

Every man entering 1-W service is called upon by his government to contribute two years of his life to the pursuit of peaceful responsibilities approved by the government. In the present peace time draft program, the church has a tremendous opportunity to leave a lasting peace witness.

More than 100 men are carrying the peace message to foreign soil. Another 235 men are serving directly within the church mission and related program at home. This leaves 755 1-W men in earning service who also seek to contribute to the work of the church and the cause of peace.

The task of the co-ordinator will be that of checking with all 1-W men concerning work, witness, and church ties. He will report his findings and observations to conference offices, church leaders, and the 1-W Board. He will need to be in constant contact with the conference offices. He will be responsible for editing an "in service" 1-W periodical such as the *1-W Mirror*. He will be expected to arrange workshops and 1-W conferences sponsored together with the conference offices.

our churches

CMBC CHOIR VISITS

Virgil, Ontario The a cappella choir of the Canadian Mennonite Bible School presented a concert here on Easter evening. The message was given by Waldemar Janzen.

QUIRING REPORTS ON TRIP

Campden-Vineland, Ontario Walter Quiring, editor of *Der Bote* reported on his trip to British Honduras on April 4. He illustrated with slides the life of the Mennonites in this country. On Palm Sunday, fourteen parents presented 17 children for consecration. On the same day the closing program of the midweek Bible school. Sixty-eight students were enrolled in five classes during the twenty-week course. Courses included church history and Mennonite history. The Canadian Mennonite Bible College Choir presented a program on April 20.

WEDDING ANNIVERSARY

North Kildonan, Manitoba Mr. and Mrs. John Fast observed their silver-wedding anniversary on April 23. Pastor Victor Schroeder spoke from Psalm 106 in remembrance of this occasion.

NEW BUILDING DEDICATED

Carrot River, Saskatchewan On April 18 the new church building at Carrot River was dedicated with a special service in which the following took part: C. C. Boschman, Petaigen; P. G. Sawatzky, Saskatoon; Jacob C. Schmidt, Rosthern; A. Buhler, Lost River; Isaac Epp, Nipawin; D. Dyck, Waldheim; Paul Boschman, Japan; and Abe Froese, Manitoba. Construction had been carried on under the direction of J. Lyons, who was assisted by volunteers from the congregation.

SILVER WEDDING OBSERVED

Glenbush, Saskatoon The silver wedding anniversary of Mr. and Mrs. C. Epp was observed at their home on Palm Sunday. A message was given by Franz Peters.

RJC CHOIR GIVES PROGRAM

Gem, Alberta Pastor Abraham Paetkau suffered a heart attack and is in the hospital at Calgary. Communion was observed on Good Friday led by Elder Jacob Nickel from Rosemary. The Rosthern Junior College Choir presented a program on April 19.

YOUTH PURCHASE CAMP GROUND

Coaldale, Alberta The Alberta Mennonite Youth Organization has purchased a quarter section of land near Watter Valley for a camp ground. This was reported at a meeting held in the Coaldale church. A men's group was organized in February in the congregation. On April 23, Leona Penner, daughter of Mr. and Mrs. John Penner, married Ken Driedger, Peace River. C. L. Dyck and Franz W. Dyck officiated.

FIVE NEW MEMBERS JOIN

Yarrow, B. C. Five new members joined the church on Good Friday. The Women's Society of British Columbia met in the church on May 1.

CLOTHING CENTER CONSIDERED

Clearbrook, B. C. C. J. Dyck and P. Rempel were ordained as deacons on Easter Sunday. Brother Wiens, Yarrow, reported to the sewing societies of the General Conference and Mennonite Brethren that a Mennonite Central Committee clothing center for British Columbia is being considered.

NEW CATECHISM CLASS

Bethel Lustre, Frazer, Mont. Catechism class was started Feb. 7. The Women's Mission Society from the Bethel Wolf Point Church were guests of our women on Feb. 11. Mrs. Peter Nickel was guest speaker. The following Sun., Peter Nickel served our church morning and evening. Bible Emphasis Week was held at the Lustre Bible Academy, March 28-April 1. David J. Stewart, pastor of the Church of the Air, Billings, Mont., was the speaker. On March 23 slides of the Mennonite Disaster Service were shown. Ruben Baerg was elected to represent our church on the council of MDS. A typewriter was purchased recently for church use. March 28, 29, church basement floor tile was laid. On April 5 Vernon Duerksen presented the work of Grace Bible Institute and showed slides. Erwin Rempel was accepted into our church membership from the Immanuel Church, Downey, Calif. Mrs. J. F. Huebert underwent eye surgery in Rochester, Minn., last month and is doing nicely now. John Kliewer gave the message on Good Friday, after which Communion was observed. In the evening the community chorus presented an Easter cantata, "Hallelujah, What a Savior," in the L.B.A. auditorium. Mr. and Mrs. David Olfert are parents of a girl, Elaine Marie, born April 18. A public address system has been installed in our church. Graveside services for Mrs. C. P. Funk were held May 1. Her funeral was conducted in Frazer. Jean Kliewer and Alice Wedel graduated from the L.B.A. on May 27.—Mrs. Clarence Baerg

UNIQUE EVENING SERVICES

Inman Church, Inman, Kan. Recent Sun. evening services have been in the form of panels and discussion. One panel was composed of various organizations within the church. An evaluation was made of each organization, its purpose in the church, and how we can co-ordinate more effectively in the total goal of the church. Another panel consisted of members of the church council and various boards represented in the council. Early this year Mr. and Mrs. Alvin Becker of the Hebron Church told of their recent work in Uruguay. We were happy to have Jane Penner join the membership of our church recently. Quite a number were served at the father-son banquet April 4, sponsored by the laymen. P. A. Wedel, pastor at Bethel Church, was speaker. Harvey Toews and Jane Penner were united in marriage on April 22. Mr. and Mrs. Stanley Shuff are parents of a son. Our church planned Sunday school, morning services, and a day of fellowship at Camp Mennoscah on May 22.

FAMILY NIGHT SPONSORED

Apostolic, Trenton, Ohio The new ladies' group had a meeting May 9. A family night was held in our church May 15. A feature of the evening was a sound motion picture film, "Split-level Family." This was sponsored by the Mennonite League. Children's Day will be held in our church during the morning worship service on June 12. Bible School will be held June 13-24. A final program for the parents will be June 24, at 7:30 p.m.—Hazel Neubrancler

NINE GRADUATES LISTED

Friedensfeld, Turpin, Okla. April 24 our church gave $61.57 for the Board of Christian Service. April 29 five young people from our church left on a senior trip to Washington, D. C. They were LaVerle Dirks, Kathryn Plett, Jim Schmidt, Ronnie Ediger, Joe Hinz. The morning of Mother's Day we had child consecration service following the message. May 8, Mr. and Mrs. J. H. Boese celebrated their golden wedding anniversary with open house. On May 8 the Turpin H. S. had their baccalaureate. Their speaker, our Pastor Levi Koehn, had a very interesting talk on four anchors that hold: "Jesus is same yesterday, today, and forever"; "Whatsoever a man soweth, that shall he also reap"; "More blessed to give than to receive"; "Love never faileth." LaVerle Dirks of our church was valedictorian. We had five seniors, three eighth grade graduates, and Gary Franz, a college graduate of Newton, Kan. Best wishes to all of them.—Mrs. Chester Windsor

MDS FILMSTRIP SHOWN

New Hopedale, Meno, Okla. April 3 a filmstrip, "Greater Works Than These," was shown. It is the story of the work of the Mennonite Disaster Service in the flooded and tornado areas of Kan., Mich., Calif., and other places in the U.S. and Canada. April 5 a disaster service meeting of all Mennonite groups in Okla. was held in our church with Albert Unruh, Enid, and Mrs. Yoder, Thomas, Okla., as speakers. Ladies of the church served dinner. April 10 our choir joined the Mennonite Brethren choirs of Okla. at their Spring Song Festival at Enid. They presented the cantata, "No Greater Love." April 4 Mr. and Mrs. Wayne Unruh became parents of another son, Earl Leon. Good Friday evening we were again privileged to partake of the Lord's Supper and feet-washing. The children had an Easter egg hunt at the parsonage, and also saw a film, "Bob and His Buddy." Easter Sun. eve, the play, "The Books of the Bible," was given by members of the Jr. Dept. and the choir.—Mrs. Emil Thomas

COMMUNITY DVBS PLANNED

Bethel, Waka, Texas Feb. 28 a film, "This Way to Heaven," was shown. March 8 a skating party was held for our young people. March 13 Wallace Jantz of the Perryton Church brought the morning message. March 31 and April 3 the church held business meetings to discuss future plans. A short Easter program was presented by the S.S. on Easter. Special meetings were given April 25-May 1, by Rev. and Mrs. Siebert of Orienta, Okla. Mrs. Siebert presented a lesson on felt-o-graph each evening. May 7 the Mennonite churches of this area were privileged to see a slide-sound production, "Faith Comes by Hearing." The film shows the work of Mennonite Broadcasts, Inc. May 8 the Okla. Bible Academy of Meno presented a musical program. Plans have been made for the community Bible school in Waka. This is a combined project with the Church of the Brethren in Waka. Funeral services for Henry Buschman were held May 10.

PASTOR ATTENDS CONFERENCE

Grace, Dallas, Ore. David Laurie of Mt. Hermon, Calif., was the guest speaker at union meetings in Dallas, Mar. 27-Apr. 3. We were privileged to have him bring the message in the morning service on April 3. The mother-daughter banquet was held on April 30. Mrs. Roy Campbell of Monmouth, Oregon, gave a most inspirational message to the 180 mothers and daughters present. Mary Ellen Gerber, missionary from Independent African state of Gabon, was with us for our Wednesday evening service on May 4. Our pastor attended the General Conference study conference on the inspiration of the Scriptures which was held in Newton, Kan., the first week in May.—Mrs. E. A. Flaming

JUNIOR CHOIR BEGUN

Gospel, Mountain Lake, Minn. Lawrence Rempel, missionary on furlough from Africa. gave the morning message on Mar. 6 while Pastor Schultz was concluding meetings at the Orienta (Oklahoma) Mennonite Church. Special meetings were held in our church Mar. 23-Apr. 3 with Vernon Buller of Huron, S. D., as the evangelist. Special messages were given by Brother Buller for the children. Marvin J. Friesen and Janice Buck were married on Mar. 25 at Belegrade, Mon. A reception was held for them in our church on Apr. 3. A junior choir for children in grades 3-8 was started recently, with Mrs. Orville Stoesz as director. On Palm Sunday Lynette Nickel and Mrs. Orville Stoesz were received into our church as new members. John A. Baerg showed pictures of MCC work at our April 10 C. E. program. Mrs. Fernando Fast, missionary on furlough from Africa, spoke at the April meeting of the King's Co-Workers Mission Society. Communion was observed Good Friday. "Because He Lives" was the title of the pastor's message on Easter. The church choir, ladies' chorus, and men's chorus gave a musical program on Easter evening. Pastor Schultz conducted meetings at Sterling, Kan., Apr. 20-May 1. H. E. Wienss spoke in our church on Apr. 24. On May 1, John S. Tschetter represented the Gideons, and Bruce Helland (missionary candidate to Japan) brought a message. Funeral services for Mrs. H. P. Quiring were held Apr. 24.

"CHRISTIAN FAMILY" DISCUSSED

First Church, Bluffton, Ohio The Sunday evening service on May 8 proved to be very helpful; a panel discussed "Planning Ahead as a Christian Family." Carl Smucker spoke on "Aging"; Carl Lehman spoke on "Making Wills"; and G. T. Soldner spoke on "Avocations." The panel was led by William Keeney. Orie Miller spoke in our church on May 15, reporting on his recent world tour of MCC work and the Congo mission field. The area churches in Elida, Archbold, West Liberty, and Bluffton-Pandora areas were invited. A carry-in dinner and fellowship followed the meeting. Eight young people from our church graduated from high school: Doris Gellert, Jan Emmert, Nancy and Connie Patterson, Douglas Reichenbach, Joyce Schmutz, Marilyn Dillman, and Nancy Houts. Pastor Jacob Friesen will give the high school baccalaureate sermon. Shirley Burry, Ann Hilty, and Richard Amstutz are graduating from college. On June 12 there will be a parent-child consecration service. Children from the Sunday school will have charge of the opening exercises. Christmas bundles will also be dedicated at this service. DVBS opens June 13 and will close on June 24. This is sponsored by the churches of the community. Baptismal services and reception of new members will be on June 19.

ERWIN GOERING SPEAKS

Ransom, Kan. Erwin Goering of Newton, Kan., held services here during Holy Week. A program about Fanny Crosby was given by church members on Jan. 31. This same program was given at the Hanston church on May 1. Our church had a pancake supper in fellowship hall on Mar. 29. On April 10 the Women's Mission Society entertained the men and families of the church. The film, "If You Have Love," was shown. Three children were consecrated on Mother's Day. A group from Bethel College presented a program for us on May 8. Music was given by a ladies' trio, and the message was given by a ministerial student.

our conference

CENTENNIAL CONFERENCE TO BE HELD IN IOWA

On June 21, 22, and 23, delegates from all regional conferences related to the General Conference will convene for the centennial study conference. Commemorating the founding of the General Conference in Iowa one hundred years ago, the conference will be held at Donnellson, Iowa. Meetings will be in the Donnellson Public School Auditorium.

There will be three sessions to which the public is invited. On the evening of June 20, Melvin Gingerich from Goshen College will address the public on "The Mennonites in Southeast Iowa." Howard Raid from Bluffton College will speak on "The Mennonite Church—A Century in Donnellson, Iowa."

A tour will be conducted on the afternoon of June 21 to Franklin, Mount Pleasant, and to West Point, where founders of the General Conference met in 1860 to formulate a Plan of Union. A centennial marker placed in the Zion Donnellson Cemetery will be dedicated by Erwin Goering; and a community marker in the Donnellson park will be dedicated by Howard Raid and Melvin Gingerich.

An evening meal will be served in the Donnellson Public School, followed by a public program. Olin A. Krehbiel, a former General Conference president, will speak on "The General Conference: Past, Present, and Future."

Meetings of the delegates will consist in the presentation and discussion of papers on topics related to the general theme of the conference, "Christian Unity in Faith and Witness." At the first meeting on June 21, Vernon H. Neufeld will discuss "The Biblical Basis of the Unity of the Church." David Habegger will give the response and supplement.

William Keeney will present a paper on "Unity and Disunity Among the Mennonites" on the morning of June 22. In the afternoon, E. G. Kaufman will lecture on "The Problem of Unity in the General Conference." Abe Schultz will give the response and supplement.

On the evening of June 22, "The Future of Inter-Mennonite Co-operation" will be presented by William Klassen, the response and supplement to be given by William Snyder.

On June 23, Russell L. Mast will speak on "The Contemporary Ecumenical Movements." David Schroeder will respond and give the supplement. "The Mennonites and the Ecumenical Movements" will be presented by John Howard Yoder, and the response and supplement will be given by J. Herbert Fretz.

The final session on the afternoon of June 23 will be devoted to reports by discussion groups and the Findings Committee. The closing message will be given by the study conference chm., Erland Waltner.

BOARD OF SERVICE REACHES OUT

Sharing information about the ministry of our workers overseas and nearer home is an important part of the work of the General Conference. This is done through our Conference periodicals, traveling speakers, and special news reports.

This month the Board of Christian Service has released several items of special interest. On May 17 an annual report of the work of Mennonite Central Committee was presented to the readers of *The Mennonite*. Others will be getting this report by direct mail.

Nearly every Conference family will also be contacted this month by letter with the invitation to reach out in Christian love to others through the witness of the Board of Christian Service.

Extra copies of the Mennonite Central Committee's annual report are available from the Board of Christian Service, 722 Main Street, Newton, Kan. These are free of charge.

GESANGBUCH REPRINTED

Walter D. Unrau has announced that the German hymnbook, *Gesangbuch* (Ausgabe mit Anhang), has been reprinted. He expects shipment from the bindery before June 15. Orders pending will be filled as soon as the books arrive at Mennonite Publication Office.

MISSION PROJECTS LISTED IN NEW PUBLICATION

The Board of Missions has published an informational booklet listing various projects and the amounts needed in contributions to finance these. A supply is being mailed to pastors, Sunday school superintendents, and WMA presidents. Persons not receiving a copy through these channels may write to the missions office at 722 Main, Newton, Kansas.

RELATION OF EDUCATIONAL INSTITUTIONS TO CONFERENCES STUDIED

The commission on higher educational institutions, meeting in Chicago May 13 and 14, studied various aspects of Conference-related schools Members of the commission present were Andrew R. Shelly, chairman; R. L. Hartzler, secretary; L. L. Ramseyer, Paul Goering, E. J. Miller, Elmer Richert, Harry Martens, Paul Schroeder, and Erwin C. Goering. Henry Poettcker was absent.

Acting on a resolution passed by the 1959 General Conference, the Executive Committee appointed the commission to study present educational institutions and to determine their relation to the General Conference as well as to district conferences and local congregations.

Before the next meeting in December, members of the commission will work on individual assignments. Topics to be studied and reported on are the following: the salary structure of educational institutions and general church vocations workers; a survey of the education program of other denominations; the relationship of educational institutions to individual churches with emphasis on responsibility for support and control of policy; and financing, including methods of securing support, the pattern of expansion and growth, and the relation of financing to the church.

THE MENNONITE

JUNE 7, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

PAX PILGRIMAGE 1960

in this issue

COVER
Cave number four, where some of the famous Dead Sea Scrolls were found, was one of the many places visited on the fourth annual Pax Palestine Pilgrimage. See the youth section for complete story.

ARTICLES
FRAGMENTARY FOUNDATIONS
Peter J. Ediger 375
OBLIGATIONS: MISSIONS
Orlando Waltner 377
RESEARCH IN ILLINOIS
Wilfred Unruh 378
ANSWERING THEIR "WHYS"
Helen A. Penner 378
SUMMER TRIBUTE
Eileen M. Hasse 379
THIS SUMMER, YOUR BIBLE, AND YOU
James Z. Nettinga 380

DEPARTMENTS
EDITORIALS 374
THE READER SAYS 380
MENNONITE YOUTH
Pax Pilgrimage 1960 381
OUR SCHOOLS 384
MCC NEWS 385
OUR CHURCHES 385
OUR CONFERENCE 388

CONTRIBUTORS
Peter Ediger is president of Pacific District Conference. Orlando Waltner is associate executive secretary, Board of Missions. James Nettinga is executive secretary, American Bible Society. James Juhnke is a Paxman at the Frankfurt (Germany) MCC office.

of things to come

June 16-19—Northern District Conf.
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 23**

editorials

VACATIONS AHEAD Our strenuous living needs to be relieved by periods of change and relaxation. This accounts for the popularity of "vacations," and the wide use made of them. The word vacation itself is suggestive. It comes from the Latin meaning to be empty, to vacate. A vacation is a time to empty one's self of the usual routine of work and responsibility so that the whole being may be rested and renewed and refreshed for more efficient work and activity after the vacation.

Some vacations have just the opposite effect. They exhaust and deplete instead of refresh. They may leave one more tired than he was before starting. Sometimes a rest is needed after vacation before we can resume our normal activities.

This need not be so. By careful planning; by limiting our eagerness to take in too much, or travel too fast and too far; and above all, by planning to renew our minds and spirits as well as bodies, a vacation can indeed be a season of refreshing and appreciation of God's great out-of-doors. A renewed inner spirit is more valuable than several weeks of strenuous travel and sight-seeing. Some helpful suggestions for vacations are found in this issue.

"Now come along to some quiet place by yourselves, and rest for a while" was Jesus' advice to His disciples. In our stepped-up tension of living, we do well to heed this advice.

WORLD ERUPTIONS The general unrest and violence breaking out in four continents, some of it spearheaded by students, is an alarming result of a diseased world condition. To talk peace and think war does not make for stable relationships either within or among nations. The explosion of the high hopes held by many for a summit conference dramatically shows how shaky are our foundations of mutual trust and understanding.

Confidence is not built by arms races, spying upon one another, false accusations, and angry tirades. Peace is not built within a nation by prejudice, discrimination, or "rigged" methods of holding power. Harmony is not developed by one class oppressing another, nor by unjust and highly selfish methods of holding reins of power. We should learn a needed lesson from the present world unrest and distrust. We have been traveling along the wrong road for peace and security.

The present world situation calls for discerning thinking and planning. There is no point in saying, "Peace, Peace," when there is no real peace. These times call for leaders who earnestly seek to follow the ways of God rather than their own selfish plans. National and international security cannot permanently be built upon military might, deceit, and discriminations.

To have such wise leaders at this critical time should be our deep concern and prayer. "Let the builder be careful how he builds! The foundation is laid already, and no one can lay another, for it is Jesus Christ himself" (Phillips).

FRAGMENTARY FOUNDATIONS

Peter J. Ediger

FRAGMENTARY FOUNDATIONS are the peril of our day. Our world is tottering on the brink of disaster. The sky-scraping walls of our civilization are swaying perilously. Our human foundations are inadequate for our human problems.

In this world stands the church of Jesus Christ. And as a part of this church of Jesus Christ, we lift up the theme of our Conference, "Other foundation can no man lay than that is laid, which is Jesus Christ."

This timeless truth has taken on a new and compelling urgency. For today he who has ears to hear does not only hear this proclaimed in peaceful preaching services, but hears it also in the riots and rumblings of revolutions and counter-revolutions. Today he who has eyes to see does not read this only in the words of sacred Scripture, but also in the boldly printed headlines of the daily paper.

"Jesus Christ: other foundation can no man lay." If we will not hear and heed that clear call now, we may hear it soon in eternity's halls, echoing from the desolate ruins of radioactive rubble.

If there ever was a time when we as Christians are called to be clear as to our foundation, that time is today. We need to affirm again the ringing declaration of Paul that Christ is the only foundation on which to build. We need to mold this motto of our founding fathers deeply into our preaching and our living. In this centennial year of our Conference, we may offer humble gratitude to God for the heritage which has lifted up Jesus Christ as the true foundation.

In reflecting on this heritage, and in reflecting on the state of the church of Jesus Christ as a whole, there appears to be a recurring problem. It is the problem of taking a part of Christ and building only upon it, often neglecting and sometimes rejecting other aspects of Jesus Christ which are essential in the fulness of His gospel. It is the peril of fragmentary foundations. When a fragment of Christ's truth claims our full attention, usurping our devotion to the fullness of truth which is in Christ, we are building on fragmentary foundations, and our building stands in peril.

This is not a new problem. It has plagued the Christian church through the centuries. Paul sensed it in the Corinthian church. The fragmentation there centered around personalities. "I belong to Paul," "I belong to Apollos," "I belong to Cephas," "I belong to Christ." Paul pointed out that the only foundation on which to build is Jesus Christ. The foundation was not in any one teaching about him, or in any one teacher, but in Jesus Christ. The Corinthians were building on perilous foundations, not because they were were building on evil teachings, but because they were taking partial truths and treating them as whole truths.

We would think it strange indeed if a carpenter were to build a house on only one corner of the foundation. Such a house would not stand, solid though that corner of the foundation might be. Is it not strange that sometimes we try to build spiritual houses on one or another corner of Christ's foundation? Such spiritual buildings will not stand. Heresy is often not so much untruth as it is a partial truth proclaimed as the whole truth to the exclusion of fuller truth.

The fragments of Christ's truth which sometime usurp the fullness of His truth are many. One part which we are sometimes tempted to see as the whole is Christ's moral teaching. There is no question that the moral teachings of Jesus are true. There is no question that they are important—very important. But when the ethical teachings of Jesus are divorced from His redemptive act—when all that we see of Jesus is high ideals—when we build only on Jesus' exacting ethical standards —when we fail to see the redemptive power of His life's blood poured out on the terrible, wonderful cross —then we are building on fragmentary foundations, and our building stands in peril.

Another fragment of Christ often held up is the grace and forgiveness of Jesus. There is no question that in Christ there is grace to forgive sin. There is no question that forgiveness of sin is important—desperately important. But when the grace of God in Christ becomes divorced from His call to discipleship—when grace becomes cheap with no corresponding compulsion to follow Jesus in everyday life—when we build only on the forgiveness of the cross and fail to take up our cross—then we are building on fragmentary foundations, and our building stands in peril.

A third fragment of Christ which sometimes keeps us from the fullness of Jesus Christ is creeds or doctrines about Him. There is no question that the great doctrine of the redemptive love of God in Jesus Christ is true. There is no question that this doctrine is important—very important. But when doctrines are divorced from life—when statements about Jesus keep us from loving one another as He loved us—when we build only on intellectual doctrines about Christ and fail to express the spirit of Christ—when we build up the dividing walls of hostility which were broken down by the blood of Christ — then we are building on fragmentary foundations, and our building stands in peril.

With the problem of fragmentary foundations before us, what can we do to overcome it? The following principles should be of help:

1. Recognize the problem in ourselves and in our churches. If we are to build on the fullness of Jesus Christ, we need first of all to be aware of our own emptiness. The first step in becoming whole is to admit our lack of wholeness. The strong Christian is not the one who has all the answers. Paul warns, "Let him that thinketh he standeth take heed lest he fall." He realized that he knew only in part and saw only in part. He testified in his searching uncertainty about life, with a profound faith that God meets man in his uncertainties. We meet the peril of fragmentary foundations by recognizing our need for more of God.

2. Build on what we know, but keep the door open for correction and enlightenment. We say with Paul in his letter to the Philippians, "Let us hold true to what we have attained." Let us build on that which we know. But we must also apply to ourselves the words of Jesus to His disciples when He said, "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth is come, he will guide you into all truth." Would not this warn us to be very slow in breaking fellowship with Christians whose experiences or expressions differ from ours? Would this not call us to a mature attitude toward differences within our churches and Conference? Could it be that God, who works in mysterious ways His wonders to perform, can even use the different emphases, which threaten to divide us, to enrich us and to call us to a fuller understanding of himself? If we can approach our differences in the Spirit of Christ, then this may happen.

3. Strive for wholeness. Jesus Christ calls us to wholeness. Wholeness and holiness are closely related in meaning. When we speak of the Holy Spirit, we could speak of the Spirit which makes men whole. This means more than refraining from evil; it means embracing the fullness of good. This means more than avoiding error; it means also avoiding making partial truth the whole truth. This means more than taking part of Christ or His gospel; it means taking all of Him.

Health experts tell us that there are many people who have plenty to eat, but who suffer from malnutrition. In their indulgence in certain foods, they miss certain other vital food elements essential for health. There are many people who have plenty of spiritual food, but who suffer from spiritual malnutrition. In their indulgence in only certain fragments of spiritual food, they miss certain other elements for spiritual health.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Obligation:

MISSIONS

Orlando Waltner

THE WORLD has not permitted the preaching of the gospel to go unchallenged. The voices which challenged Peter and Paul with the question, "By what authority do ye these things," are echoed today.

There are periods, such as in the beginning of the present century, when critical voices remain silent and missionaries proclaim God's message freely. Then come periods, like the present, when from all directions come challenges to the church to prove that it should preach the gospel.

It is not often that the church has been forced to study the obligation of missions. Why continue with missions? Isn't the story of China sufficient evidence that we are engaged in a task, the permanency of which seems doubtful? What about Africa, where cries of independence threaten to undo in hours that which missionaries have been building up during years of hard work.

Fields which once looked so ripe and open and ready for harvest now lie behind more and more fences. Though as ripe as ever, they are far less ready. We are facing the question: "What are missions all about anyway?" The church is asked: "What do you want, hope, or expect? What made your missionaries pioneer? What will keep them going? What ought they say in the fields now? Why missions?"

The church has in the past given many reasons for missions. Many say, "We go because of Matthew 28: 19-20." For them missions is based on a chapter and verse of the Bible. For others the consuming passion is to save souls. They go out of compassion for those who are otherwise eternally doomed. Some go out of the desire to build churches; they want to be co-workers with Him who said, "I will build my church."

Still others, tired and fearful of this world, evangelize with zeal so that God can draw down the curtain on history and usher in the millennium. Others insist on doing their part in missions so that from their hands will be washed the blood of those who die in their uncoverted state. There are those who see need and out of sympathy go with the message that will bring abundant physical, mental, economic, and spiritual life. There are those who think of missions as a holy crusade against Communism, Roman Catholicism, Mohammedanism, and secularism.

Others want to be missionaries because they think this is one job in which they won't have to play second fiddle to anyone. They plan the biggest and best mission programs, because "if we don't, the other church will get the prospective members."

To be perfectly honest, we need to admit that some mission work is promoted out of very personal and egotistical reasons.

THE TRUE MISSIONARY impulse is born with the "new man," because to be a Christian is to be a missionary. When one is known by his Lord, he must make his Lord known.

The missionary obligation never has been a derivative of some other conviction. It is an immediate reaction to the Lord we meet in faith. Missions is man's inevitable response to the whole revelation of God in Christ. It is spontaneous, not studied; primary, not secondary; prior, not subsequent; reflective, not derivative. It packs an urgency which no other formulation of missionary motivation or obligation can approach, for this is no formulation. It is a relation.

If you have heard news, you must proclaim it. If you have met the Lord, you must introduce Him. If you have been taught, you must teach. If you have been revived, you will make yourself an agent of revival.

In fact, if we were pure redeemed persons, obligation would not be the word we would want at all. To the new man, this missionary reaction is a joyous taking hold of opportunity to respond to a missionary God. Insofar as the old man hangs on, this opportunity must be translated as obligation.

Even so, Christians are not so much obligated to missions. They are rather caught up in Christ's struggle reaching out in mission to communicate that life of faith which He would share and which we cannot even be said to have until we participate in passing it on. We are compelled by love for a witnessing Lord.

And so we witness primarily not out of obedience to some order given by Jesus or because we see man's tremendous need or because we need to save ourselves. We witness simply because Jesus Christ is who He is and what He is to us.

MISSIONS CANNOT be commanded any more than love can be commanded. There is a commandment to love, but that does not create love. Nor can Matthew 28: 19-20 create witness. If it is heard as an effectual command, it could only be as the hearer is so close to Christ that he is already responding to Him. The Great Commission can therefore perhaps be understood as a description of the Christian response as well as a direction for Christian action. We witness at home and away from home because we are bound to Jesus Christ. In Him we have covenanted with God and have been covenanted by God. We have entered into and have been entered into. Reaching out is a reflex to all that has happened to us. True missions is not a conscious program. It is an unconscious loving response to Jesus Christ.

Once we truly have this relationship to God, we will have the most persuasive credentials, the most effective communication, and the most adequate resources as we continue in witness to Jesus Christ as Savior and Lord of all.

—Conference News Service

Research in Illinois

TEN CONGREGATIONS in central Illinois are participating in a survey of the needs and resources of their senior members. A team of six college-age volunteers, serving under the Board of Christian Service, will be contacting each member in these congregations who is sixty-five years of age or older. Local pastors and community leaders are participating in sharing their resources with the study.

The purpose of the study is to determine how well the needs of the senior members are met with the resources available to them. Special attention is being focused on the study of the problems and needs that the aged may have in the areas of housing and living arrangements, medical and health needs, work and service opportunities, free time activities, and spiritual growth. It is hoped that, by contacting each senior member in person, these congregations will be able to better evaluate their service to their members.

The plans of the survey have been developed jointly by the Board of Christian Service and the social science divisions of Bethel and Bluffton colleges. Carl Smucker, associate professor of social service at Bluffton College, is the director of the research project. Robert Steiner, graduate student in social work at the University of Michigan, is the director of research and unit leader. Other members of the team include Loretta Hilty, Versailles, Mo.; Linda Krueger, Gretna, Man.; Helen Loewen, Gretna, Man.; Roger Siebert, Larned, Kan.; and Joe Steiner, Sterling, Ohio. Several of the participants in the team will be continuing work toward their college degrees in this research and field work experience.

The need for more research on aging and the needs of our older members are important because of the rapidly increasing number of aged persons in our congregations. National statistics indicate that one in twelve of our church members is sixty-five years of age or older. Within another decade this number may be one in ten. In many ways, our way of living has changed as we have moved from the country to urban communities. The changes within our families and in our churches call us to renew our efforts to do all we can to make the later years the most enriched years of our lives.

This effort at study and evaluation will help us all to renew our concern for the aged. The contribution of senior members in the participating Illinois congregations will be a highly important one. They represent in part the needs of our future service program for our senior members.

The congregations participating in this research include: Normal, Carlock, North Danvers, Congerville, Meadows, Flanagan, Peoria Mission, Washington, Pekin, and New Hopedale. Meadows Mennonite Home for the Aged and the Mennonite Hospital at Bloomington are also intimately involved in the study.

—Wilfred Unruh

Answering Their "Whys"

THERE ARE blessings in working with children. One blessing is a child's ability to pull the mental props from under you. Another is the ability to give back what has been taught them in such measure that your own faith is renewed.

Sometimes a child will ask a question that scientists are still asking. For example, "How do the birds know when it is warm enough here to come back?" Or perhaps a youngster asks about things that you have taken for granted. To be ready to give an answer that will not have to be revised later is something that takes thought. It takes preparation. One must also talk in terms of the child's understanding and vocabulary.

One Sunday we discussed mission work in Africa. We were looking at the large picture with the lesson. "Five-going-on-six" asked, "What makes them black?" In this case my answer was, "God gives us our color of skin. It seems to work better to have a dark skin when one lives where it is so hot. Sometimes, especially in summer, I wish my own skin were darker so it wouldn't burn so easily." What would you have said?

One Sunday morning we had an unusually good time together in the kindergarten department of the church school. I suggested that we thank God for this good day. One of the boys remarked, "Every day is a good day." And so it is.

In our church we are planning to bring the questions asked in our classes to discuss at our monthly workers' meeting. We should be concerned about our teaching i there are few or no questions.

These teaching opportunities keep a person humble. The questions are sometimes "stumpers." It takes a lot of work to do a good job. Bu there is real joy when one overhears a child saying, "I love Jesus."

The attitudes established during those nursery and kindergarten days are so important. They are caught as well as taught. Each child can become a good steward at the leve of his growth. —Helen A. Penner

Your vacation can be a

Summer Tribute

Eileen M. Hasse

"WHAT HAVE you been doing since your vacation?" John asked his neighbor.

"Resting, Boy. Just resting," was the reply.

Too often vacations are mad races. A vacation well planned can be worthwhile, spiritually and physically. It can draw a family together.

When you plan your vacation, decide to make it a closer walk with God. Take your Bible along. Enjoy the closeness with God as you travel.

Decide where you would like to go on your vacation. Then write to the chamber of commerce for information regarding each city you will visit. Simply address the chamber of commerce in the city you want to visit. Tell them when you plan to arrive, how long you will stay, and what type of entertainment you would like. You will receive a map of the city with good motels starred. There is usually a leaflet of points of interest to tourists plus a list of the churches and attractions. The chamber of commerce will designate any special activity that is scheduled during your stay.

When you have accumulated material from the chambers of commerce, mark your route in red pencil on your own road map. Block out your trip into days—tentatively. Keep the schedule elastic to allow for delays and side trips.

Equip your car with pillows and blankets for rest periods in parks. Be sure the first-aid kit contains a good supply of ordinary drugs and dressings. Don't forget mosquito repellent and an insect bomb. An insulated bag will make it possible to carry milk, fruits, and sandwich meats for a day. Do plan to stop for one hot meal a day.

Food for the soul is also needed to make a vacation a real oasis. Plan ahead to visit sister churches in other cities. Make plans to have your children attend the Sunday school in the city you visit. You will return from your vacation with new plans for the church year ahead.

When seeing wonders of nature, a quiet period of devotions, a Bible reading, prayer, and a hymn are most impressive. This will help to mark the vacation well in your memory. The wonders you have seen are evidences of the living God. Walk close to Him as you vacation.

An organized vacation is always most enjoyable. Toys and clothing can become a stumbling block to real pleasure if they are not handled properly.

"I never want to take the children again," a weary mother said. "I wrestled suitcases constantly for changes of clothing. When Sunday came, our church clothes were a mess."

"I packed knitted shirts, jeans, and underthings in a grocery box," another told me. "That left the suitcases for our better clothes. Because they were not handled often they stayed fresh and neat."

"I have a box of car toys and games that I take along," one mother said.

Recently I noticed that the variety stores often have assortments of travel toys. These are pencil games and guessing games. There are soft toys and many puzzles that are not dangerous while traveling. Light weight giant balls are easy to inflate and give needed exercise at stops. If you swim you will want your swim suits and plastic bags to hold the wet towels and suits until you can dry them.

"Washing is such a problem if you don't stop at relatives," was one mother's complaint.

"I took a borrowed milk can and 'no-rinse detergent' along," another mother said. "Every morning we filled the can with warm water, soiled clothes, and detergent." She found that the movement of the car all day washed the children's things quite clean. In the evening she would hang them up where they slept.

Hymn singing can be a pleasant thing as you drive along or rest in some beauty spot. There is nothing that feeds the soul as well as a diet of loved hymns. Many of them are prayers set to music. Some of them are songs of praise and thanksgiving. All of them have a place in your vacation. It is a good time to teach the children a few hymns from memory.

Devotions and church services while on vacation give your children real spiritual values. They will come to realize that God is really in the mountains, the valleys, and the plains. They will look for Him in the cities and in the country. You will all get a broader concept of the church at large. You will feel a part of a great brotherhood that is much larger than you ever dreamed.

"I am refreshed and rested. I am spiritually new," you will say when you return from your vacation. "I am not weary because I have walked with God."

"We had fun," your children will say, "because we were so very close to Mother and Dad." And they will know that they, too, were close to God.

"It wasn't difficult," your spouse will say. "Our vacation was well planned with plenty of time allowed for unforeseen things."

Your vacation can be a tribute to God.

This Summer, Your Bible, and You

WILL YOU be reading your Bible this summer?

Summer brings for most of us an opportunity for reflection and leisure denied us in the other busy months of the year. In the summer's out-of-doors, people find experiences akin to those of people in Bible times. They were people who lived under the blue vault of the Palestinian sky, who ate their frugal meals in the open, who sang of the wonder of the star-flecked heavens, who had festivals of seedtime and harvest. The Bible is filled with stories which are set against the background of the growing time of the year. Nowhere is this more evident than in the life of our Lord. Jesus lived out-of-doors. He preached in the open air. He walked from one end of Palestine to the other.

As you prepare for your summer, does the Bible have a place in your plans? Your vacation will be more blessed because someone thought to take along a Bible.

Someday, as you look back, you will be able to say, "That summer—the summer of 1960—was when I grew spiritually. That was the summer I began to really read my Bible. —James Z. Nettinga

the reader says

A CHURCH AND RACE

Several weeks ago our Mennonite church had an experience that I will never forget. It all happened one peaceful Sunday morning when I invited a Negro pastor to speak to our church on "brotherhood." It is a subject which I have spoken on many times, and I have never received any unfavorable remarks. I was soon to find out, however, that this subject is an acceptable one if given by a white man but not by a Negro.

I will refrain from telling our church's name because I do not believe that our church was particularly unique in the mental and spiritual anguish that it suffered. For if other Mennonite churches would be placed in the situation of integrating, I wonder how you would respond.

Well, let us get back to that peaceful Sunday morning that I was talking about. Actually, it wasn't too peaceful. Many of our best members were completely shocked to hear this Negro pastor ask us to invite not only Caucasians to our church but also the Negroes who live in our community.

That week the fireworks began. At first, just faint rumblings were heard, but as the week progressed they got louder and louder until it seemed as though the whole church was going to explode. Several of our most faithful members—a trustee, a Sunday school teacher, the leader of our women's group and others — were going to quit the church and have nothing more to do with us.

I have been one that has been particularly concerned at the little advertising that our church does in order to become better known in our community. This was one time when the whole community knew what was taking place in the Mennonite church.

The situation became so tense that we were at a loss to know how to proceed. It honestly looked as if the whole church would fall apart. It was then that we felt that God was leading us to call all of these disgruntled members together to see if we could find God's will in this matter.

"D-Day" was set for Saturday night at 7:00 p.m. and everyone was present. Immediately, an argument arose about the Negro people. What I had hoped for was that we would pray together and look to God for leading in this whole matter, but what I had allowed myself to do was to be goaded into an argument. It was then that God, speaking through my wife, put a spiritual note into the conversation that I will never forget. Immediately the whole attitude of the evening changed and the people left with the expression on their lips that they would continue to pray and ask God's leading.

The next day was Sunday and there were about twenty-four people at our morning worship service. (This was not even half of our average attendance for the previous year.) Now the question arose in my mind, had all these people decided to leave? However, I felt within my mind and heart that our church had taken the right stand when we stated our church doors were open to all men no matter what their color, creed, or beliefs.

The next day I had to go out of town for some meetings. I was not exactly sure if there would be a church to come back to. I will have to admit that I did not believe that God could change these people's attitude over night. I felt a great deal of teaching and education would be necessary in order to help these individuals.

Then to my complete astonishment God worked a literal miracle. For Monday was the day when all of these people called our home to tell us that they had been praying about this matter. They had realized that the colored man is truly our brother.

ONE OPINION

Dear Sir:

I would like to express my deep appreciation for *The Mennonite*. I believe you are doing one of the best jobs I have ever seen of combining the best in journalism and art with the Christian gospel.

Rose S. Grano
Youth Editor in the
American Baptist Convention

Pax Pilgrimage 1960

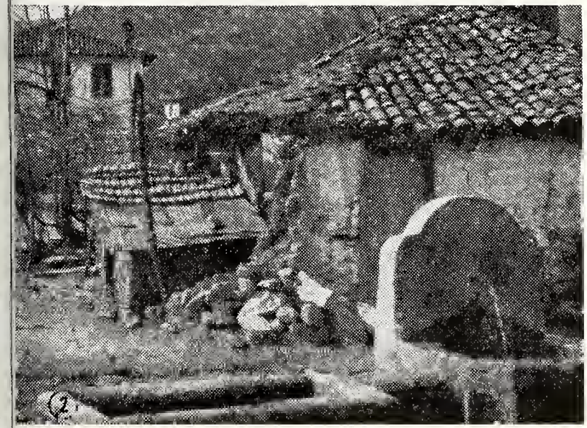
James Juhnke

> Amid many unknowns, one thing rings out clear. The hope of the church, the message of Christ, and the future of the world rest upon the shoulders of the youthful, often impatient, ambassadorial staff of Christ's kingdom. —Robert Good

THERE WERE sixty-five of us. We were pilgrims. Forty-three Paxmen, eleven relief workers, and ten interested friends were on Pax Palestine Pilgrimage IV trip from Feb. 24 through March 19. Including Germany and Austria, ten countries were visited. The specific purpose of the pilgrimage was to visit places of biblical significance—much of the time was spent in Jordan and Israel. European Pax Director Robert Good (Kouts, Ind.) served as tour leader and Pax Pastor Clarence Hiebert (Enid, Okla.) as tour pastor.

1. The first stop on the pilgrimage was in northern Greece to visit the Pax units in the Aridea Valley. In Tsakones (pronounced Chok-o-nes), where Pax has been working since 1954, we visited the Paxmen and their projects. The picture shows Greece Paxman Dan Bert (Newburg, Pa.) showing off one of the improved breed of swine, now owned by a Tsakones villager.

2. Each participant was invited to a village home for afternoon coffee and sweets. Here we got a firsthand look at some of the living conditions. This scene in Tsakones is typical—tumble-down houses with roofs of tile, tin, or whatever is available. In the foreground right is an artesian well, common in Tsakones.

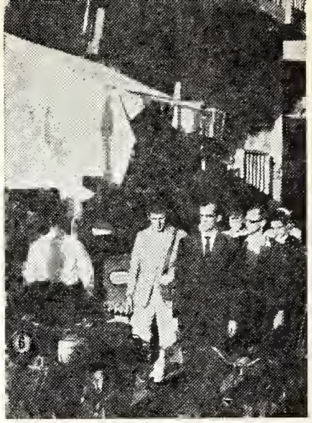


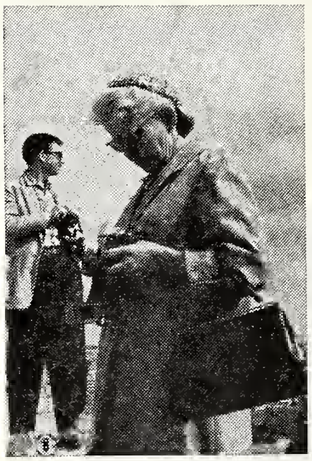
youth

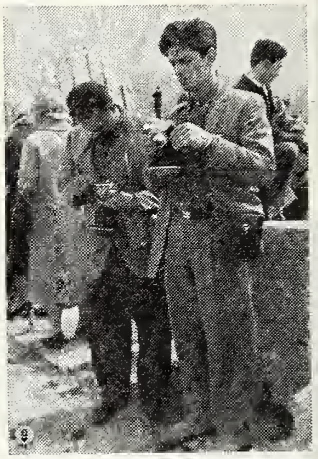
3. Street scene in Tsakones. We also visited the nearby village of Aridea, proposed new Pax location in Greece.

4. Some of the tour participants lining up to take a picture of the Greece unit in front of the Tsakones Pax house. It was impressive to see the Greece Paxmen live without the conveniences of electricity and running water. They are on the same level with the villagers they have come to help. Perhaps this is the reason the Pax units have been accepted so well in Panayitsa and Tsakones.

5. The Parthenon in Athens is a magnificent remnant of the glorious Greek civilization which flourished many years before Christ. On nearby Mars Hill, where Paul preached to the Athenian philosophers, we had a devotional service and sang, "O Where Are Kings and Empires Now?"







6. Pax Pastor Clarence Hiebert leads a group of pilgrims through the streets of Cairo. Left to right: Gordon Walters (Enkenbach Pax), Pastor Hiebert, Adele Reichert (from Pontiac, Ill.), Ralph Buffenmyer (Brethren Service Commission), and Mary Steider (MTS Holland). Several things catch the eye. The tattered awning symbolizes the extreme poverty we saw in Cairo. The Pepsi Cola sign is typical of American influence which was evident in all Middle Eastern countries. The picture of Nasser in the upper right-hand corner reminds one of the political unrest and hopes for a brighter future in Egypt and the Arab world.

7. Pastor Hiebert aboard a camel on the way to see the pyramids of Giza and the Sphinx. For us the camels were a tourist attraction but for many natives they are a vital element in the struggle to keep alive. The sandy, barren desert is never far away in Egypt. Although Egypt has only fifty persons per square mile, there is terrific overpopulation because only 3.5 per cent of the vast territory is inhabited, cultivated land.

8. We had good bright weather and nice clouds for picture taking during most of the pilgrimage. Kermit Yoder (Greece Pax unit) and Pax Matron Elsie Bechtel are wearing sunglasses as they adjust their cameras.

9. Sometimes the cameras seemed to be more of a curse than a blessing. Here Ken Hershey (Enkenbach Pax) and Daniel Rohrer (Luxembourg Pax) seem to have trouble getting the correct light reading. In preparation for the tour, participants bought well over $1000 worth of film.

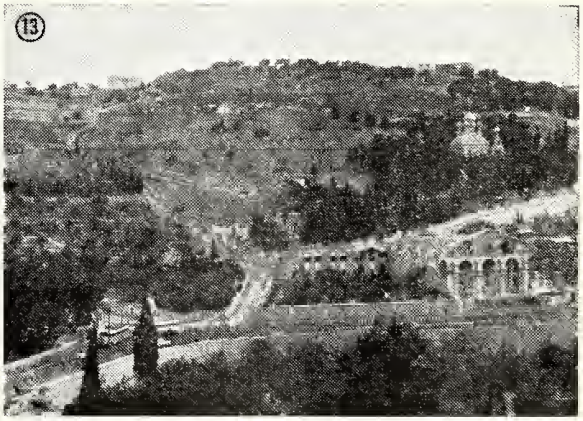
I believe that our job as conscientious objectors is not to reform the world—although that would be ideal. I see our function as one of showing the world that there is an alternative to war, a constructive working together and participation in the peace that Christ can give. —David Gingerich

10. Walking along the main street of an old Roman city in Jerash, Jordan, the pilgrims follow the Arab guide, Gabriel, as he spouts facts and figures convincing everyone of the historical importance of this site. Many of the pilgrims carried notebooks and pencils at all times to jot down interesting details which one so easily forgets.

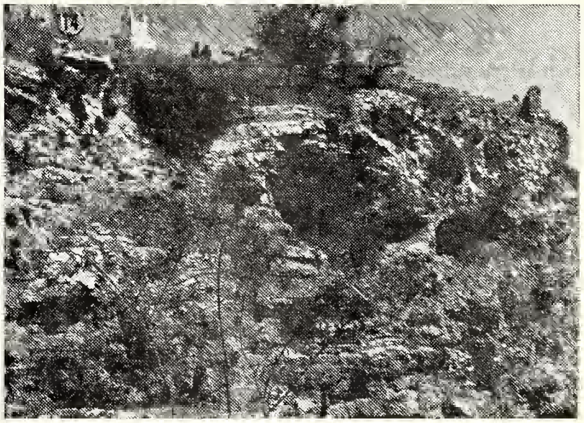
11. Tour leader, Robert Good, holds a bunch of Jordan bananas. This picture was taken just before an early morning breakfast near the Jordan River at the site where Jesus is supposed to have been baptized by John the Baptist. Here, as at other places of special Biblical significance, the group paused for a devotional service, singing, meditation, and prayer.

12. A scene at Elisha's well in Jericho, the city of palms. The Arab women with the water vessels on their heads have come to get the day's supply of water. They are Palestinian refugees who have been living in a large "temporary" camp outside Jericho since the war in 1948 and creation of the Jewish state of Israel. They still want to return to their homes, but in the meantime they live in pitiful conditions. MCC has a clothing distribution center in Jericho to help these refugees. However relief is a stopgap measure—it does not supply the basic answer to the refugee problem.

We visited cave number four (see cover) where some of the famous Dead Sea Scrolls were found and also the Kirbet Qumran, site of the Essene community near the northeastern tip of the Dead Sea where the scrolls were written. In the Hebrew University in Israel we were allowed to see a few of the best preserved scrolls.



13. This is the western slope of the Mount of Olives which faces Jerusalem. It was most likely covered with olive trees at the time of Christ. The Garden of Gethsemane is surrounded by a wall, immediately to the left of the Church of All Nations on the right-hand side. Some of the very old olive trees in the garden may have been saplings when Christ prayed here.



14. Golgotha, the place of the skull. Can you make out the image of a skull in the rocks? Nearby at the Garden Tomb, tour participants had a worship and Communion service in remembrance of events which happened at this place. The tour group stayed in and around Jerusalem for four days. Jews, Christians, and Muslims consider Jerusalem to be a holy city.

—MCC Information Service

our schools

CAPPING SERVICE FOR 21 STUDENT NURSES

Twenty-one student nurses of the Bethel Deaconess Hospital School of Nursing, Newton, Kan., received their caps in a service held May 21, 1960. This marks the transition from pre-clinical to clinical education and experience.

The capping service, preceded by a buffet luncheon, was led by Marvin Ewert, administrator of the hospital. Mrs. Mildred Harshbarger, director of nursing, presented the caps, and Arnold Epp (pastor of First Mennonite Church in Newton) gave the evening's message.

Student nurses receiving their caps were: Esther Yutzy, Plain City, Ohio; Miriam Funk, Reedley, Calif.; Julia Isaacs, Turpin, Okla.; Willodene Vogt, Colony, Okla.; Lola Balzer, Mountain Lake, Minn.; Gladys Ensz, Inman, Kan.; Lynne Hoopes, Pueblo, Colo.; Karen Martens, Burns, Kan.; Elaine Schmidt, Whitewater, Kan.; Marilyn Hoover, Detroit, Kan.; Myrna Friesen, Aurora, Neb.; Eva Kauffman, Haven, Kan.; Bernice Goossen, Colby, Kan.; Ellen Claassen, Beatrice, Neb.; Beverly Hutchens, Harper, Kan.; Diane Major, Dorrance, Kan.; Kay Scott, Burrton, Kan.; Marie Voth, Martha Voth, Carol Kay Unruh, and Mary Unrau from Newton, Kan.

NEW SCA CABINET HOLDS SPRING RETREAT

The Bluffton College Student Christian Association cabinet for 1960-1961 held their spring retreat at the College Cabin on May 22. At this retreat, initial plans were made for the SCA for the coming school year.

The 1960-1961 cabinet includes: Loretta Hilty, Versailles, Missouri, president; Sam Dixon, East Wilmington, N. C., vice president; Ellen Hostetler, Smithville, Ohio, secretary; Stanley Clemens, Sellersville, Pa., treasurer; Sarah Kratz, North Wales, Pa., Gospel Team president; Mary Jo Diller, Bluffton, Ohio, Peace Club president; Martha Niggle, Vermilion, Ohio, International Relations Club president; Ronald "Sandy" Yoder, Bluffton, Ohio, Recreation Club president; Homer and Marilyn Gerber, Dalton, Ohio, program chairmen; Eileen Schultz, South Bend, Ind., devotional chairman; Mary Krehbiel, Reedley, Calif., social chairman; Edward Springer, Hopedale, Ill., social action chairman; James Rivers, Wadsworth, Ohio, camp chairman; Carlton Steiner, Sterling, Ohio, conference and membership chairman; and Barbara McDowell, Sugarcreek, Ohio, publicity chairman.

FACULTY STUDIES LIBRARY

The Bluffton College faculty has chosen the library as the subject of their North Central Association study for next year.

The NCA committees will study faculty and student use of the library, and its place in the curriculum. They will work to improve the available reference materials and to remove out-dated materials. Since the Bluffton College Development Program includes plans for a new wing to be added to the library, a survey will be made of present equipment and space in order to know better what the expansion needs are.

Delbert Gratz, the college librarian, will represent Bluffton College at a workshop sponsored by the North Central Association of Colleges and Universities to be held at Michigan State University from July 18 to August 12. He will then direct the faculty study during the 1960-61 school year.

CHANGES IN FACULTY AT BETHEL COLLEGE

Before the close of the school year at Bethel College, a breakfast was held honoring faculty members who are retiring this year or not returning next year. Honored with citations were Henry A. Fast, professor of Bible and Christian Education, and Miss Lena Waltner, assistant professor of art. Both are retiring after many years of service.

Dr. Fast has been at Bethel College since 1943 with the exception of two years when he was in Europe as director of the MCC relief program. Miss Waltner has taught at Bethel for 26 years.

Faculty members not returning next year are Dwight Platt, Kenneth Deckert, Gordon Corwin, Ervin Schmidt, Milton Goering, James Bixel, Marlin Ratzlaff and Harriet Bunting.

Walter Klaassen of Medicine Hat, Alberta, has accepted a position as assistant professor of Bible for the next school year. Klaassen was granted a Ph.D. degree from the University of Oxford earlier this year. His doctoral dissertation was entitled, "Word, Spirit, and Scripture among the Anabaptists."

Walter James Jost, student at the University of Southern California, has been appointed assistant professor of music. Jost is originally from Hillsboro, Kan. He graduated from Bethel in 1949, has a master's degree from Wichita University, and taught in Freeman Academy and Junior College for seven years. His doctoral dissertation at the University of Southern California will be in the area of hymn tunes used by the Mennonites from the close of the 16th century.

New appointments in the art department for next year are Paul Friesen as head of the department and Robert Regier as part-time instructor. Friesen will complete work on the M.A. degree at Fort Hays State College this summer. Regier, director of art for the Board of Education and Publication, is a graduate of Bethel and studied at the Chicago Art Institute for two years. Lena Waltner will continue in part-time teaching.

Erna Schmidt of Milwaukie, Ore., has accepted a position as head of the home economics department at Bethel College for next year. Miss Schmidt is a graduate of Bethel College and will complete requirements for the master's degree at Oregon State College in Corvallis, Ore., this summer. She has taught in Pretty Prairie, Kan., and Oregon high schools.

Mrs. Marguerite Russ has accepted a position on the Bethel College faculty as assistant professor of English for next year. Mrs. Russ has taught at Central College in McPherson, Kan., and at the University of Maryland.

A. Wayne Wiens, graduate student at the University of Kansas, has accepted a position on the Bethel College faculty for next year, replacing Dwight Platt as instructor in biology while Platt is on leave.

MCC news

MCC WORKERS MEET PREJUDICE

Difficulties have arisen in the Calcutta refugee children's feeding project report MCC workers Lois Cressman, Kulpsville, Pa., and William Voth, Chilliwack, B.C. From the project's beginning, high caste people and their leaders have objected to the simultaneous feeding of children regardless of caste status. The objectors, too, are very poor, but feel they cannot let their children participate in our program when the center feeds all castes without discrimination. A "sense of dignity" motivates the opposition.

"A great deal of fear and tension was apparent among our workers as well as among the 25 children who came for their meal despite difficulties. We have kept up the program even though only a few have come."

Voth has written of a serious famine afflicting the Lushai Hills area. Transportation problems have hindered feeding efforts. "There are reports of starvation deaths and many famine victims are resorting to eating roots," says Voth. Rats have augmented the food shortage problem. At the time of bamboo blossoming rats infested the area and destroyed bamboo fruit-bearing possibilities. After this destruction the animals invaded the rice crops: one area reports that from 60-80 per cent of the December rice crop was ruined.

Likely the famine will continue until the October rice crop can be harvested. At the time of his report Voth says arrangements are being made to have government vehicles transport rice and other products to the famine stricken area.

ENKENBACH UNIT LEADER ANALYZES PAX SERVICE

Since 1953, when there were only a few Mennonite young people at Enkenbach, many changes in the structure of the youth program of the Mennonite youth have taken place. The program has grown from informal meetings of several to organized group participation of 35 to 45. The youth group meets on Tuesday evening for Bible study and recreation. "Some of us Paxers," says Enkenbach Pax Unit Leader, Robert Beyler (Wooster, Ohio), "participate in these meetings and enjoy the fellowship of the German youth as well as learn new culture patterns. In discussion we are confronted with a language barrier but we Paxers feel that because of our situation our witness to the Mennonite youth here is a 'living witness' rather than verbal.

"Two Paxers help sing in the regular Thursday evening chorus practice with the young people. This chorus sings at various church meetings and special events. Our presence at the Sunday morning worship is also a form of witnessing to the local Mennonites."

Continuing his report of MCC Pax-European Mennonite relationships, Beyler states, "Sometimes we meet informally with the youth at the Pax house and occasionally they invite us to spend an evening with them. These informal meetings prove to be interesting and reveal the real feelings of the participants. Paxers, I feel, are appreciated by the young folks because of what we are and have been doing for them and with them. They realize that we are here to help them have a better living and at the same time realize that we are here *instead* of being in a branch of the armed forces.

"We might well ask ourselves whether we would be doing this type of service if it were not part of our requirement towards the United States government. There is a young fellow of draft age in the Enkenbach Siedlung who is considering alternative service instead of his regular army service. His being in the United States one year as a trainee might have been one reason for his consideration of taking this nonresistant stand.

"The young people of Enkenbach realize that we are doing a good work but the question which they raise is why are you doing it? Do you do it because your government requests this from you, or perhaps to see the other side of the world, or are you here to really serve Christ and feel that Pax is a tool used for this purpose?"

our churches

HARTZLER REPORTS ON CONGO

Pulaski Church, Pulaski, Iowa Rev. and Mrs. R. L. Hartzler were at our church recently. He helped serve Communion at church and in the afternoon he and Pastor Myron Krehbiel served Communion to our "shut-ins." In the evening Brother Hartzler showed pictures from his recent trip to Africa and explained conditions in our fields there. It was much appreciated. Pastor Krehbiel meets with our youth group, "The Byblos Travelers" (new name for catechism class), every Fri. eve. A Mennonite Men's organization is in the planning. Our Women's Missionary Society meets bi-weekly at the home of one of our shut-ins, thus enabling her and her daughter, who takes care of her, to fellowship with us. We take turns having devotions and a short program while our hands are busy quilting and rolling bandages. The Mary-Martha group is active also. —Mrs. Chas. Bachman

CHILDREN'S CHURCH CONDUCTED

First Church, Upland, Calif. A children's church is being conducted each Sunday morning during the regular worship period, supervised by Mrs. Laverne Rutschman. The program centers on our missionary work in Colombia. At a candle-light baptism and Communion service, held Wednesday evening of Holy Week, James Rund, Charles Ruth, and Adrienne Brandt were baptized. Mrs. Arden Oswald's membership was transferred by letter from the First Baptist Church of Upland. We enjoyed an inspirational service on Easter Sunday morning, with all four choirs participating. P. D. Unruh, pastor of the Onecho Church in Colfax, Wash., and chairman of the Pacific Dist. Home Missions Committee, was speaker at our fellowship dinner on May 11. Preceding his talk, a panel from our young Pace Makers group discussed and reported on the "Friendship Visitation program," now being developed. A panel of young people from Temple Beth Israel in Pomona presented a program, "We Speak for Judaism," in our April "Serving Others Circle" meeting. May 12 the circle gave their annual mother-daughter tea. Mrs. Carl Doss, of the "international family" fame and author of the book *The Family Nobody Wanted*, was the speaker. Mr. and Mrs. Doss have adopted twelve children of various nationalities. They fed and clothed their family on the salary of a struggling young Methodist minister. On May 15 the Serving

Others Circle celebrated its 50th anniversary with a vesper service. An appropriate program was followed by a tea and fellowship. The circle was organized in 1910 with 27 charter members, of whom 16 are still living. We praise God who has given life and strength to continue to serve Him in these various capacities, and trust Him for all that lies in the future.

CHILD DEDICATION HELD

United, Rosthern, Sask. Child dedication service was held on Mother's Day. Fifteen children were dedicated to the Lord. Pastor J. C. Schmidt led the dedication service, and G. G. Epp of Eigenheim spoke in German. In the evening the Aberdeen Choir, with Ike Thiessen conducting, rendered the cantata, "O What A Saviour," with Nick Peters as narrator. The picnic of the Rosthern Children's Hour was held May 11 at the Youth Farm, bringing the Children's Hour to a close for the summer. About 90 children were in attendance. The picnic consisted of presentation of a small gift to the "missionary of the year," the child who brought the most children to the Children's Hour. On May 13 was held the closing program of the Boys' Club. Approximately 20 boys favored us with a closing program. Carl Ens of Saskatoon gave us a real challenge to keep the young teen-age boys in the church. C. J. Smith, representing Mission to Lepers, spoke to us recently of the work that is being done to rehabilitate lepers. A film showed how surgery is done on hands and feet and how these parts are exercised. May we remember these people in prayer that they might find Christ to be all-sufficient. —Helena Lesser

TROYER IS GUEST SPEAKER

First Church, Normal, Ill. Maurice Troyer, of the International Christian University in Japan, was a recent guest speaker. He and his wife will soon be returning to Japan. Mr. and Mrs. S. E. Nafziger celebrated their 59th wedding anniversary in March. The following have transferred their membership to our church: Mr. and Mrs. William Cutler, Mr. and Mrs. Frank Miller, Mr. and Mrs. James Rowe. R. L. Hartzler brought us a message and showed slides of his African trip. The youth group have volunteered to baby-sit for young couples one Sunday evening a month so the parents can have an inspirational hour of fellowship at the church. Robert Stutzman of Chenoa presented an illustrated lecture on his medical work in Alaska at our Friendship Circle meeting. Lucia Galloway is entering Voluntary Service work at the Mental Hospital, Fergus Falls, Minn., in June. Judy Streid will be a VS worker on the Indian Reservation at Lame Deer, Mont. Mrs. and Mrs. Ronald Ropp will go to Reedley, Calif., for the summer where Ronald will be the assistant to the pastor of the First Church there. Mrs. Sommer and daughter will spend eight weeks at Newton, Kan, while Mrs. Sommer attends Bethel College. The J. D. Schertz family has moved from Hamburg, Wisc., to Hudson, Ill. Mrs. Schertz passed away early in Dec. Erma Birkey, missionary in the Congo, is returning home because of ill health, making her home with her brother Albert at Hudson, Ill. Eighth grade graduates are Pat Heiser, Marcia McConnell, James Mohr, Sharon Schoultz, and Ann Sommer. High school graduates are Jon Rupp, Barbara Galloway, and Darrel Salzman. Mr. and Mrs. Richard Gundy and family have moved to Cassopolis, Mich, where Mr. Gundy will be supt. of buildings and grounds at Camp Friedenswald. The Goodwill Circle held a mother-daughter tea recently. Mrs. Clarence Sorensen was the speaker and showed slides of their African trip. The Mennonite Student Fellowship met at the Immanuel Foundation. Paul Roth was the guest speaker. Arnold Mishler, aged 93, passed away May 10 at the Mennonite Hospital. Infant consecration service was conducted May 8. The children of Allen Ropps and Robert Kauffmans were consecrated. A daughter, Debra Jean, was born to Mr. and Mrs. Earl Sutter on April 4. A son, Paul Mark, was born to Mr. and Mrs. Bennie Brown. A daughter, Jony Dawn, was born to Mr. and Mrs. Larry Johnson on May 7. Vacation Bible school will be held June 13-24. Mr. and Mrs. Loren Peacock have announced the engagement of their daughter, Romona, to Don Augspurger of Bloomington. —Ethel Streid.

WALDO HARDERS SPEAK

Emmaus, Whitewater, Kan. Mr. and Mrs. Waldo Harder spoke to the adult C. E. on Mar. 6 and showed slides of their work in Africa. They are looking forward to returning to the field this summer. Elma Esau recently showed slides of her travels through Egypt and the Holy Land. The mission film from Japan, "Makato," was shown. It challenged us to pray for missions, especially for the new converts. Our Men's Chorus gave a program at the Hillsboro M. B. Church the evening of Apr. 10, and Pastor Amstutz gave a devotional message. April 24, the Young Men's Chorus from there gave a program in our church. Their pastor, Marvin Hein, brought the message. His topic was "Interruptions." Linda Harder presented a message about the Colombia field on Apr. 20. She plans to leave in June for a term of service there, serving under the Gospel Missionary Union. She is the granddaughter of B. W. Harder who was our pastor for 35 years.

MOTHER-DAUGHTER BANQUET

Upper Milford, Zionsville, Pa. The women of our church enjoyed a mother-daughter banquet on May 14. Mrs. John Keener of Emmaus was the speaker. The men of the church prepared the meal. Pastor Burton Yost had another operation on his arm in the Sarced Heart Hospital. Our prayers go with him in his continued struggle for the use of his arm. Monroe Geissinger is recovering at his home after an operation in the Allentown Hospital. We are again in the process of making Christmas bundles to send overseas. The ladies of the West Swamp church were guests of our group for quilting. Norman Geissinger was re-elected to the Men-O-Lan Board where he has served as chairman. Our Pastor was elected as a Bluffton College Trustee. J. Richard Burkholder supplied our pulpit during the Pastor's hospitalization and convalescence. The Mennonite Seminary Male Choir was an inspiration to us with their fine music. The Summer Bible School will be held from June 20 to July 1. The school this year will be in the evening rather than during the day. In addition to the children's classes (kindergarten to eighth grade), there will be an adult class. Our young people are looking forward to the summertime retreat at Camp Men-O-Lan.

P. D. UNRUHS VISIT

Mennonite Country Church, Monroe, Wash. Mrs. John Peters passed away on March 4 after several months of illness. We enjoyed a visit with the Rev. and Mrs. P. D. Unruh and felt fortunate to have them in our church for four evenings, March 29-April 1. Our choir presented their Easter Cantata, "From Gloom to Glory," to a full house on Palm Sunday. A good number of our church also participated in the Union Holy Week services of Monroe churches. We observed the Lord's Supper on Good Friday. Those who attended the community Easter sunrise service were invited to a fellowship breakfast at the Albrecht home. While the pastor was away at the conference, the young people were in charge of the morning worship service. The Young People have been active in raising money for new sidewalks at the church. The parsonage kitchen has been remodeled. With this project completed, the Ladies Aid is now financing the remodeling of the church kitchen. Wednesday evening has been chosen as work night for this purpose. Our church joined the First Mennonite Church of Monroe in the daily vacation Bible school program beginning May 6.

THREE REPORTS GIVEN

Waterloo, Ont. Three slide-lectures were presented in the church in close succession. On April 2, Margaret Janzen reported on the work in Vietnam. On the following day Leona Cressman told about her work in India. On April 6, Walter Quiring, editor of *Der Bote,* gave an account of the Mennonite settlement in British Honduras. The Canadian Mennonite Bible College Choir under the direction of George and Esther Wiebe presented a concert on Apr. 22. Abraham Klassen was a recent surgical patient in the local hospital and Mrs. Margaret Andres was injured in an automobile accident.

SEVERAL MEMBERS ILL

Springstein, Man. On April 23 Gerhard Dueck, Oak Bluff, suffered a cerebral hemorrhage. As of May 7 he has not regained consciousness. He is 61 years old. On a recent trip to Ontario, Isbrand Hildebrand became ill and died following an emergency operation. Also in the hospital for treatment are John Wiebe and Mrs. Jacob Neufeld.

GOLDEN WEDDING MARKED

Winkler, Man. On April 24 Mr. and Mrs. David Peters celebrated their golden wedding anniversary in the Rosenort church. P. A. Rempel, a school friend of the couple, brought a special message. Arthur Sawatzky, a grandson, and Peter Harms, a son-in-law, also took part in the anniversary celebration.

LEADERSHIP TRAINING SCHOOL

Greendale, B. C. A two-week leadership training school was held recently led by H. H. Neufeld and seven other teachers. On Mar. 4 the oratorio, "Die Schöpfung," by Haydn was presented by the Bethel choir. Recent guest preachers have been J. Janzen of Klowna and J. Wiens of Vancouver. J. Lilitzky, West Abbotsford, spoke to the youth fellowship on April 24. The Mission Helpers Sewing Society visited the home for the aged in Clearbrook on Apr. 12. Maria Hildebrand and Henry Wiebe were married on April 23. Gerlinde Tepper, Erna Neufeld, and Nettie Warkentin will go to Portage La Prairie for summer voluntary service.

MISSIONS, RELIEF PRESENTED

Yarrow, B. C. Mrs. P. W. Dyck, was re-elected as president of the British Columbia Women's Organization at the annual meeting on May 1. Miss Mary Toews, Clearbrook, a missionary to the Belgian Congo, and Miss Margaret Wiens, Vancouver, MCC relief worker in Korea, made special reports at the meeting. An offering of $938.44 for home and foreign missions was received.

into the beyond

Agathe Friesen Driedger, Pigeon Lake, Manitoba (widow of John Abram Driedger) was born May 7, 1873, and died April 6, 1960.

Elizabeth Janzen Letkeman, Winkler, Manitoba, was born in Lower Chortitza on August 26, 1921, and died April 4, 1960.

Paul Dueck, Tiefengrund, Saskatchewan, was born November 19, 1875, in Marienburg, Germany, and died on May 2, 1960.

Albert Bunse, Yarrow, B. C., was born December 4, 1886, in Ruhrort, Germany, and died on May 2, 1960.

Cornelius K. Eidse, Morris, Manitoba, died March 16, 1960, at the age of 62 years.

Mrs. Sara Derksen, Didsbury, Alberta, died April 17, 1960, at the age of 66 years.

Mrs. Maria Giesbrecht, Gouldtown, Sask., died April 20, 1960, at the age of 79 years.

Mrs. Justina Friesen, Clearbrook, B. C., died April 20, 1960, at the age of 77 years.

Mrs. Luise Vogt, Clearbrook, B.C., died April 21, 1960, at the age of 61 years.

Mrs. Sara Penner, Abbotsford, B.C., died April 22, 1960, at the age of 60 years.

Mrs. Elizabeth Duerksen, Aldergrove, B.C., died April 24, 1960, at the age of 83 years.

Annie Ratzlaff, Saskatoon, Sask., died April 27, 1960, at the age of 66 years.

Rudy Stucky, a member of the First Mennonite Church, Pretty Prairie, Kansas, was born in McPherson County October 4, 1895, and died May 7, 1960.

Fred H. Ertmoed, of Denair, California, and member of the First Mennonite Church, Reedley, was born July 26, 1892, and died May 7, 1960.

Allen F. Ertmoed, of Dinuba, Califorania, and member of the First Mennonite Church, Reedley, was born March 8, 1865, and died May 17, 1960. He was the oldest member of the congregation.

Mariechen Schmidt, St. Catharines, Ontario, was born in Heubuden, South Russia, September 14, 1904, and died April 21, 1960.

Margaretha Harder Thiessen, Steinbach, Manitoba, was born on April 3, 1884, in Georgstal, Russia, and died April 14, 1960.

Mrs. H. D. Flaming, (nee Katherina Friesen) of Hillsboro, Kan., and member of the First Mennonite Church, Hillsboro, was born February 28, 1885, and died May 7, 1960.

Idella (Hauck) Bechtel, wife of Rev. A. S. Bechtel, member of the Summerfield, Illinois, Mennonite Church, was born March 29, 1881, and passed away May 12, 1960.

our conference

continued from back page

CONFERENCE CALENDAR AWARDED CITATION

The General Conference has received three awards from the Art Directors Club of New York for advertising design and art in its 1960 wall calendar.

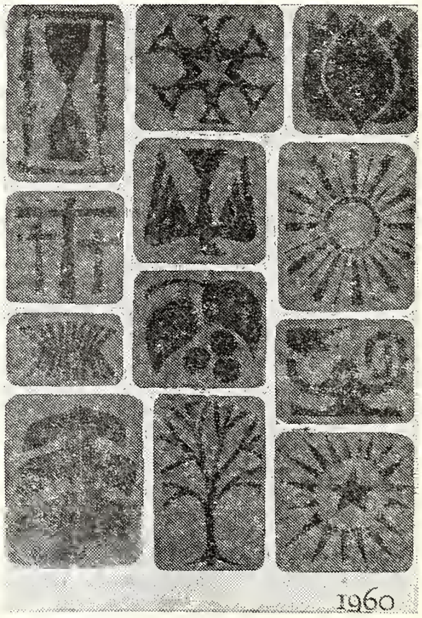
Robert Regier, art director of the General Conference since 1957, received a citation for his work in designing and illustrating the calendar.

Secondary awards were given to Walter D. Unrau in behalf of Mennonite Publication Office as the agency which handled the publication and to Erwin C. Goering in behalf of the General Conference Mennonite Church as the sponsoring institution.

The cover symbols represent the yearly cycle. From left to right: hour glass, a new beginning; snowflake, winter; flower, spring; crosses, Christ's passion; dove, Pentecost; sun, summer; grain shock, harvest; fruit, havest; lamp, schools begin; leaf, autumn; barren tree, winter; star, birth of Christ.

Pictures for each month feature historical events, 1960 being the centennial year of the General Conference.

Copies of the calendar, which was edited by Maynard Shelly and printed by the Mennonite Press, are still available from the Central Office, 722 Main, Newton, Kansas.



our conference

Persons arriving by train for the Centennial Study Conference, beginning June 20), who wish to be met at the station, are asked to send this coupon to Rudy Krehbiel, Donnellson, Iowa (TE-3-5441).

Name ______________________

____

Station: ________ Fort Madison

________ Burlington

Arrival date ______________________

Arrival time ________ A.M.

________ P.M.

NEW BOOKLET AVAILABLE ON GRADED CURRICULUM

The Board of Education and Publication is preparing a prospectus of the Living Faith Graded Sunday School Series. This twenty-page booklet, giving detailed description of contents and purposes of the graded curriculum, will be ready by June 15 and will be mailed to pastors and Sunday school secretaries. Additional copies may be had from the board office at 722 Main, Newton, Kansas.

CONGO WORKERS RETURN

General Conference missionaries returning from the Congo in June are the Frank I. Ennses of Inman, Kan., and the Russell F. Schnells of Winona Lake, Ind.

African church leader Kabeya Noa and Elder Stephen recently told Levi Keidel, CIM missionary from Congerville, Illinois: "Don't you missionaries fear and despair, believing that all the foolish things our people are saying and doing these days really show what is in their hearts . . . We have great responsibility to try to show them the truth and bring them back to reason. And you missionaries have a great responsibility to stand by our sides and encourage us. This is the time we need you most. If you stand by our side during these troubled times, the day will come when all Congo will be grateful to you for it."

PRAYER HOUSE BUILT IN CENTRAL INDIA

Puran A. Banwar, Indian pastor at Ambikapur, Surguja, M.P., is building a prayer house in a village. He and other Christians are building in faith that the Lord will provide the necessary funds.

MISSIONARIES TO SPEAK AT MONTANA RETREAT

Missionaries Betty Quiring (Congo) and Peter Derksen (Japan) are listed as speakers of the Joint Bible Camp near Lambert, Montana, in July. This retreat is sponsored jointly by the Bethlehem congregation at Bloomfield and the First church at Glendive.

RETREATS SCHEDULE MISSIONARIES

Before returning to Japan in August, Robert Ramseyer of Bluffton, Ohio, will report to Central District congregations and serve at two senior high retreats from July 25 to August 6.

Hugh Sprunger of Berne, Ind., on furlough from Taiwan, will serve at Camp Men-O-Lan from the end of June to the first week in August.

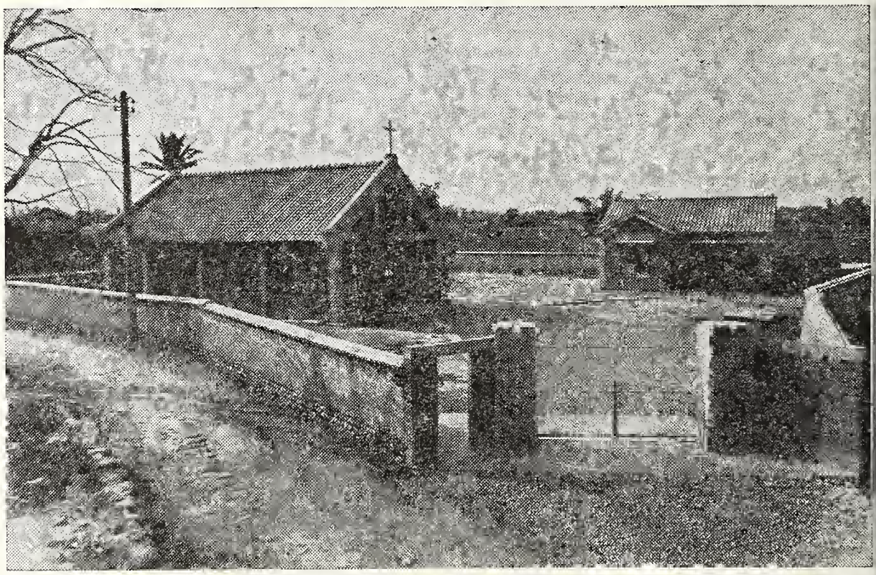
LENA PETERS TO RETURN

Lena Peters, nurse in Taiwan from Winnipegosis, Man., is preparing to return home on furlough in about a month. Besides working in the Hwalien hospital, Miss Peters has been teaching a weekly English Bible class at the local church and giving English instruction to a high-school principal and a technical-college teacher twice a week. Friends will want to pray for her mother who is ill.

FROM LEPROSY HOSPITAL

According to Aron and Kathryn Jantzen at the Bethesda Leprosy Hospital and Homes at Champa, India, "The Lord has been at work . . . in a graphic way." At Christmas, thirteen patients and one former patient were baptized. Four more were added to the church at Easter. As the Jantzens move about the hospital, of which he is the superintendent, they are frequently called aside by patients who want to become Christians. "Surely the Lord is at work here. Praise Him."

NEW CHURCH BUILDING REACHES COMPLETION



Two Mennonite churches in Taiwan were destroyed by a typhoon in September 1959. This new church and residence at Hsitun represent the faith of many Christians. The people of Hsitun gave sacrificially; other churches of Taiwan gave; missionaries were careful with the local budget in order to leave sufficient funds for this project; and the Board of Christian Service and Board of Missions contributed.

A new site has been purchased at Tayia to erect a church to replace the second one lost in the disaster.

JUNE 14, 1960

THE MENNONITE

ASSOCIATED MENNONITE B... SEMINARIES
LIBRARY

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

YEOTMAL SEMINARY GRADUATION—1960

in this issue

COVER

The cover picture shows the Board of Governors, the staff, and student body of Union Biblical Seminary, Yeotmal, India. This year's graduating class is in the third and fourth rows. Philip Ladar (third row, extreme right) is from our General Conference mission. Kenneth Bauman, teacher at the seminary, is sixth from the left in the second row. His wife, Mary, is fourth from the right in the second row. See page 403 for an article about the graduation.

ARTICLES
FRIEND, GO UP HIGHER
Ward W. Shelly 391
FOCUS ON FATHER
Grant and Ruth Stoltzfus 392
BREAKER OF LANGUAGE BARRIERS 394
PACIFIC DISTRICT CONFERENCE
Lyman Hofstetter 395
POEM
TEACH ME TO HATE
Emma Blosser Hartzler 393
DEPARTMENTS
EDITORIALS 390
CHRISTIAN CONCERNS
Slaughter on the Highways 396
YOUTH
Proving the Rule 397
Not Narrow-Minded 399
From the Youth Office 399
OUR SCHOOLS 400
MCC NEWS 401
OUR CHURCHES 401
OUR CONFERENCE 404

CONTRIBUTORS

Ward Shelly is pastor of Bethel Church, Lancaster, Pa. Emma Blosser Hartzler is a pastor's wife in Goshen, Ind. Lyman Hofstetter is pastor of Bethel Community Church, Santa Fe Springs, Calif.

of things to come

June 16-19—Northern District Conf.
June 19—Commencement, Canadian Mennonite Bible College
June 21-23—Centennial Study Conf., Iowa
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 24**

editorials

FAITH OF OUR FATHERS Many of our churches celebrated Centennial Sunday on May 29—the one-hundredth anniversary of the beginning of the General Conference Mennonite Church. Further celebrations will take place next week at the special Centennial Study Conference in Iowa, the birthplace of the General Conference.

The leaders of the group that came into being a hundred years ago were men of vision. They had dreams of a united Mennonite church which would embrace all the various groups of Mennonites into one body. After a hundred years, their hopes are still far from being realized. In recent years, however, there have been steps in that direction.

Our leaders also had dreams of schools where ministers and Christian workers could receive adequate training. Our Christian colleges and the seminary have begun to answer that dream. There is still room for advance.

Our leaders envisioned an active missionary movement which, too, has been partially realized but which still holds great opportunities for greater achievement.

Because the early leaders dared set high goals, much pioneering work was accomplished and noble ends achieved. May we hold fast these same worthy ideals. Before the next century becomes history, may there indeed be a strong united Mennonite church, adequate college and seminary training for all needed leaders, and an enlarged group of young people preparing themselves for Christian service in every part of the world.

THE TASK OF TODAY'S FATHERS We are about to celebrate Father's Day. The church would probably forget this day more readily were it not for the commercial concerns which are ever alert to the possibilities of financial benefits. But the church could stress more fully the spiritual opportunities the day affords.

But this is not a time to lavish cheap sentimental praise on fathers. Rather it is a time for fathers to take stock of their obligations and opportunities. It is a time to plan to be more faithful to these obligations.

Fathers too often become so engrossed in their work that they fail to devote the proper proportion of time to the home. It is too easy to turn the disciplinary problems of the children to the mothers with the worn excuse, "too busy."

Fathers are responsible for helping create and maintain the religious atmosphere of the home, for guidance of the children, for the inculcation of spiritual principles built into the characters of the youth in their homes.

We owe very much to the faithful fathers of the past. They have blazed a trail for us to follow. They have built certain foundations upon which we may build. They have passed on to us a great heritage. It is our responsibility to continue their good work.

FRIEND, GO HIGHER

JESUS USED these words in Luke 14 to illustrate humility. I would like to extend the immediate significance of the words by saying that every worship service is to enable us to go up higher—higher in our thoughts about God and higher in our devotion to Christ.

This upward call from God has always come to men. In Genesis, when wickedness was increasing, Enoch heard the call and walked with God. Abraham cared not for the fertile plains of Jordan, for he looked for a city whose builder and maker is God. Jacob saw the ladder that reached from earth to heaven. You recall the visits that Moses had with God on Mt. Sinai. "And the Lord called Moses up to the top of the mount and Moses went up" (Ex. 19:20). David said, "Lead me to the rock that is higher than I."

With the coming of Jesus Christ into the world, it was the shepherds who heard the angels from on high. The men who watched the stars saw that special star. Jesus often called His disciples away from the busy-ness of life—up onto the mountainside. There He taught them, there He prayed, and there He was transfigured before them. When the Lord met with the disciples for the last passover meal, He chose an upper room—away from the noise of the crowds on the streets. It was in an upper room that the disciples assembled awaiting the day of Pentecost.

Nature's call is ever upward. In recent months we have seen the tulip and the crocus bursting upward through the soil. Billions of tiny blades of grass are pushing upward. The oak, the elm, and the fruit-bearing trees are reaching toward heaven. All nature responds to the warmth of the sun. The plant and the tree grow upward because they draw their resources, directly and indirectly, from above. So must we. The sun is saying to the tree, "Come up higher." The Son of God says to us, "Friend, go higher."

It is true beyond a doubt that all of us have yearnings for the higher things in life. But Paul says in Col. 3:1 that yearning is not enough. He says, "Seek those things that are above." As we seek the things that are above we will become elevated in tone and temper. The whole tone of our life is changed as we steadily attain Christian virtues. The song writer says, "I'm pressing on the upward way, new heights I'm gaining every day. . . . Lord, plant my feet on higher ground."

The Savior is saying today, "Friend, go up higher." But today when the cravings of men are mostly for earthly and material things, we cannot hear the call of Christ unless we make a special effort to listen. Men sometimes fit the higher things in life to carnal appetites—in art, poetry, music. The music in some worship services leads us higher. In some services it leads us nowhere.

Let us form friendships with the higher things—in music, in art, in literature, in people, in virtues. But most of all, let us have a friendship with the highest person—the Christ who said, "If I be lifted up I will draw all men to myself."

"Oh Lord, lead me to the rock that is higher than I—the rock that is Jesus Christ."

—Ward Shelly

Focus on Father

Grant and Ruth Stoltzfus

THERE ARE no perfect fathers. All feel their job is bigger than they are.

The father's role is crucial in view of the concepts that children will carry with them when they establish homes of their own. Children in a home form ideas as to what parents are like. How does a man treat his wife and children? What responsibility does he take? What regard does he have for God, the Bible, the church, the law, the neighbors, the dog, the cat?

Fathers interpret the answers to these questions. Children carry these mental images to their own marriages. A son will tend to repeat the pattern set by father. A daughter will look for her father's qualities in her husband.

The word of God teaches that the father is to be a man of leadership. He is the head of his wife, loving her with pure, self-sacrificing, forgiving love. By example and teaching, he is the leader in spiritual things at home. He has the chief responsibility for the training and discipline of the children.

It takes time for a man to be a lover to his wife, a companion and loving disciplinarian to his children, a spiritual leader in the home. But these are all-important parts of his role as a father. They are well worth some extra study and effort.

What can a father do?

He can keep up a good relationship with his wife. This is important for happiness between husband and wife and also for children's welfare. Children need to feel secure in the assurance that father and mother truly love each other. In this atmosphere, children develop the ability to love and understand others.

A father can enjoy his children. Nothing is more important to the growing boy or girl than to feel wanted, loved, understood, and appreciated. For a father to greet his child with a cheerful "hello" when he returns from work may seem like a small thing. But it means much to a child.

A father can share time with his children. When he is at home he belongs to the family. This is not always easy after a day's work. But a father does better to pick up the evening paper *after* the children are in bed.

A father will watch, too, lest his only time with the family is when he is tired and impatient. If he ignores his family except to demand quietness, he is missing companionship. He may need his rest, but he also needs his family and his family needs him.

A father will show an interest in his child's schoolwork at times other than just report card time. If there is difficulty with schoolwork or if his child is chosen last for a ball game, a father will enter into the problem sympathetically. A wise father will understand that ill-tempered scolding can actually increase the emotional problem that may be the cause of poor schoolwork.

It is thought that a child from four to six years old has a special affection for the parent of the opposite sex. This means that the little daughter is likely to be unusually fond of her father during that time of her life. A father who takes an interest in his little girl, who spends time reading and talking to her and listening to her small talk, is doing more than he realizes for her immediate security and future happiness. We are told that a congenial relationship is important at this time because it actually affects the child's chances of a good relationship with a member of the opposite sex later on in courtship and marriage.

It seems that the father's golden opportunity with his son is while he is between the age of eight and fourteen. This is the time for periods of relaxed companionship—an easy flow of words or happy silence. This is the time for frank talks on any subject. These are the years important for building worthy ideals through the bonds of father-son friendship.

A father can let his children be themselves. A wise father will not force his children into a mold. He and his wife will study the intelligence, abilities, interests of each child and allow for individual differences. Although efforts will be made to help children develop well-rounded personalities, each will be encouraged in the thing he enjoys most and can do best. At report card time, father will not compare one child unfavorably with another. He will help each one to compete with his own record, trying to do better next month than he did this month.

A father can be levelheaded in the discipline of his children. Good discipline begins with parents who are self-disciplined. It is amazing how many fathers still think that discipline is a matter of muscle. If a father uses his children to relieve his frustrations, more is wrong with him than with the child he is correcting. If he rules chiefly by force or the threat of force, he need not be surprised if his children later defy all authority. If he does not help them to develop inner control at home, they will not exercise control away from home.

Father will avoid being overly strict or lenient. Children want and need kind yet firm control for the sake of their own security.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

Though he makes mistakes, a father can achieve his goals if he truly loves his children. Love and concern for the children is what matters most of all. It prevents being overstrict or overindulgent. It prevents both coddling and cruelty.

The Bible speaks of this love that motivates a father's discipline: "Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Out of deep love and concern, a father disciplines wisely for the best welfare of the child. And he will remember that in his authority as a father he is subject to the authority of a heavenly Father.

A father will take the lead in making religion a reality in home life. As head of the home, this is his duty and privilege. He is head of the home not as a tyrant or dictator for his personal comfort and advantage but as a leader whose example and teaching can be safely followed.

The tendency for a mother to carry the lead of spiritual training in the home is one of the saddest things about present-day home life. Mother is an important assistant and all members of the family can take an active part, but father is the spiritual leader. It is true that a father is more likely to fulfill his role successfully if he has the encouragement of an understanding wife.

A mother senses the need for her husband to spend time with the family and does not demand so many gadgets and furnishings that he is forced to overwork to pay for them. More income is not worth less father.

Extra effort counts. Good father-family relationships are made—they do not just happen. They come as a result of special effort. This is true whether a father is at home most of the time or away from home most of the time. It is not so much a question of how much he is at home as of what goes on when he is at home.

Many fathers have jobs that keep them away from home much of the time. Can a traveling salesman be what he ought to be to his family? The answer may be yes or no. It depends on whether father and the family keenly sense the threat to family companionship. It depends on whether they are willing to put forth extra effort to make father's fellowship with the family the very best during the hours he is at home. Each family will have to decide what its own extra efforts must be in order for father to have a close and happy relationship with his family.

Children will always need the strength, spiritual leadership, discipline, love, and companionship of a godly father. Whatever it takes to meet this need will be well worth the effort.

—Courtesy of **Christian Living** and The National Sunday School Association

Teach me to hate
the ways of wars

that spawn in lies from tongue to ear,
mushrooming woe and wanton fear,
that breed in open sores of need
and fester in false pride and greed.

Teach me to hate
the ways of wars

that steal ideals of stalwart youth
and trample wisdom's store of truth,
that spread the past in wasted years
along grief's blood-stained vale of tears.

Teach me to hate
the ways of wars

that leer at love in lust for power
and crush the budding bosom's flower,
that stalk the innocent and rape
the fertile earth in barren jape.

Teach me to hate
the ways of wars

that worship self at soulless throne
as broken idols bow their own,
that wrack the deep reach of the mind
and groaning chasms split in kind.

Teach me to hate
the ways of wars, oh Lord,

Teach me to hate.

—Emma Blosser Hartzler

RODOLPHE PETTER

Breaker of Language Barriers

The story of a pioneer missionary and linguist of the General Conference Mennonite Church.

"Two experiences stand out in my memory and I know that even then, all unbeknown to myself, God was singling me out for my special life work. Brother Auguste and I were sleeping together. One night he woke me up and said in exciting words, 'Rodolphe, I had a vivid dream. I saw you in a large camp of Indians in America and you were preaching to them.'

"Another night we were sound asleep when suddenly the tocsin sounded from the tower of the nearby church. I awoke with a start and said to Auguste, 'Oh, brother, I know L'Eternal is calling me. I henceforth dedicate my life to His service.'"

THE YOUNG man who wrote these words, Rodolphe Petter, grew up in Vevey on Lake Geneva in Switzerland. The plan for his life seemed to unfold further when he became acquainted with a Mennonite, Samuel Gerber, and later visited the Jura Mountain Mennonites. It was here that he heard about the Mennonite church. It was also here that he married Samuel Gerber's sister, Marie.

Years later he wrote, "What drew me to these people was their close resemblance to what my Grandmother Dubuis told me about the Waldensians. . . . Then, too, through my studies of the Word, I had come to have doubts as to the scriptural basis for infant baptism."

In 1889, J. A. Sprunger from Berne, Ind., visited the Mennonite churches in Switzerland. Petter recorded later, "I met him once at the Gerber home. There I had a long talk with him and for the first time, through him, learned of the mission work done by the churches of the Mennonite General Conference in U.S.A. among American Indians. Knowing that I had come to disbelieve in infant baptism, he began to urge me to consider entering that field."

For some time, Petter was undecided about this challenge. The account of his decision comes from his own pen: "I left Basel having completed my studies there and then visited the Mennonite congregations in Emmenthal and in France. I joined them by being rebaptized by the saintly old Brother Ummel. They adopted me as their missionary to be sent to the General Conference of Mennonites in America. . .

"The next fall we left our dear Switzerland for America. My dear Marie and I knew God had called us and we were ready to leave all behind for His sake. . . . In Antwerp we boarded a ship of the Red Star Line and after twelve days we landed in New York, on the seventh of August, 1890."

The school year, 1890-91, was spent at Oberlin College in Ohio. In 1891 the Petters began their work at Cantonment, Oklahoma. This began the twenty-five years of work that Rodolphe Petter did among the Cheyennes of Oklahoma. On Jan. 1, 1909, he wrote: "The old year is passed by. It came and went as a nightwatch and was altogether too short fleeting to do all we would have liked to do. . . . For all the service we were permitted to render unto the Lord we deserve no praise, inasmuch as it has been done solely by the grace of the Lord. For our shortcomings, which are many, on account of lack of time, strength, and wisdom, we trust the grace of God. . . . God uses the imperfect services of man for his own glorification."

Marie Gerber Petter died in Oklahoma in 1910 after a long illness. On Nov. 28, 1911, Rodolphe Petter married Bertha Kinsinger, a missionary teacher to the Cheyennes. The Petters moved to Lame Deer, Mont., in 1916, where Mr. Petter's service to the Indians continued until his death on Jan. 6, 1947.

In the Jan. 14, 1947, issue of *The Mennonite,* D. J. Unruh wrote: "Missionary Petter was a devoted Christian, a student of the word of God, a great missionary, a scholar, an outstanding linguist and ethnologist.

His work as a missionary and his publications in the Cheyenne language are monumental. He reduced the Cheyenne language to writing, discovered and systematized its grammar, edited a Cheyenne-English dictionary, and translated the entire New Testament and many Old Testament books. Besides this, he edited Cheyenne hymnbooks and translated other Christian writings."

During his fifty-four years of missionary service, Petter enjoyed an intimacy with the Cheyennes such as few white men have known. He was the recipient of many valuable gifts, many of which can now be seen at the Bethel College Historical Library, North Newton, Kan. Also on display are Petter's roll-top desk and swivel chair together with the Grammeter Multigraph machine on which he printed his 1126-page dictionary. The shelf of reference material is indicative of the extent of Petter's study and of his knowledge of Greek, Hebrew, English, Latin, and French. Most important of the displays are Petter's translations. Copies of his works are also found in leading libraries throughout the world.

After Dr. Petter's death, Mrs. Petter sorted and catalogued notes and manuscripts left in his collection. Work has been done in preparation for a biography of Dr. Petter. At present Mrs. Petter is working with her husband's materials at the Bethel College Historical Library.

The work of a man, dedicated to the service of God, has unnumbered reverberations.

—Conference News Service

REPORT
Pacific District Conference

Lyman Hofstetter

SUNNY southern California greeted over one hundred delegates and visitors who attended the sixty-first session of the Pacific District Conference at the Immanuel Mennonite Church in Downey, May 19-22. Held several weeks earlier than is customary, the conference was also one day shorter than in previous years. The opening session was highlighted by the conference sermon delivered by President Peter Ediger. His message, "The Peril of Fragmentary Foundations" (see *The Mennonite*, June 7, 1960), was geared to the theme of the conference, "Jesus Christ—Other Foundation Can No Man Lay."

Conference reports focused on the various committees. The Christian Service Committee reported on VS, Pax, Kings View Hospital, and Mennonite Disaster Service. The committee proposed a Christian Service Scholarship Fund at Bethel College which was adopted by the delegates. Capital punishment was again discussed with the recommendation that the conference write to the governors stating its position against capital punishment and urging the abolition of the death penalty. The advisability of an ecclesiastical body taking such action was questioned, and the matter was tabled with the recommendation that individuals interested write personal letters.

The Education Committee reported on the conference paper, *The Messenger*, the use of filmstrips in Sunday school teaching, and state Sunday school conventions. Delegates were reminded of the Living Faith Sunday school materials on display at the conference, managed by Carlyle Groves.

Our Home Missions Committee presented oral reports by churches supported by the district and churches carrying on extension work. Three new pastors enter the district this year: Norman Bergen, Monroe, Wash.; James Gingerich, Warden, Wash.; Kenneth Ross, Shafter, Calif.

P. D. Unruh reported on his visit to the churches of the conference, conducted recently by request of the Executive Committee. His ministry of fellowship and encouragement proved very beneficial, and the committee was commended for this endeavor.

During the business sessions the following officers were re-elected: president, Peter J. Ediger; vice president, Lester E. Jantzen; secretary, Rudy Lichti; treasurer, Joe Jantz.

The secretary reported a membership of 3444, an increase of thirty in the last year. Conference giving, according to the treasurer, was near the $12,000 mark with the average giving per member for all causes totaling $116.94.

Guests from the Central Office of the General Conference included Leo Driedger (Christian Service), A. J. Richert (Church Extension), and Milton Harder (Director of Youth Work). All three received opportunity to speak on their phase of Conference work.

The three auxiliary groups again emphasized missions at their evening programs. The women sponsored a missions symposium with the theme being "Modern Problems of Our Missionaries." The LaVerne Rutschmans, John Zooks, and J. R. Duerksens comprised the panel. Dr. Zook spoke at the Saturday night meeting sponsored by the Mennonite Men. Simultaneously, Walter Dyck reported on South American youth activities at the youth banquet.

Sunday marked the day for anniversary celebration. During the morning service, worshippers observed the General Conference Centennial with C. J. Dyck from Mennonite Biblical Seminary as guest speaker. His message was entitled, "When Past and Future Meet." Listeners were reminded of the union of time and spiritual virtues as illustrated in the Lord's Supper. Said Dyck, "A rejection of the past means a rejection of the future."

In the afternoon service the Immanuel Church observed its fiftieth anniversary. Former pastors and workers spoke briefly, after which P. D. Unruh spoke on "Christ's Command to the Church." The audience was urged to go out into the highways and byways to reach those lost without Christ. A mass choir composed of the Reedley Youth Choir and choir members of surrounding churches brought the conference to its close.

Noon and evening meals during the conference were served by the host church in the fellowship hall near the church sanctuary. Lodging for the three nights was provided by the host church and the Bethel Community Church, Santa Fe Springs.

As friends departed, they experienced a sense of gratitude for our foundation, Jesus Christ, and a feeling of dedication to the task that awaits us as members of His church.

Christian Concerns

Frank H. Epp

Highway Slaughter

PREVENTABLE deaths must be prevented. This is our traditional Mennonite ethic because we have believed it to be the Christian ethic. Life is sacred.

We look on murder, war, concentration camps, and capital punishment with horror. The taking of life hits our conscience where it is most sensitive.

There is one exception — the slaughter on the highways. Our most positive reaction in this area has been to increase our insurance coverage. Dying on the highways is like dying of old age, regrettable but necessary.

Yet, fewer Americans perished in the whole Korean war than die each year in automobile accidents. The actual 1959 price tag for our auto-progress was 37,800 dead and 1,400,000 disabled. The dollar cost was just under six billion.

The province of Saskatchewan can't think of any disease or epidemic that took 425 lives and sent 38,000 persons to hospitals for treatment in one year, the influenza epidemic of 1918 being a possible exception.

Can we soothe our consciences by ascribing this toll of modern transportation convenience to some "mysterious Providence" or piously calling it "an act of God"? And this, even when we know that in 999 out of 1000 'accidents' some human fault is involved?

If 99 per cent of highway deaths are preventable, what is the program of prevention to which we have been called, individually and collectively?

By what nature of Christian teaching, what quality of brotherhood discipline, what degree of legal action, will we demonstrate the sanctity of life we profess?

Or is a drop of blood on the road not as sacred as a drop of blood on the battlefield?

bookmarks

Abraham, Man of Faith, and *Gideon, the Liberator.* 16mm. Sound. 17mm. Black and white rental, $6.00. Color rental, $9.00. Available from Religious Film Libraries, 220 West Monroe, Chicago 6, Illinois.

These two films are two of seventeen in a series of films on the Old Testament. They are produced by Concordia Films.

The film on Abraham tells the story of Abraham from the time that God called him until the story of God providing a lamb instead of Isaac for the sacrifice. It gives the various details in the Bible, omitting the story of Hagar as well as the visit into Egypt when Abraham said that his wife was his sister.

The story of Gideon covers the events in his life beginning with the oppression of the Israelites with the call of Gideon. It gives the various tests which Gideon used to be certain that God was calling him. It then tells the account of how Gideon was used to free the Israelites from their oppressors.

The feelings of the committee in response to these films did not agree. There was a feeling that *Gideon, the Liberator* could be used with junior age on up. There was a feeling that *Abraham, Man of Faith* should be used at a later age, probably senior high school on up. Even then it was felt that this film should not be used without an adequate amount of time for discussion. As a matter of fact the reason these films are rather short in length is so that time would be available in a normal teaching situation for discussion.

PROVING THE RULE

Did Jesus really mean some of the things He said? Here's the story of a girl who decided to see for herself.

Helen L. Renshaw

VERA slipped off her shoes and rubbed her aching feet.

"Had a big day down at Altman's Department Store?" her brother Ted asked.

She shrugged. "I wouldn't know if a customer ever came into the place. I'm stuck in that basement ironing room and never see the light of day."

"Well anyway, Altman's carry some good-looking stuff. You're keeping company with the best in the city."

"Am I? I hadn't thought about it."

Ted tossed a candy bar in her direction and began munching one of his own.

"More gifts from the small fry you teach to swim?"

"Sure thing." He grinned. " 'Give, and it shall be given unto you; good measure, pressed down . . . and running over.' "

Vera frowned. "My job's different. All give and no return."

"So what was that check I saw you clutching last week?"

"I earned that and a whole lot more." Vera's voice was sharp. "You have no idea how many times my lunch time gets cut because there's a blouse or dress that has to be rushed. And not one cent extra do I ever see."

Ted swung his long legs over a chair and settled down comfortably. "So you don't think the rule works—about giving and it will come back to you."

Vera flushed. "It sounds good but . . . . No, it doesn't work for me."

Ted switched abruptly back to a discussion of his sister's work. "I thought you took this job because you hope to be a department buyer some day."

"I do! I like working with clothes, and you know I have a good sense

Vera hadn't known a job could be so much fun. Now when she hung a well-pressed garment on the line, she could look at it with understanding and pride.

of style and color. But what good does it do me where I am now?"

"Just listen to the gal! Surrounded by clothes all day and all she sees is an ornery mess of wrinkles to be eliminated."

Vera looked indignant. "I do a good job."

"Sure you do. And you could take pride in your work, too, if you knew more about what you're working with."

A call to dinner interrupted, and Vera was glad. She couldn't quite understand what Ted was getting at, but later, lying in bed after her prayer time, she thought some more about the values of giving. This had been their discussion theme the week before at youth meeting, and everyone had promised to try to put the rule into action in their daily living. Vera herself had said very little, but her silence had indicated her desire to make Jesus' rules for good living a part of her life. And she had tried. But there was confusion in her heart and she knew it.

She recalled what Ted had said about "knowing better the things she worked with." It was quite true that she had thought of the clothing she handled every day as a job only. She really didn't know if there was good design and material or very bad. Her only interest had been to get done.

The next day Vera was given some coats to unpack. As she removed the wrappings she observed carefully the beautiful hand-woven tweeds. She found a label and discovered the garment came from a famous designer. Some of the coats had fur collars, but Vera didn't know what most of the furs were, their value, or wearing quality. Coats from another manufacturer she saw were quite different. They looked nice enough at first glance, but the linings were cheap. She decided the fur was an inexpensive one dyed to imitate something more precious. Later in the afternoon there was a call for a blouse in a certain material. Was there one on the press rack? Vera didn't know, and it took her a long time to find out because she didn't know one material from another and she had to look at each label.

Suddenly Vera wanted to know more about the clothes she was in charge of. It had never occurred to her before to wonder about the many new fabrics on the market, but now she was eager to learn. She certainly wasn't in the spot in the store where she had pictured herself, but there was a lot in that small ironing room that she'd never seen before.

After dishes that night she pulled on a sweater, and Ted cocked an inquisitive brow. "Where to?"

"Secret," she laughed. Her destination was the library. Hours later she was surprised when the librarian announced closing time. It had been fascinating reading the story of design, and she hurried home with two fat volumes under her arm.

The next day Vera asked Mrs. Marmon, the woman she worked under, for any printed material that was around about fabrics or the various designers from when the store purchased.

"Why do you want all that?" Mrs. Marmon asked.

"Someday I want to be the head of a dress department," Vera said. "I might as well start in now." She half expected the woman to laugh but she didn't. And after that she frequently pointed out to Vera especially good detail on a garment. Or she would hold up some fabulous material and explain what made it so fine.

Vera was working as hard as always and sometimes still she was asked to do necessary overtime work, but somehow the time passed quickly. It was truly amazing to find the many new and exciting things there were to learn. She hadn't known a job could be so much fun. Now when she hung a well-pressed garment on the line, she could look at it with understanding and pride.

Ted began to notice the difference in his sister. "Say! You're not so sunk these nights," he said. "Fewer wrinkles to iron away?"

Vera laughed. "Nothing like that. It must be the clock ticks along faster than it used to."

"Well, well, I wonder if Altman's know they have a satisfied employee as well as satisfied customers." He had a twinkle in his eyes, but Vera heard the admiration in his voice.

The day Vera found something added to her check was a day she knew she'd never forget. But it wasn't the extra money that made her say to Ted, "I have a confession that I'm happy to make. I've proved that Jesus didn't give us rules that won't work. Since our talk, everything I've given has been given right back to me."

Ted waited for her to explain and she told him how she'd gone about learning her job. "And I've been so interested that sometimes I actually didn't realize I'd worked overtime. It's almost unbelievable to see all the new experience that comes into my life."

More dividends followed. When a part-time girl was needed on the sales floor, Mrs. Marmon spoke Vera's name very firmly. "This girl has a marvelous attitude, and she's not afraid to give all she has."

When Vera came home to make the big announcement, she could hardly sit still while she talked. "Just think! I'd still be pushing an iron if I hadn't learned that Lapin is really bunny."

As she knelt to pray that night, Vera remembered back. It was a wonderful feeling to close her eyes and thank Him for giving her such a wonderful code to live by.

—Youth Christian Companion
By permission

To and from a pastor

Not Narrow-Minded

Don Wismer

DEAR Pastor,

Some of my buddies and older folks criticize me for going to youth functions in other churches. Is this wrong? Lots of fellows and girls I know in high school are swell Christians and I can't see why I should not go to their youth "do's." Don't you get too narrow-minded if you just go to one church all the time?

Joe

DEAR Joe,

I'm not sure by your question whether you are trying to avoid responsibility in your own church by going to other churches or whether you are really interested in finding out what other churches are like. It seems to me that if you want to take part in other activities to broaden your own spiritual base, to find out what other churches are like—what they do—to help you to better understand your own church, then it is good.

But so many times we feel that we want to take part in other churchs' activities so that we don't have to be so regular in our own church.

If you go to other youth groups because yours is not helpful to you, you should first put all your energies into developing a program in your church that is valuable. Then you will have something that you will be glad for young people of other churches to attend, too.

We can get too narrow-minded by going to one church all the time. But we also have to learn what is of value in our own churches. Then our experiences with other churches will strengthen our ties to our own church and make it more meaningful to us.

Your Pastor

FROM THE YOUTH OFFICE

West Coast Diary

The YPU of the Pacific District held its annual meeting on May 21 at Downey, California. The California churches were well represented but distance and school made it impossible for the young people to come from Washington, Oregon, and Idaho. President Clayton Auernheimer presided at the business meeting. Some significant actions of the meeting were the adoption of a constitution revision and the adoption of a budget which will challenge the young people to raise $1500 during the coming year. $550 of this amount was earmarked for various mission projects. Roland Isaak of Aberdeen, Idaho, was elected president for the coming year.

The highlight of the conference youth program was the Saturday evening banquet held in Fellowship Hall of the Downey Church. The delicious chicken dinner was enjoyed by about 150 young people, sponsorers, and pastors. Norman Hayes of Downey was the master of ceremonies. Allan Tschiegg, district advisor, led in devotions. Walter Dyck reported on youth work in South America. It was my privilege to speak on "Witnessing as Young People." The Youth Choir from the Reedley church sang at the banquet as well as on Sunday.

Since this was my first time in the Pacific District, I took the chance to meet youth fellowships of other churches in the three days following the conference: Monday night at Upland, Tuesday night at Paso Robles, Wednesday in Fresno and Reedley. Then back to Newton.

I appreciated this personal contact with the Pacific District YPU and am looking forward to other district conferences.

—Milton Harder

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

BIXEL JOINS BLUFFTON FACULTY

Bluffton College President L. L. Ramseyer, has announced that James W. Bixel has been appointed to the faculty to teach music theory and piano.

Mr. Bixel is a native of Bluffton and is a graduate of Bluffton College. In the summer of 1935 he studied piano at American Conservatory in Chicago and in 1941 received the M.M. degree in composition from Cincinnati Conservatory. He was in Civilian Public Service from 1942 to 1945, and from 1945-1947 he served as music therapist in the Kalamazoo (Michigan) State Hospital. Since 1947 he has been a member of the music faculty at Bethel College.

Currently he has been on leave of absence from Bethel College to teach in the Aspen Public Schools, Aspen, Colo. He was also director of the Aspen Community Chorus and in charge of music at the Christ Episcopal Church. This summer he expects to take a five week music course in Aspen, studying conducting under Izler Soloman and composition under Darius Milhaud. He will join the Bluffton College faculty in September.

Mr. Bixel and his wife, Phyllis, have two daughters.

FREEMAN ENSEMBLE TRAVELS

The Freeman College Vocal Ensemble is making a trip which will take them west. They will give programs in churches in Idaho, Arizona, California, and at the Northern District Conference at Henderson, Neb.

Members of the group are Darla Albrecht, Jeral Becker, Virginia Ortman, Carol Preheim, Mavis Preheim, Ronald Preheim, Mary Ratzlaff, Charlene Waltner, and Delmar Wipf. LaVera Schrag directs the ensemble. Also traveling with the group are Mr. and Mrs. Don Waltner of Marion and Mr. and Mrs. Sanford Ratzlaff of Avon.

YOUNG PEOPLE VISIT CMBC

On May 25 about one hundred young people from various Mennonite churches in Winnipeg gathered at Canadian Mennonite Bible College for a "youth night." The purpose of this new venture was to acquaint the young people with the college, its students, instructors, courses being taught.

EDITOR, BUSINESS MANAGER CHOSEN FOR COLLEGE PAPER

The editor and business manager for the *Witmarsum*, Bluffton, College paper, have been elected by the Bluffton College Student Council. The editor is Phyllis Bixler, a junior this year from Kidron, Ohio. Glenn Baughman, Bloomfield, Iowa, a sophomore this year, is the new business manager.

A VISIT TO MANIGOTOGAN

Manigotogan (which means "sore throat" in Cree) is a Metis Indian settlement on the Manigotogan River where it flows into Lake Winnipeg, 140 miles northeast of Winnipeg. Here is a Mennonite pioneer mission station with the Jake Unraus in charge. It was the privilege of six students from Canadian Mennonite Bible College (Justina Pankratz, Mary Krueger, Hilda Schroder, John Franz, John Dyck, and Carl Epp) to assist the Unraus during the last week end in May.

Saturday afternoon the group accompanied Jake Unrau in his house visitation.

On Sunday the students participated in three services. An outdoor children's service was held in the morning. After a moose steak dinner, we went to Hole River, an Indian Reservation nine miles away. Due to road conditions, the last four miles had to be covered on foot. A group of thirty children and adults were present for the afternoon service. Later, about twenty people attended the evening service in the "church," Unrau's basement.

We thank God for this service opportunity.

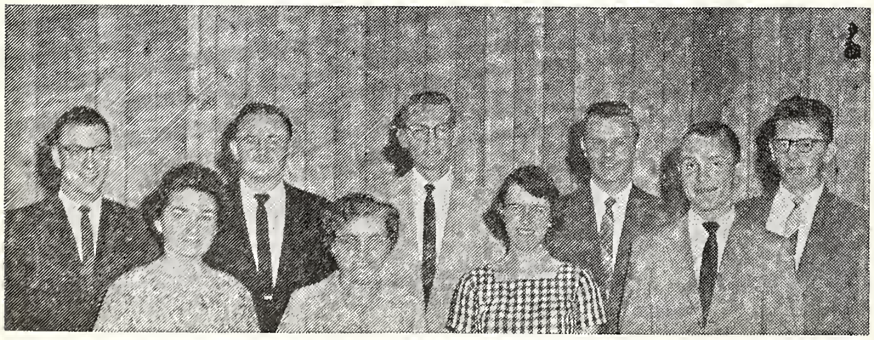
—Carl Epp

SEMINARY GRADUATES TO BEGIN IN CHURCH WORK

The nine seniors who received degrees from Mennonite Biblical Seminary on May 30 have all been placed in various areas of church work. Six Bachelor of Divinity and three Master of Religious Education degrees were granted.

Four new pastors, two relief workers, a missionary, a teacher, and a Christian education worker compose this year's graduating class. Two men in the latter categories are also planning to do pastoral work in the future. The two Canadian graduates are returning to assume work in Canada.

Members of the class of 1960 will be taking up positions in the following places: George Janzen, teacher at Mennonite Educational Institute, Leamington, Ont.; Vernon Lohrentz, pastor of First Church, Ransom, Kan.; Peter Neufeld, pastor of Bethany Church, Kingman, Kan.; Omer Nisley, pastor of Wayland Church, Wayland, Iowa; Vern and Marion Preheim, Mennonite Central Committee relief work in Algeria; Betty Quiring, missionary at Mukedi Station, Congo Inland Mission; Hedy Sawadsky, Christian education worker at Waterloo, Ont.; Leonard Wiebe, pastor of new city church, Ft. Wayne, Ind.



Back row, l. to r.: Omer Nisley, Millersburg, Ind; Peter Neufeld, Inman, Kan.; Leonard Wiebe, Whitewater, Kan.; Vernon Lohrentz, Moundridge, Kan.; George Janzen, Dominion City, Man. Front row: Hedy Sawadsky, Vineland, Ont.; Betty Quiring, Frazer, Mont.; Marion Preheim, East Millsboro, Pa.; Vern Preheim, Freeman, S. D.

MCC news

OAKLAWN ACCELERATES FUND RAISING PROGRAM

The financial push for the Oaklawn Psychiatric Center, Elkhart, Ind., is on. The aim is to raise a maximum sum of money from the Mennonite constituency in Illinois, Indiana, Michigan, and Ohio by Oct. 1, 1960. If the Mennonite constituency can demonstrate its tangible support of this project it will appreciably strengthen Oaklawn's application for Hill-Burton funds which will be evaluated this fall by the Indiana Hospital Planning and Advisory Committee.

LITERATURE COMMITTEE OPERATES IN JAVA

The Literature Committee of the Muria Mennonite Churches in Java is functioning again after a period of inactivity. Immediate plans are to translate a pamphlet on the origin of the Anabaptists into the Javanese language. Christians are repeatedly asking for booklets giving practical instruction on Sunday school education. Since Mrs. Herman Tan, Indonesian Mennonite and former Bethel College student, already has material available on this subject which she is eager to translate for teachers, it was agreed that one publication be prepared this year. Mrs. Tan and Mrs. Donald Kaufman (wife of Indonesian MCC director) are members of the Literature Committee responsible for planning the development of Sunday school material.

MENNONITES VISIT RUSSIA

A cable received at MCC headquarters on May 24 stated that a Russian visa had just been granted to European Director Peter Dyck. This enables Dyck to visit the Soviet Union along with three other North American Mennonites: Henry A. Fast of North Newton, Kansas; David B. Wiens, Vancouver, B. C.; and Gerhard Lohrenz, Winnipeg, Man. The four plan to be in the Soviet Union from May 26 to June 23.

MCC PERSONNEL NEEDS

Nurses, leadership couples, normal control patients, and Paxmen are needed as personnel replacements or additions to numerous overseas and domestic MCC projects. The Personnel Office lists the following selected openings:

Psychiatric nurses are needed at Brook Lane Farm Hospital, Hagerstown, Md.; Prairie View Hospital, Newton, Kan.; and Kings View Hospital, Reedley, Calif. Salary comparable to community norm. Voluntary Service openings and unusual training opportunities also available.

VS leadership couples without children are needed for assignments to Hartland Forestry Project, Badger, Calif.; Hoopa Indian Reservation Hospital, Hoopa, Calif.; Prince Galitizin State Park Development Project, Patton, Pa. (1-W Approved).

Single men and women between the ages of 20-24 are needed to serve as volunteers in the normal control patient project at the National Institutes of Health Research Hospital, Bethesda, Md. (1-W Approved).

Paxmen with good mechanical skills are needed for assignments in the roadway project in Paraguay and at the R. G. LeTourneau project in Liberia, Africa (1-W Approved).

Single mature women with ability to handle the German language well are needed to work with refugees at the MCC West Berlin Refugee Center.

Write to MCC Personnel Office, Akron, Pa., for more information concerning these as well as other service opportunities.

TRAINEE-SPONSORS NEEDED

Twenty-five more sponsors are needed for the group of 44 international trainees who are scheduled to arrive in America in August. Farmer applications are welcome; however, there is a particular need for mechanic, carpenter, electrician, greenhouse worker, nurse, and office worker applications.

The international working and living experience for this year's group of 38 men and women will end in August. Germany, the Netherlands, Greece, Switzerland will be represented in the coming group. If interested in sponsoring one of these young people write to Trainee Program Administrator, MCC, Akron, Pa.

our churches

PROGRAM PRESENTED IN INVALID HOME

Greendale, B. C. The Mary-Martha Sewing Circle presented a program for the guests of the Invalid Home on May 6. Following the program there was a fellowship period in the basement of the church. On Mother's Day a special program was presented by the Sunday school and youth fellowship. Flowers were distributed to all mothers present. On May 15 three adults and twelve young people were received into membership by baptism. Elder H. C. Scheffler was in charge of this service.

MOTHER'S DAY PROGRAM GIVEN BY CHILDREN

Abbotsford, B. C. A Mother's Day program was presented by the children of the Sunday school on May 8. This was followed by the consecration of thirteen children. Elder A. A. Harder had charge of the service and brought the message of the day.

CHILDREN VISIT ELDER HEIN

Gartental, Uruguay On the afternoon of Easter, the children of our Sunday school visited the home of Elder Rudolph Hein to celebrate Easter with him. Following an Easter egg hunt in the garden, Professor Ernst Harder and Sister Neufeld from the Seminary in Montevideo spoke. On Easter Monday a number of folks went to El Ombu to celebrate the tenth anniversary of that congregation. Pastor O. Jochem, Delta, gave the main address. A report on the beginning of the congregation was given by Pastor Henry Wall, who was the group's first leader. Our harvest festival was observed on the first Sunday after Easter. Though the harvest was poor, the congregation was still thankful to God for His blessings. The harvest offering was given to the E. Rempel family who recently suffered heavy loss by fire. On this afternoon a congregational meeting was held at which Pastor P. Klassen reported on his trip to Paraguay and the conference of South American churches which he attended there. On May 8, Elder Ernst Regehr, El Ombu, was our guest preacher. It rained on this day ending a long dry period. The oats which was sowed for winter feeding has gotten a poor start. Fodder is already scarce and grain also will soon be in short supply since last year's wheat harvest was poor all over the country. The mills are looking for grain to import. Though the peanut harvest will only produce one-third of a crop, the vines can be used for fodder.

PEACE PLAY GIVEN BY BETHEL COLLEGE STUDENTS

Bergtal, Pawnee Rock, Kan. The minister of the Methodist church in Pawnee Rock was guest speaker at the Men's Fellowship, March 21. The peace play, "Christ in the Concrete City," was given by students from Bethel College on April 10. A union Good Friday service was held at the Methodist Church on April 15. An Easter pageant was given at the Rock by churches of Pawnee Rock on Easter morning. The S.S. Easter program was given during the S.S. hour by the children's classes. A fellowship dinner was served at noon. An Allen organ has been installed in our church. It is a gift to the church from the Clarence Smith family in memory of Mrs. Smith who passed away in January. An organ concert was given in the church on Easter afternoon by Mrs. Arthur Miller, Larned, Kan. Mr. and Mrs. Bruce Griffin, who are home on furlough from Africa, spoke on April 24. The Men's Chorus from the Eden Church, Moundridge, gave a program on May 1, sponsored by the Youth Fellowship. The women of the Mission Worker's Society have furnished a year's supply of clothing for a Korean orphan boy. They also sponsored a mother-daughter tea May 15. Mrs. W. C. Voth was guest speaker. H. B. Schmidt and members of his church presented a program on Disaster Service at the Men's Fellowship meeting, May 23. Memorial Day service was held on May 30. Summer Bible school began May 31 and continued through June 10.—Daisy Rudiger

FAREWELL SERVICE HELD IN HONOR OF PASTOR

Lorraine Ave., Wichita, Kan. We had a farewell recognition service for our pastor and his family on June 12. Pastor Stoneback and his family will be greatly missed. Our best wishes and prayers go with him as he takes up his new task at McPherson, Kan. On June 19 Gerald Stucky, missionary to Colombia, will be at our morning worship service. Summer Bible school is being held June 6-17. Jake Friesen, assistant to our pastor, is the principal. An evening of entertainment and refreshment was provided May 24 at the Men's Brotherhood father-son night. The Friendship Circle has been divided into three groups; Rachel, Ruth, Rebecca. Meetings are held in the homes of the members.

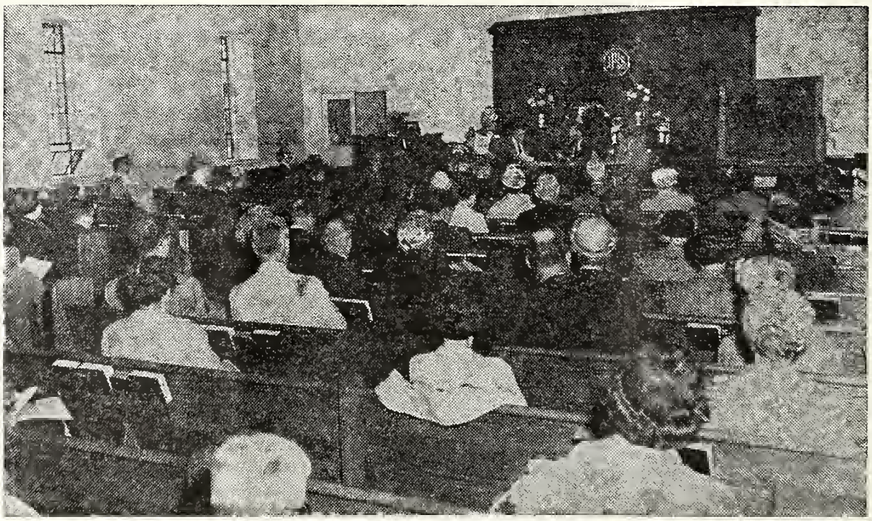
GROUND-BREAKING SERVICES

Arvada Fellowship, Arvada, Colo. Ground-breaking services on Jan. 10 marked the beginning of our church building construction. Representing the Western District Home Missions Committee, Waldo Kaufman of Elbing, Kansas, brought the morning message and also spoke at the afternoon service. Some work began the next week with Mr. Harold Carver of Arvada and Mr. Wilbur Eichelberger of Denver, serving as architect and builder, respectively. Since Feb. 7, our regular Sunday services have been held in an Arvada school. Our church was host to the Freeman College Choir which presented an inspirational program in the First Mennonite Church Feb. 28. Due to the snowy weather, only the foundation of the church was poured during February. In March, Pastor Don Wismer attended the City Pastors' Conference in Kansas City. On April 3 several of our members participated in the Denver Mennonite Choral Society's presentation of "The Crucifixion" by John Stainer. Stanley Bohn of Kansas City, Kan., was guest speaker for our pre-Easter services which were climaxed with a Communion service. Also, in connection with the Easter Message, several members of our Friendship Circle presented the play, "We Have Seen." The circle, which meets bimonthly for sewing and mission study, also planned a food shower which was given for a needy Arvada family at Easter time. A church choir, which has been recently begun, brings a message in song every other Sunday. Harold Nikkel, Stanley Zook, Victor Peters, Mrs. George Kling, and Mrs. John Goering were elected by the congregation to draw up a constitution for our church. On May 3 John Zooks, medical missionaries to the Belgian Congo, helped acquaint us with the work there. Plans are under way for the DVBS which is to be held in August. The masons finished their work in March and in the past weeks several carloads of men from various churches in Kansas came to put up the roof and complete the floor. The interest and assistance by these and other churches is deeply appreciated. A lay visitation, recently begun, is to be carried on each Monday in the Arvada community. On May 8, three children were consecrated to the Lord. They were Louetta Fay, daughter of Mr. and Mrs. Rudolph Bartel; Miranda Joy, daughter of Mr. and Mrs. George Smith; and Ronald Ray, son of Mr. and Mrs. Harry Nachtigal. — Mrs. Harold Friesen

mutual aid placement

ALTERNATIVE SERVICE OPENING

There is opening for several 1-W men to do janitorial work at Bethel College, North Newton, Kan. Contact Earl Koehn, business manager.



Scenes from the recent sessions of the Eastern District Conference held at the West Swamp Mennonite Church. At left, David Habegger receives the historic gavel from Retiring President Robert M. Landis.

our conference

continued from back page

TWENTY-ONE GRADUATES SERVING CHRIST

The evening shadows cut their pattern across a bamboo thicket in the forest near Yeotmal. The seminary graduates, sitting in a circle, were having their final retreat.

"I do not want to leave the seminary," said a graduate, "for this fellowship in Christ and the thorough Bible teaching have meant so much to me. I feel as though I were leaving my best friend."

These words expressed the feeling of each graduate. Their years of schooling had passed swiftly. They were years of disappointment, doubt, struggle, but they were also years of Christ's fellowship and fullness. The past few weeks had so occupied their minds with charts, term papers, and final examinations that they hardly realized that everything would soon come to an abrupt end. They were facing graduation and its implications.

The graduates who gathered that evening had come from all parts of India. They had varied backgrounds and beliefs. Some claimed the hills of Assam as their home, while others came from the progressive north or the educated south. Some came with pride in their Eastern Orthodox tradition while others were new converts from Evangelist Billy Graham's Indian tour.

Concerning this year's graduating class, Principal Frank Kline made the following statement in his report to the Board of Governors: "This year's class is a choice group. They are some of the best graduates. We thank God for them and bespeak for them an interest in your prayers, too."

Of these graduates, six are going into pastorates, five are missionaries, four are to be evangelists, two are assigned to youth work, and another two will be teaching in Bible school. Then there are those who will help in children's work and Bible correspondence courses.

E. F. Kevan, from the London Bible College and assistant editor of the *New Bible Commentary,* was the special speaker for graduation. In his convocation address, he clearly and concisely stated our evangelical position. In the baccalaureate sermon, Kevan used as his text Colossians 1:7, ". . . a faithful minister of Christ."

Five students received their B.D. degree, fourteen received their G.Th. certificate, and two diplomas were given for the four year course.

With Dr. Kevan's emphasis upon the characteristics and qualities of a minister of Christ as a final challenge, this year's graduates of Union Biblical Seminary in Yeotmal left the campus to serve Christ in every part of India. Their motto is their slogan: "Not I but Christ."

—Kenneth Bauman

CONFERENCE PRESIDENT TO SPEAK AT CENTENNIAL STUDY CONF.

Final plans are complete for the Centennial Study Conference in Donnellson, Iowa, June 20-23. Serious discussion will be given to the theme, "Christian Unity in Faith and Witness," by delegates from various parts of the United States and Canada during that time.

Although special meetings have been planned for the public on the evening of June 20 and the afternoon and evening of June 21, other sessions may be attended by the public as well. Of special interest to the public will be messages on the evening of June 21 by the Conference president and the past president. President Erland Waltner's topic is "Our Apostleship of Reconciliation." Olin A. Krehbiel will speak on the past, present, and future of the General Conference Mennonite Church.

All sessions will be held in the Donnellson Public School Auditorium.

COMMITTEES WORK ON STUDY CONFERENCE

A number of committees have been working to organize and make successful the Centennial Study Conference at Donnellson, Iowa, June 20-23. The Planning Committee consists of Cornelius Krahn, chairman; Vernon H. Neufeld, secretary; P. K. Regier, H. E. Nunemaker, Arnold Epp, William L. Friesen, Erwin C. Goering, Willard Claassen, Maynard Shelly, Leo Driedger, Fred Unruh, Orlando A. Waltner, and Andrew R. Shelly.

Erland Waltner, president of the General Conference, is the chairman for the conference sessions. He will be assisted by Erwin Goering. Cornelius Krahn is co-ordinator. P. K. Regier and Fred Unruh are in charge of study groups. William Friesen is business manager. Maynard Shelly is in charge of publicity.

In the Findings Committee are Harry Yoder, chairman; Willard Claassen, Vernon Neufeld, John F. Schmidt, Willard Wiebe, Lotus Troyer, Aaron Epp, and Peter G. Sawatzky.

Discussion group leaders are Eldon Graber, O'Ray Graber, R. L. Hartzler, George Dick, John Gaeddert, and H. J. Gerbrandt.

Henry T. Reimer, Irvin Richert, Bruno Penner, Arnold Funk, Bill Block, and W. W. Dick are recorders.

In charge of local arrangements are Mrs. Linda Loges, chairman; Howard Raid, Melvin Gingerich, H. E. Nunemaker, and Harold Thiessen.

For promotion of unity, 1960-1961, are Erwin Goering, chairman; members of the planning committee, executive officers of the General Conference and district conferences, unity committee, and the findings committee.

Persons arriving by train for the Centennial Study Conference, beginning June 20, who wish to be met at the station, are asked to send this coupon to Rudy Krehbiel, Donnellson, Iowa (TE-3-5441).

Name________________________

____

Station: ________ Fort Madison

________ Burlington

Arrival date__________________

Arrival time ________A.M.

________P.M.

our conference

The booklet describing the General Conference's graded Sunday school curriculum is now off the press. Copies may be had by completing and mailing this order blank below.

Mennonite Publication Office
720 Main Street
Newton, Kansas
Please send__________copies of the brochure on the Living Faith Graded Sunday School Series to______________________
Name
____
Address
____
Church

SERVICE OPENINGS IN GULFPORT

A couple is urgently needed for the Voluntary Service project in Gulfport, Miss. The Rudy Friesens and Don Yoders will complete their terms soon. VS in Gulfport is a good opportunity for alternative service for a married man.

The work consists in teaching Bible in several Negro public schools and giving leadership in activities at the community center.

Interested persons may write to the Board of Christian Service, 722 Main Street, Newton, Kansas.

THE TREASURER REPORTS

You will notice in studying the financial report on this page that two of the four boards have by this time received about one third of their budgeted needs. The other two however, have received less than one fourth of their budgeted requirements.

Your elected board members and officers each year approve not only the total budget but also in essence say that this represents a proper balance between areas of work in the Conference.

Individual church members sometimes say that they would like to give their support to that area of work where financial assistance is most urgently needed. This is possible, not only for individual members but for congregations as a whole. If you instruct that your contribution be used where most needed, you make it possible for us to apply it to that board which is, at the time, lagging behind.

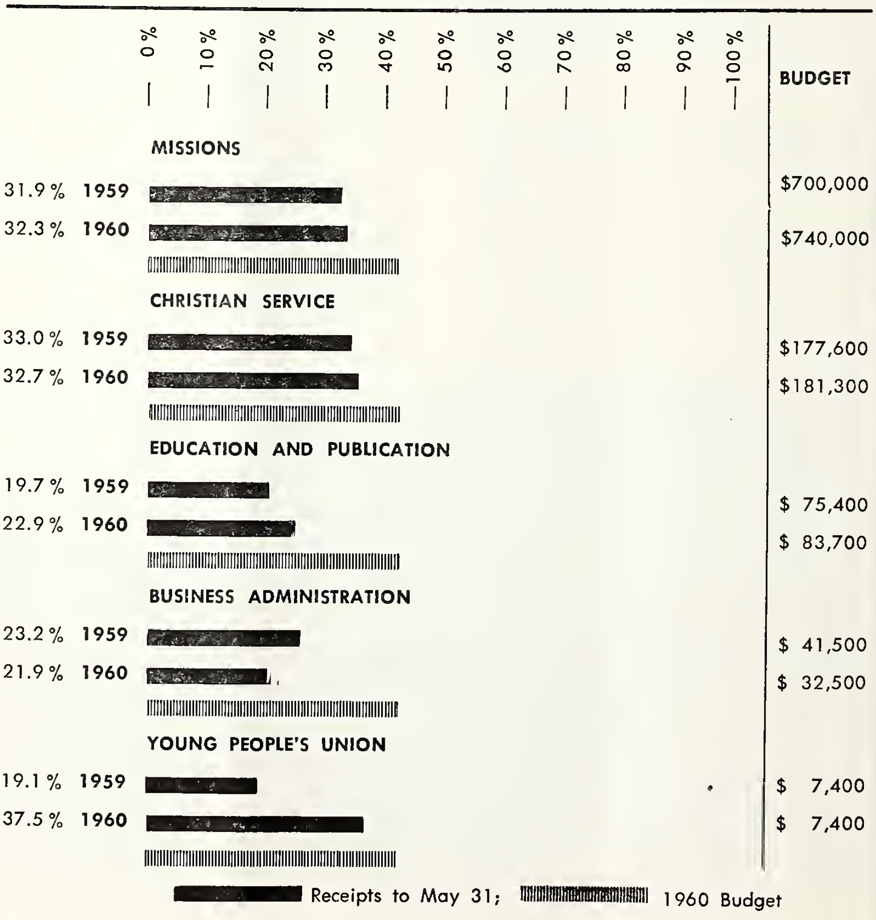
—Wm. L. Friesen

PANKRATZES REPORT

Dr. and Mrs. P. J. Pankratz reported on Taiwan to the Inman congregation, Inman, Kansas, on June 12. Mrs. Pankratz will speak at the Northern District Conference June 23-26.

conference stewardship

May 31, 1959, as compared to May 31, 1960



MISSIONS-PAX CALLS FOR MEN

Not all Missions-Paxmen experience the excitement of John Heese's recent capture by a mob of Congoese, or of James Peters' intercepting an arrow intended for someone else. But all Paxmen have interesting experiences and an opportunity to make a positive Christian witness. Missionaries in all General Conference fields are asking for Paxmen to help them in their work.

Ten men are presently serving in the Congo. India and Japan have one Paxmen each and are asking for additional personnel. In Taiwan, Paxman Palmer Becker has outlined an agricultural program that would require several men. Andrew Shelly, on his return from Colombia in May, recommended that several Paxmen be stationed there.

JUNE 21, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED
NITE BI
LIBRARY
ARIES

CHRISTMAS BUNDLES IN JORDAN

in this issue

ARTICLES

THE MEANING OF MARRIAGE
Jack Kressly 407
RENEWAL OR REMOVAL
Paul S. Rees 408
DID YOU EVER VISIT A LABOR UNION?
Howard Raid 409
PILGRIMAGE FOR PEACE 410
TESTIMONY TO CHRIST IN TAIWAN
Hugh Sprunger 411

DEPARTMENTS

EDITORIALS 406
MENNONITE MEN 412
MENNONITE YOUTH
What Makes a Marriage? 413
At Any Price? 415
OUR SCHOOLS 416
MCC NEWS 417
OUR CHURCHES 417
OUR CONFERENCE 420

COVER

Ernest W. Lehman (recently returned from Jordan) is the MCC worker who recorded this response to Christmas bundles. July 1 is the deadline for this year's bundles to be at MCC clothing centers.

CONTRIBUTORS

Jack Kressly is pastor of Grace Mennonite Church in Chicago. Howard Raid is a professor at Bluffton College. Hugh Sprunger is a missionary on furlough from Taiwan. Carlyle Marney is a Baptist pastor, author of several books, and a well-known speaker. Milton Harder is director of youth work.

of things to come

June 21-23—Centennial Study Conf., Iowa
July 1-6—Conference of Mennonites in Canada

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 25**

editorials

THE CHURCH MUST POINT THE WAY The tragedy of today is that the burst of new interest in the mysteries of science is being pursued for the purpose of larger destructive devices There are yet great areas of unlocked secrets of science which could aid tremendously in man's welfare—banishing sickness poverty, and misery of various kinds.

Here is the great responsibility of the Christian church: to call "halt" to destructive nuclear weapons and to point men to the Father Almighty. Nothing is as mighty as He, and yet with all His might, he desires to be to us the true spiritual Father This is a time for the church to make Him known by teaching and by living example. This is not a day to think only of physica progress, this is a day in which the Church must point men to God. Who can reveal Him to the needy world except those who already know Him? What a heavy responsibility rests on the Church, but also what a glorious opportunity.

LIFE'S SUMMERTIME Life has its various seasons. This has been noted for ages with comparisons of youth and springtime, maturity and summer, fading days with autumn, and old age with winter.

By midsummer the seeds have been sown and are now developing and maturing with a slow but steady growth. Life's summer is also a time of developing and maturing what has been sown in the springtime of youth. Like produces like; good seeds produce good fruitage—if properly nourished—both in plants and lives.

But good plants can be starved by lack of nourishment. Lives, too, may have had a good start, but if not continually supplied with inner foods, they lack the power to grow and survive. If life's summer is too crowded with the material needs, the spiritual easily becomes neglected and begins to wilt and droop.

Summer has its dark and rainy days, and so does life. Yet the rains are necessary to a soul as well as to a plant. What seems like a cloud may bring us needed refreshing and the true water of life.

Summer has its dangers, its weeds and destructive insects. Mid-life has its peculiar perils. The weeds of selfishness, prejudice, ill-will, can grow rapidly if given any quarter, and choke out the healthy growth. There are also the various insect pests which must be kept in check. At the first symptoms of the ravages of soul-pests, drastic and proper precautionary measures must be taken.

It frequently happens that we are wiser in the ways of caring for a summer crop than we are in providing for the proper growth of the spiritual life within. Yet there is no question as to which is the more important.

The Meaning of Marriage

Jack D. Kressly

"SO GOD created man in his own image, in the image of God he created them; male and female he created them" (Gen. 1:27).

During this month of June many of us will be privileged to attend a wedding. The rest will at least be pleasantly reminded of one by the honking of horns somewhere in the distance.

Just what does the thought of marriage mean to you? What picture comes to mind as you think of man and woman becoming husband and wife?

With the rich insights of a Hebrew-Christian background available to us, marriage can mean more than a civil ceremony making the persons legal partners in a life project. The creation-story writer shows that marriage is a divine as well as a social institution. Man and woman were created in the image of God. They were blessed by God and told to be fruitful and multiply and have dominion over the rest of creation. From this union, blessed by God, fruits were to come so that the likeness of God would continue on the earth and have mastery over the other forms of creation.

The other story of the creation that the writer gives in the second chapter of Genesis centers mainly on the creation and nature of this image of himself that God created. A picture is given to explain the difference between man and the other animals. God breathed into him the breath of life. Man is a spiritual being, has a creative imagination, and thus is more like God than are the other animals.

So that man would not be alone, God decided to make a helper for him. Man named each creature as it was brought to him. But from all of them he found no helper that was fit for him.

In order to get a helper fit for him, God chose to take a bone from man's body and form this helper also in his own image. Thus, both man and his helper are creative, spiritual beings, persons like their creator.

It is well for us to remember what in the past has often been forgotten or not expressed — that woman is likewise created in the image of God. Because man is pictured as being created first and woman being formed "just from one of his bones," she has often been considered to be inferior to man. For those who might feel this way, we may ask, "What answer do you have for the fact that man was made from dust and woman from living matter?" Whatever their origins, man and woman were created for each other.

Charles Wesley has given us insight into the creation story.

Not from his head he woman took,
As made her husband to o'erlook;
Not from his feet, as one designed
The footstool of the stronger kind;
But fashioned for himself a bride;
An equal, taken from his side.

When woman was first brought to man, he was able to recognize that here was someone who was enough like him to understand his problems and his desires. And more than that, being in the image of God, she could likewise be creative. She would be able to do something about his needs.

Man recognized that part of himself had gone into her being. They were united; they became one flesh.

Our very relation to our creator makes marriage supreme. Our relation to God is not just a creator-creature relationship. It is rather a parent-child relationship. Everything possible is usually done so that the parents of both the bride and the groom consent to and bless the marriage. Of at least equal importance is the blessing of God, the heavenly Father, on this union of persons who are spiritual as well as physical.

"Marriages are made in heaven." This expression has more truth in it than we often admit. There is no escape from responsibility, but when we become aware of our creation, we see the divine plan that this creation may reach fulfillment and be continued.

Marriage has in it so much spiritual meaning that both Isaiah and Hosea used it as a symbol of the spiritual relation between God and His people. This is continued in the New Testament where Paul pictures the church as the bride of Christ. The love of Christ for the church is held up as the standard for husbands and wives.

This self-giving love is still the important factor in marriage. When present, it is here that the divine in us has one of its best chances to shine forth.

Renewal or Removal

Paul S. Rees

HAVE YOU made a recent study of the second and third chapters of Revelation? Let me share one of the things that "hit" me as I studied these chapters recently.

In the first of the seven messages to the churches, the inspecting Lord calls on members of the Ephesian congregation to repent. Or else, He says, "I will come to you and remove your lampstand from its place" (2:5). Note whose authority and office it is to do the removing. Christ's! No one else's.

Now turn to the fifth message, where the Lord in judgment confronts the church in Sardis: "I know your works; you have the name of being alive, and you are dead" (3:1). Yet this is not a judgment without mercy: "Awake, and strengthen what remains and is on the point of death" (v. 2). Note carefully whose responsibility it is to "strengthen what remains." It is ours—we who are members of the church!

Let's not confuse the two things. Frequently you and I are tempted to "write off" a congregation, or even a whole denomination, as "dead" or "worldly" or "liberal" or "formal" or "apostate." Thus we would take it into our hands to remove the candlestick. We are far exceeding our authority. We are, in effect, usurping Christ's place.

Not that the removing of candlesticks is without precedent. It has taken place. It may take place now. Look at a map of Africa—at the vast stretch of territory in the north, where the continent is the widest. This is the area of Islam with its implacable hostility toward the Christian gospel. But remember that 1800 years ago some of the strongest Christian churches grew up and bore marvellous fruit in this area. These churches became complacent, ingrown, unaggressive, worldly. Their chance to repent came—and went. And at length the Lord, in sovereign judgment, removed their lampstand. Their light went out.

It can happen here, "here" meaning Europe and North America.

Our great and urgent business is to "strengthen what remains—what is at the point of death." We can face the facts. We can blush with shame. We can bow low in repentance. We can let in the abundant, renewing tides of God's quickening spirit.

The other night I heard the "Hour of Decision" broadcast over the radio. Billy Graham was reporting on his current tour through Africa. He spoke of a stimulating and enlightening conversation he had enjoyed with a Nigerian Christian leader. Billy's comment ran about as follows: "My travels in Asia and Africa have enabled me to meet so many Christians whose spiritual commitment, sensitiveness, and discipline are greater than anything I find at home that I shall not be surprised if more and more of them come to Europe and North America as 'missionaries.' "

The next day I was reading about Dr. Young Kyo Hahn, former dean of Yonsei University's Pusan (Korea) branch, who began working in the United States in 1958. Dr. Hahn says he gradually realized the reason God had sent him to work among American churches: to let church people here know about the devotion, the drive, and the discipline of the Korean church, with its daybreak prayer services, its practice of lay witness, and its expanding plan for sending missionaries to Thailand, Vietnam, Iran, and elsewhere; to give his personal testimony to faith in Christ which was deepened during his family's three-hundred-mile flight from the Communists of North Korea; and to plead with American Christians to recognize that Christ's church is never true to its nature unless it is missionary.

One is curious to know how we in America are sized up by a thoughtful, informed Christian colleague from the Far East. Here is part of Dr. Hahn's appraisal:

"There are great churches in the United States doing great work for world evangelism. But they have their shortcomings because of an encroachment of formalism, institutionalism, and superficiality, falling short of the spiritual dynamic based on the essential message of the gospel of Jesus Christ. The people of the United States live on the spiritual endowment established by devout forefathers. When and if the spiritual resources are exhausted without being reinforced by fresh spiritual investment, the country may lack the divine blessing of peace and prosperity. It is my mission to proclaim to easy-going and nominal Christians the vital nature of the Christian faith. This is my crusade."

Do his phrases stab? They should. They should stirringly remind us that in the life of the churches the alternative to renewal is removal.

If we do not seek and find the renewal, Christ will authorize the removal!

—**World Vision Magazine**
by permission

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

Did You Ever Visit a Labor Union?

WELL, hardly."

This seems to be the usual reaction to the question. For years our college classes have visited industries of all kinds. But, until this spring, we had never visited a labor union.

In the college classes we have been attempting to educate young men and women so they are able to make a really significant Christian contribution in the business world. Perhaps it is not so strange that we are unfamiliar with the union. Most of our students come from rural background — farm, small town, from the owner-operator type of orientation. Only one member of the class could relate labor experience for several generations in his family — how his grandfather had been a part of the great "Homestead strike" in the battle against the Pinkerton man. Several students had contact with unions on summer jobs when they would have to pay their fifty dollars in order to get the job. These attitudes, approaches, and understandings were augmented with whatever prejudices they have received from current publications.

On the other hand, labor unions have not held open house for the general public. In fact, a half a dozen letters were required before we received our official invitation to visit one.

On a cold morning last March we paid our first call on the labor union. We were met by the international representative who had planned the day and who stayed with us throughout the entire tour.

We first went through an industrial plant to observe the operation. There was nothing critical in the attitude of the representative. He merely showed us the kind of work in which their members were engaged.

The students were impressed with the repetitive, monotonous type of operation necessary for the production of goods our society demands. They were impressed with the very fine product that rolled off the end of the assembly line.

Next we met with the committee men. We were led to the union room in the factory—a room with makeshift furniture, not too clean but serviceable. One was impressed with efforts of the men to maintain relatedness with the worker. These men were paid just a little more than the going wage. The clothes that they wore were workers' clothes. Their language was earthy. But they were at perfect ease with the students and eagerly answered all of our questions.

There was no hesitation, no refusal to reveal financial matters. There was considerable pride in the discussion of their program which included a summer camp for children of workers, health programs, special severance benefits, and athletic teams. They were proud of the fact that they had been instrumental in greatly increasing the productivity of their plant and changing certain methods of operation.

They became somewhat excited about two things: hoodlums within the union (though under control), and the problem of administered prices.

At noon we were the guests of the area AFL-CIO council. The veteran labor leader spoke mostly of the struggles which they had in the days of the development of their union.

The afternoon was spent visiting some of the additional facilities of the union, the health program, the recreation program and their offices. The final session was a presentation by the international representative, followed by open discussion. The representative pointed out that the purpose of the union was to build a wall of security around the worker, security for his job, his pay, and thus to provide a living wage for his family. A number of times the point was made that the union does not wish to strike, but that if necessary it will. They were very proud of the fact that there had been no strike in their local plant for some twenty years.

The question was raised, "What is it that makes a union tick?" The answer seemed to be, "We are our brother's keeper" and therefore band together to help each win the economic things of life.

The union's main function seems to be to provide someone who is willing to listen to the problems of the worker and who is able to attempt a solution. It will, if necessary, extend its services in negotiation to secure additional rights and privileges for the worker. The employer tends to view labor more from the vantage point of production or to look at labor in mass rather than the particular problems of the individual.

Through our visit, we received insights into labor which we could not receive from textbooks. Even though we will perhaps never be a part of a labor union, the visit enabled us to understand this important aspect of our economic life.

How many of our church members or ministers have taken time to visit a union? Could we not find new understanding by visiting with the union man? Can we find what he is doing for the people who are producing our products? Perhaps we in our comfortable middle class churches could better understand the working man who stands apart from us in so many ways.

—Howard Raid

Pilgrimage for Peace

TO DETERMINE the needs and avenues for peace work and witness in India and Vietnam, Paul Peachey (formerly stationed in Tokyo) visited these two Far Eastern countries January 20-March 21 on behalf of the MCC Peace Section.

Peachey's itinerary took him to the following areas in India: Calcutta, Madhya Pradesh, Nagpur, Yeotmal, Sevagram (Gandhi's village), Hyderabad, Madras, Bangalore, Kottayam, Maramon (Mar Thoma Syrian Church), New Delhi, Banaras, and Bihar. He was able to contact all five of the Mennonite related missions serving in India—General Conference, Mennonite Brethren, (Old) Mennonite, United Missionary Church, and Brethren in Christ.

A MIRACLE AT WORK

"There appears to be a healthy growth in the Indian churches," Peachey indicated. "I was deeply impressed with the impact of missions on India, particularly in education and medicine. A veteran language teacher, an Indian, told me soon after my arrival that the missionary effort had transformed the whole outlook of India. As I traveled I became inclined to agree with him."

"More than this, one must note the miracle of the Indian church; that the church should ever find root in non-Christian soil is always a miracle and India is no exception. Though there are many blemishes, the church is there and God is at work."

During his India visit, Peachey spoke at about fifty meetings, some with as few as a dozen people, others with several hundred in attendance. The messages dealt directly with peace matters or with related areas of Christian faith and discipleship. He indicated that there were many opportunities to converse with missionaries and Indian Christians regarding the life and work of the churches.

Although there is much in India that could lead one to despair, Peachey observed, the tremendous achievement of only thirteen years of independence must be noted. The nation is standing on its own feet with a unified national administration and a national program of social and economic development. To a remarkable extent, much of the bitterness evoked by the long decades of colonialism has disappeared.

AND THERE ARE PROBLEMS

"Despite these encouraging features of Indian life there are many serious, if not overwhelming, problems," Peachey asserted. "For example, India is faced in virtually every public sector with a deficiency of people with both competence and integrity." The problems of integrity, justice, and poverty are far more immediate than the questions of peace and war.

Peachey reported that the institutional burden with which the young churches were endowed by the Western missions is unquestionably a complex problem. A foreign mission movement was of necessity initiated or accompanied by a strong medical and educational effort, he said. Directed as it was, however, to the poor villages of India, and coming at the time when health hazards for Westerners in India were still great, both the living arrangements of the missionaries and the medical and educational institutions are quite out of proportion to the spiritual and usually the numerical strength of the Indian churches.

"Where and what is the church in this complex situation?" Peachey asked. "Evangelism through institutions and institutionalized churches tends to obscure the real character of the church to people newly converted to the faith. They see the church as an organization to be run rather than as a common life under Christ to be lived. Under these circumstances nonresistance quickly comes to be regarded as an optional adjunct rather than as the very essence of the Christ life in the midst of a broken world."

Although Peachey was encouraged to find most Mennonite missionaries thoroughly committed to nonresistance, he noted that because neither conscription or war are actual issues in India, it is quite understandable that the Mennonite churches have done little specific work along peace lines. Other problems are far more immediate. And yet it is evident, Peachey pointed out, that the apparent remoteness of military issues is deceptive.

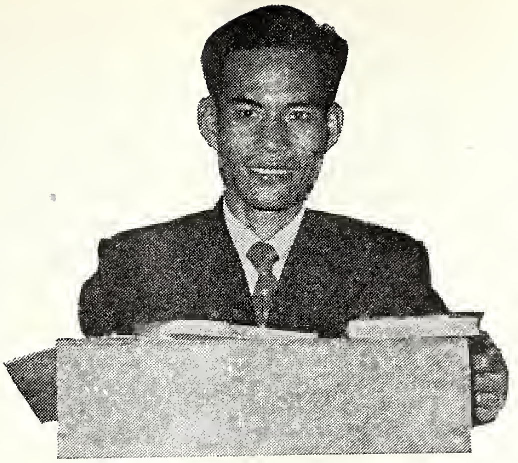
Already, National Cadet Corps gives a kind of premilitary training and exerts psychological pressures in the schools. There is also considerable agitation at the present time in India to set up a compulsory military training program for all men. The China border question has brought a strong clamor in some quarters for greater military preparedness, and it is distressing to see the Western orientation of many Indian Christians crop up in the view that India should now throw her lot unreservedly with the West.

UNIQUE OPPORTUNITIES

In Vietnam, Peachy visited Saigon, the MCC leprosarium-hospital project at Banmethuot, the Bible School of the Evangelical Church in Vietnam at Tourane, and the headquarters of the church with its orphanage and new seminary in Nhatrang.

Peachey noted that Vietnam provides a unique opportunity of relationship between Mennonites and a national church which until recent times has been limited to a single denomination. He observed that MCC and Eastern Mennonite Board of Missions and Charities workers have done an excellent job in church diplomacy, in establishing wholesome relations under considerable difficulty, and in developing a fruitful co-operation with the Vietnamese Christians.

—MCC Information Service



PAUL LIN

A testimony to Christ in Taiwan

On Sunday, October 11, 1959, Paul Lin was ordained as an elder. This was a "first" in the history of General Conference Mennonite missions in Taiwan.

It was a special service, held in the Ta Tung Mennonite Church in Taipei. This is the church that Paul Lin is now serving as pastor.

Lin was born in 1927, the son of Taiwanese parents. He, together with four older brothers and sisters, grew up in Ilan, a city of which it is said even today the number of idols outnumbers the human population.

There were idols in the Lin family home, too. Taiwan at that time was occupied by the Japanese. Christianity was ridiculed as "the white man's religion" and "the tool of foreign imperialism." Any child from a Christian home, and there were very few, had a difficult time in school because of the scoffing of both teachers and schoolmates.

THE SEVERED BOND

During World War II, the Japanese authorities ordered fire lanes cleared through the residential areas because of the danger of bombings. It happened that the Lin family home was located in one of the areas marked for demolition. The loss of the ancestral home was a blessing in disguise because ancestoral worship is always connected with the family home. One of the ties holding Paul Lin to the religion of his forefathers was cut.

During the early days of the war, Paul's second brother was sent to Tokyo to study in a university. While in Japan this brother became a Christian and sent a Bible and books by the famous Japanese pastor, Kagawa, to his younger brother. This was Paul's first real contact with the gospel. He came to acknowledge that Christianity was a better religion than the ones in his home city. The high ethical teachings and lofty concepts of God were superior to that which he had known.

A UNIQUE REVELATION

After the war was over, Paul and his Christian brother moved to Hualien. There Paul began to accompany his brother to church. Gradually, under the conviction and teaching of the Holy Spirit, he became convinced that Christianity was not only a better religion but the best religion — a unique revelation of God. Christ became real to him not only as a good teacher but as a personal Savior. He was baptized in a Presbyterian church and began to participate in its youth activities. During this time he was employed in a Hualien high school in both a business and teaching capacity.

In 1948, the Mennonite Central Committee opened a clinic for mountain people. A Taiwanese doctor associated with the clinic introduced Mr. Lin to MCC as a potential worker. Not long afterward, Paul joined MCC as interpreter and business manager. He was glad to work for a Christian organization, for he wanted to serve God. In his commitment to the Lord, however, he had made reservations—he was willing to serve God in almost any way except as a pastor. From his limited experience in the church, he felt that a pastor's life was too strict and narrow. He felt he would never be able to attain the personal holiness and commitment involved in this calling.

A GIFT FOR EVANGELISM

In the Hualien MCC clinic preaching services were held daily. At first, Paul Lin only interpreted for the MCC workers, but in a very short time he was asked to take a regular turn in leading these services. This called for personal preparation, and he applied himself diligently to Bible study. The more he preached, the more he was called upon to preach. It was clear that he had a gift for evangelism. He became the hospital evangelist, in addition to his work as business manager and interpreter. On trips with the mobile medical clinic, he found many opportunities to preach in the aboriginal villages on Taiwan's eastern coast.

While working closely with Dr. and Mrs. Harold Engle (who were serving in Taiwan for a short term) Paul Lin had ample opportunity to observe their personal as well as public life as Christians. Their personal devotions were particularly challenging to him. He was growing as a Christian and was very faithful in the church aspect of his spiritual life, but his own devotional life was still very weak. Through the example of the Engles, he felt the need to seek a deeper walk with the Lord.

As he surrendered himself completely to God, the call to the ministry came clearly and forcefully. That which he had felt he could not do now stood revealed as the will of God for his life.

He counted up his small savings and found, by very careful spending, that he might have enough to begin a course of study at the seminary in Taipei. This decision to enter the ministry brought much joy to the Engles who had prayed much for him.

SIX YEARS OF STUDY

Before leaving for Taipei, Paul married one of the Taiwanese nurses working in the clinic. The new Mrs. Lin continued to serve in the clinic and hospital while he began his six long hard years of study. During school vacations, he returned to Hualien to help in the medical and evangelistic programs. With the coming of the General Conference Mennonite mission in Taiwan in 1954, he became increasingly involved in the church program.

In 1957 our mission opened a new work in Taipei. Mr. Lin was assigned to assist in this work as a student pastor from the seminary. Through his zealous efforts and cheerful disposition, the work there grew steadily. It was natural, therefore, that after graduation from the seminary he should become the full-time pastor of the growing congregation of the Taipei church.

Mr. Lin was the only graduate at the seminary commencement exercises held in June of 1959. His other classmates had dropped out along the way or had been inducted into military service. God had honored his decision and determination throughout the six years of preparation.

With his call to serve as pastor of the Ta Tung Mennonite Church in Taipei, the question of his ordination arose. Although two mature Taiwanese Christians had been ordained as evangelists, the Mennonite mission unanimously approved Mr. Lin's ordination to the eldership because of his years of experience and his advanced education. This significant step strengthened the foundation of the Taiwan Mennonite Church, and it will bring honor and glory to God in the continued extension of His kingdom in Taiwan.

—*Hugh Sprunger*

Mennonite men

MDS AIDS VICTIMS OF MIDWEST TORNADOES

Disaster workers from Kansas, Oklahoma, Missouri, and Nebraska service organizations helped clean several tornado stricken communities during the month of May. On May 6 a storm struck the eastern Oklahoma communities of Wilberton and Sapulpa. Several days later representatives of both Kansas and Oklahoma MDS units were in the area surveying the need and calling for volunteers. A large number of Mennonite Men volunteered their services, and by May 13 cleanup operations were completed.

On May 19 another storm struck communities in eastern Kansas and western Missouri. The hardest hit was Meriden, a town of about 400 in northeast Kansas. Again representatives of MDS units in the Kansas, Nebraska, and Missouri areas mobilized for action. Many Mennonite Men were in the cleanup operation on the morning of Saturday, May 21. By Monday approximately 200 men with chain saws, dump trucks, and all the necessary equipment that cleanup operations require were busily engaged in removing the debris that was scattered by the storm. The town of Meriden was about two-thirds destroyed and many surrounding farms were completely wiped out or badly damaged.

By May 24 the cleanup operation was nearly completed, and the volunteers returned home again being assured that they had accomplished a much-needed service. In both of these disaster areas, operations were directed from the Disaster Service bus which is equipped with two-way short wave radio to facilitate the efficient placement of men where needed.

CENTRAL DISTRICT MEN PLAN ANNUAL RETREAT

July 30 and 31, 1960, are the days which have been set aside for the Central District Mennonite Men's retreat at Camp Friedenswald. Theme for the retreat is stewardship. "As every man hath received the gift, even so minister one to another, as good stewards of the manifold grace of God" (1 Peter 4:10).

The retreat will begin on Saturday, July 30, at 12:30 p.m., with a noon meal. Orientation and registration will begin at 1:30 p.m. Speakers for the afternoon are Stan Hostetter (president) and Harvey Driver. In the evening R. G. LeTourneau will be the featured guest. Moderators are Kenneth Cross and Wendell Metzler. Also in the evening, Maurice Stahly will report on the work of the General Conference Mennonite Men, and Bob Geerdes (assistant to LeTourneau) will show slides of MCC and Pax work in Africa and Peru.

At the Sunday service, Mr. LeTourneau will speak on "The Manifold Grace of God." John Eicher will be the moderator for Sunday school.

After a message by A. E. Kreider on Sunday afternoon, the men are planning for a testimony time focusing on "What kind of stewardship will I now show?" The offering taken at this meeting will be for Camp Friedenswald.

Anyone planning to attend this retreat should bring his own bedding, towels, etc. Registration fee will be $5.00. If possible this fee should be sent with applications by July 1, 1960, to Wendell Metzler, Nappanee, Ind.

Editor: Richard F. Graber, Moundridge, Kan.

What makes a marriage?

Carlyle Marney

IN THE average family in trouble the parents are between thirty and forty-five years of age. They are middle-class people usually. In appearance they are a little overdressed, whatever this may mean. It may mean that they are seekers of status and hope to attain it by what they put on their backs, fingernails, or heads. They are living beyond their incomes. Their goals are altogether material ones. They almost never have any type of serious spiritual goal for themselves, and most have children who are in some kind of trouble now. They have vocational ideas, and they have good social ideas. Always they have material ideas.

These people have a heavy schedule. They run from daylight to dark. They belong to everything. Their "sitter" bill is higher than the milk bill.

Their children are enslaved in the most incredibly shallow, padded cell that any culture has ever produced. God is a mechanic. He is very nice to have around if you need Him. The great high priest is the television or the automobile or the air-conditioning service man.

Some of the people in this flat dull world will find themselves, but many will not. And none of them will find what they wanted through divorce. I do not know a man or woman for whom divorce ever really fixed anything. All it can do is relieve the temporary abrasions of personality and character that make life a hell when a marriage is not a marriage.

Many families are enslaved by the superficial in the domestic situation, but it was not intended so to be. These families that are so enslaved lack something. They lack, first of all, a center; second, the community that surrounds a worthy center; and third, an ultimate goal for the development of personality within the framework of God's will.

THE ANSWERING ONE

I hadn't read John Milton for years until recently when, quite by accident, I picked up a copy of *Paradise Lost* and it opened to book eight. There, in an unbelievably beautiful use of language, Milton describes the day Adam first found Eve. He calls all heaven, the moon, the stars, the birds, the trees, the hills, the rivers—all creation—and the Lord God himself to witness this glorious occurrence: when a man who is incomplete finds the rest of himself in a female; and a woman who is incomplete finds the rest of herself in a male. This is marriage.

Woman was then what she is now—someone to answer, someone to complete an unfinished thing, someone to fulfill man. The order of nature, according to the Scriptures, is that the male finds the missing part of his nature in the female, and the female finds the missing part of her nature in the male. And the Scriptures go on to say that for this cause a man should forsake his father and his mother and cleave unto his wife.

The essential nature of woman is to finish, to complete, to enshrine, and to crown. She is "the answering one." The woman is made to answer a call. When a woman answers all calls, she is a prostitute. She may be this at a very high level. When she belongs to everything under heaven, is never at home, and is answering all the calls that the community puts on her, this is a very high level of spiritual prostitution. The female, at her best, is always the answer to a demand, the answer to a call. This is true biologically. This is true psychologically. This is true physiologically.

When marriage is marriage, when this man has found the rest of himself in this woman, and when this woman has found the rest of herself in this man, and when children result from this union, then we indeed have that channel through which God's grace can come more richly into the heart of the human being than any other way we have tasted.

MORE THAN LOVE

The proper basis of marriage is not just love. When you fly over the Golden Gate Bridge and look down at it thousands of feet below, it looks as if it is held together by lace. But you know it isn't; you know that it has tremendous cables, thicker than a man's body, that go for miles up and down the great strands. And if you know anything about bridges, you know that not even these could hold the bridge up; it is also supported by cables, steel, and concrete that go back hundreds of yards in the stone on either side of the bay.

Similarly, marriage is not held together by love, though there is

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

no marriage where there is no love. Marriage is based on fidelity, faithfulness, the capacity to be faithful, integrity. These qualities are embedded in the character of the man you marry or the woman you marry, or you do not have marriage.

Faithfulness means more than sexual faithfulness. A man can be unfaithful to the claims of a marital relationship by his love for a bottle of beer. A man can be unfaithful by his use of the family income. A man can so distort, wreck, twist, and superficialize the relationships of the family that it is impossible to maintain a relationship with God's kind of love. Immense distortions of personality can occur, and this is the essence of adultery; this is why possibly more adultery exists inside marriage than outside it. Adultery occurs anywhere, anytime, a man uses his wife as a thing and anywhere, anytime, a woman uses her husband as a means to an end. The incredible superficiality of our lives together appears nowhere more manifestly than in this agony of culture filled with men and women who live for their own benefits, people who seek merely fulfilment of themselves in marriage, church, and business, people who would use the Lord himself to further their own ends.

This is the spot in the sexual relationship where the welding breaks loose. In the physical relationships of marriage, the communion of persons takes place spiritually, biologically, psychologically, and physiologically. This most intimate and beautiful of all human relationships is an altar upon which communion takes place. But we have no altar where we have no mutuality.

Now people can have a perfectly harmonious house where no real marriage exists—simply because everyone in this house always gets what he wants, because nobody cares what the other fellow wants. This is an ungodly substitute for marriage.

NO REFORM SCHOOL

Love is not only an emotion; it is more than an emotion. The trinity of power, justice, and love in which marriage may be worked out is a possibility because love allows us to focus upon another as the fulfilment of ourselves. Marriage, then, is certainly a sacred thing. It is a channel of grace through which God can speak to those of us who will permit Him to do so.

Young person, do not marry him or her if you must look down to see him or her intellectually or spiritually, or in any way. Marriage is no reform school. Young man, do not marry her unless she knows what things are made for and their highest purpose. Young woman, you are not for him unless he can communicate to you, unless you can talk about things with him, unless he has a mama who has both loved and weaned him. These guys are terribly hard to wean when they are forty-two years old, and if you have to be a substitute mama, you make a sorry wife. When you have been married to him some thirty years, you may find yourself wanting to write a note, put it on his lapel, and send him back home. The note would read:

Dear Mother-in-law: Attached find your infant son. I tried for thirty years to let him grow up, but you beat me to him. And so I send him back to you. P.S. He eats anything, just so it is fixed like you fix it.

Only one thing is worse than such a man-boy; that is a woman-girl who can't forget her daddy, either because she never had one or because she had too much of one.

No possibility of real maturity exists apart from an honest recognition of these problems and an honest willingness to accept what we can do for our own sons and daughters. No possibility of real maturity exists apart from an earnest and eager acceptance of the awful obligation of parenthood before God. The highest function of motherhood and fatherhood is to produce another mature person, not to produce something infantile.

THE HIGHEST CALLING

In a city I used to know lives a gaunt, tall physican whom I have met in more alleys than I have met in hospitals, because he was the one I always called to meet me when I had a wild alcoholic on my hands. I had the privilege of marrying his beautiful daughter to a grand boy. A week after the ceremony, I met him in a cafe and I said, "Doc, you have an incredible practice that goes all over the county. You have three hundred alcoholics alone to care for. Too, your wife has been dead seventeen years, and yet you have reared this princess of a daughter. I would give anything if I knew now that my girls would be just like her when they are ready for marriage. How did you do it?" He replied, "Well, Preacher, I just said to her, 'You have one body,' and then I told her what it was for, that it had a purpose—a high purpose. And then I told her, 'Don't ever use anything God has given you for less than that for which it was made.'" He concluded, "So far as I know, that's the way she lives."

You have a purpose—to use everything God has given you for its highest purpose. Adultery occurs in a marriage when any gift of God's becomes a thing. If we look for and seek after the spirit of Christ, our goal is Christian personality within the kingdom of God. The attainment of this is our calling.

—The Baptist Student
By permission

FROM THE YOUTH OFFICE

AT ANY PRICE?

If it is convincingly stated that marriage is the completion of a person or a life, then it would seem to follow that he or she who does not marry is destined to miss half of life. This thought along with other considerations drives many a young person to seek marriage almost at any price — and sometimes prematurely.

Since marriage is a part of God's divine order, it is natural and normal for most young people to look forward to marrying and establishing a home. But in the Christian scale of values, the relationship between a boy and a girl and later a husband and a wife is not the most important. The most important relationship in any person's life is his relationship to Christ. A vital "Christ—I" relationship will do more to fulfill and complete life than even a happy marriage relationship.

This means that any potential marriage partner needs to be considered in the light of your relationship to Christ. It would certainly be difficult to maintain a vital relationship to Christ if your marriage partner had a faith quite different from yours or even not be a Christian at all. The only marriage relationship into which Christian young people should consider entering is one which will at the same time become a harmonious "Christ-we" relationship. This could mean passing up certain marriage opportunities.

If you should not marry, whether by choice or circumstances, remember that a life lived with Christ can be full and complete even without a marriage partner. The Apostle Paul chose to remain unmarried so that he could dedicate his total life and energy to the service of his Lord.

—Milton Harder

our schools

BETHEL SERIES ANNOUNCES MARLOWE PLAY TO BE GIVEN

The Cleveland Play House Touring Theatre will present Christopher Marlowe's *Doctor Faustus* as the opening number of the 1960-61 Memorial Hall Series on November 28, 1960.

The eighteen actors selected for this tour will have spent two years in preparation as a part of the professional company of the Cleveland (Ohio) Play House which is now in its forty-fourth year. On tour they will travel by bus and truck with complete facilities for auditorium and theatre use.

The Cleveland Play House special ensemble is partially supported by a grant from the Ford Foundation to test the interest in fine live theatre in the smaller communities of the United States. Because this production is a part of the national demonstration program, the performance comes at much less than its actual cost.

SEMINARY STUDENTS ASSIGNED TO SUMMER PASTORATES

A number of MBS students and their wives are currently beginning service in summer pastorates from Ohio to California. They are:

Marvin and Ruthann Dirks, Bethel Church, Mt. Lake, Minn.; John and Marian Friesen, First Church, Aberdeen, Idaho; William and Helen Kruger, EUB Church, Huntington, Ind.; Gerhard and Pauline Peters, EUB churches at Bourbon, Ind.

Ronald and Martha Jo Ropp, First Church, Reedley, Calif.; Ernest Sawatsky, church at Rheinland, Sask.; Jay and Elaine Shelly, First Church, Beatrice, Neb.; Larry and Jane Voth, Broadway EUB Church, South Bend, Ind.; Marvin and Jeannie Zehr, Oak Grove Church, Smithville, Ohio; George and Kathy Janzen, First Church of Christian, Moundridge, Kan.

SEMINARY PROFESSOR RECEIVES DOCTOR OF THEOLOGY DEGREE

William Klassen, instructor in New Testament and Greek at Mennonite Biblical Seminary, received the Doctor of Theology degree on June 7 from Princeton Theological Seminary.

Klassen wrote his doctoral dissertation on "The Hermeneutics of Pilgram Marpeck," a prominent 16th century Anabaptist leader. The degree was conferred with the citation *magna cum laude.*

He joined the MBS faculty in the fall of 1958 when the seminary moved to Elkhart. He is the son of Rev. and Mrs. David D. Klassen, elder in the Bergthaler Mennonite Church at Homewood, Man.

His dissertation deals with Pilgram Marpeck's interpretation of the Bible (hermeneutics). Historians usually rank Marpeck's importance in early Anabaptism as second only to that of Menno Simons. According to Klassen, Marpeck differs slightly from Menno Simons in his approach to the problem of Bible study and theology.

The leader of South German Anabaptists from 1530 to 1556, Marpeck was a versatile man who combined the talents of a mining engineer, itinerant minister, and prolific author. His available writings are four times as extensive as those of Menno Simons. In his research efforts, Klassen located and identified two of Marpeck's works which had been assumed lost, and used for the first time sixteen of his letters discovered in 1955.

Klassen is a graduate of Mennonite Collegiate Institute (Gretna, Man.), Goshen College, and Goshen College Biblical Seminary. He is a writer for the General Conference Mennonite adult Sunday school quarterly and has participated as a leader in activities of the Inter-Seminary Movement.

In recent years he has served as supply pastor at the Silver Street Church, Goshen, Ind.; Hereford Church, Bally, Pa.; Germantown Church, Germantown, Pa.; and the Calvary Church, Washington, Ill.

His wife is the former Marilyn Horst of Washington, Iowa. They live in Elkhart and have two children, Tyler and Kirsten.

MISSIONARIES RETURN AFTER SEMINARY STUDY

Returning to mission service this summer are the following seminary students:

Peter and Mary Derksen, returning to Japan on Aug. 24; Henry and Helga Deuck, returning to Asuncion, Paraguay about the middle of July.

Hugh Sprunger, missionary to Taiwan, will be itinerating for the mission board during the summer and plans to return to seminary in fall.

BLUFFTON SUMMER SCHOOL REGISTERS HIGH ENROLLMENT

The Bluffton College summer school began the first of four terms on June 7. There were 103 students enrolled for the first term. During this three week term courses are offered in Art Materials and Methods, Introduction to Literature, Survey of American History, Teaching of Reading, Educational Psychology, Appreciation of Music, and Child Development.

The second term will start on June 27. Courses in Christian Education, Physical Science, Teaching of Skill Materials, Methods and Materials of Health, and Speech for Teachers will be offered.

The third and fourth terms will run from July 18-August 5 and August 8-26 respectively. Miss Ada Lapp is the director of the summer school session.

BLUFFTON MUSIC PROFESSOR RETIRES AFTER 43 YEARS

With the end of the commencement season at Bluffton College, Otto Holtkamp ended 43 years of service to higher education. Thirty-seven years were spent teaching organ and music theory at Bluffton. Professor Otto Holtkamp was born and raised in New Knoxville. He graduated from Oberlin College with a bachelor of music degree in 1917 and then spent a summer studying theory in organ at the music school for foreigners in Berlin, Germany.

Mr. Holtkamp has done choir work at the Ebenezer Mennonite Church and the First Mennonite Church, both of Bluffton. He was the director of the Bluffton Choral Society from 1925-1929. Mr. Holtkamp is considered an authority on organs and is often consulted by churches or organizations who are planning to install new organs.

Upon retirement Mr. Holtkamp plans to continue giving lessons and also expects to do some traveling.

mutual aid placement

ALTERNATIVE SERVICE OPENING

There is opening for several 1-W men to do janitorial work at Bethel College, North Newton, Kan. Contact Earl Koehn, business manager.

MCC news

CHICKS FOR PARAGUAY

Three hundred chicks have been flown to Paraguay to become a project in the Fernheim Colony Experimental Farm, reported MCC Director Frank Wiens. Funds from the Schowalter Foundation provided for agricultural experimental and extensive service were used for shipment of the chicks made available through Heifer Project, Inc. These 300 chicks will be used in upgrading poultry stock. Robert Unruh, Bloomfield, Mont., is director of the Farm located in the Chaco. In addition to experimental work, the farm helps Mennonite farmers in agricultural extension service.

WIENS RECOMMENDS ASSISTANCE TO CHILE QUAKE VICTIMS

As a result of the disastrous earthquakes which heaved through western South America, MCC has requested South America Director Frank J. Wiens to recommend assistance which can be given to stricken areas in Chile. If taken on, the service in Chile will be rehabilitation assistance rather than aimed at being an emergency feeding and housing remedy. Executive Secretary William T. Snyder suggested that possibly the project may be handled co-operatively between South American Mennonites and MCC.

A recent earthquake victim count for Chile lists an estimated 5,000 dead and $400 million damage. Immediately after the May 21-23 upheavals, numerous Christian and secular relief organizations responded with blankets, clothes, food, water purifiers, and serums. Yet the first shipments of help only scratched the surface of the need.

Wiens, from the MCC office at Asuncion, Paraguay, is being asked to visit Santiago, Chile, as soon as can be arranged on an initial exploratory quest to determine specific ways in which MCC or South American Mennonites can serve. Likely, personnel will first work with other Christian relief organizations to provide a channel for MCC aid.

Inquiries have been received at the Akron office concerning the Chile incident and aid MCC will be giving. With numerous relief organizations and the U.S. army providing emergency food and other material aid, the Relief Office has felt that the rehabilitation approach, similar to MDS work in the States. would be particularly necessary.

In March the international *Eirene* team (the Mennonite Central Committee is one of its sponsors) began rebuilding projects in Agadir, Morocco, for victims of the ruinous February earthquake which mutilated Morocco's capital city. Here, too, help was offered after emergency assistance subsided. Contributions from Christian churches around the world have aided the *Eirene* team, including five Paxmen, in its reconstruction efforts.

PEACE SECTION TAKES ACTION ON RACE CONCERNS

Goshen, Ind. (MCC) — Action which could result in an active program to help assist racial reconciliation was taken by the MCC Peace Section Executive Committee on May 27. The approved recommendations, which grew out of an April 7-16 visit to southern states by Peace Section Secretary Elmer Neufeld, were:

That the Intercollegiate Peace Fellowship be supported in its intent to hold its 1961 conference on the subject of race relations at a Negro college.

That continued explorations for an interracial service project include further contact with Prentiss Institute, Prentiss, Miss., and the Carrie-Steele Pitts Children's Home, Atlanta, Ga.

That the Associated Mennonite Biblical Seminaries encourage one or two students to spend their middle year in the Emory University Divinity School in Atlanta.

That the placement of a resource person to represent Peace Section concerns in working toward Christian reconciliation between racial groups in one of the Southern urban areas be explored further.

The concluding recommendation again pointed up the need for mature and well-trained persons who can adequately interpret, both biblically and theologically, the Mennonite peace position within a total gospel context.

At their May 27 meeting, the Peace Section Executive Committee received a progress report on planning for Henry Hostetter's six-month visit to Africa schedule to begin July 22; appointed a subcommittee to further study proposals for a possible peace mission in South America; approved a statement of guiding principles on participation in East-West peace conferences for submission to the 1961 annual meeting; and, authorized an office leave from June 13 to Sept. 12 for Secretary Neufeld to continue work on his doctoral dissertation.

our churches

SEMINARY MEN'S CHOIR GIVES EASTER CONCERT

Hereford Bally, Pa. During Holy Week, we were privileged to have the men's chorus from Mennonite Biblical Seminary present a program. For Thursday, Friday, Sunday Dawn, and Sunday morning services, we had William Klassen speak to us from 1 John on, "A Living Experience, Message, Loyalty, and Confession." The last message was our Communion preparatory service. These were thought-provoking discourses. (William Klassen was our supply pastor several years ago.) At this spring Communion we had pew Communion for the first time. This was made possible through the kindness of Mrs. Mary L. Latshaw. A class of six young people was baptized this spring. Norman Dettra spoke in our church to the young people, and he had the morning worship service on May 1. He spoke in the interest of Pennsylvania Temperance League. Our delegates attended the Eastern District Conference at West Swamp. The men of our church prepared and served a most delicious dinner for the members of our Woman's organization and their mothers or daughters. Some of the church members participated in the massed choir concert at Souderton on May 29.—Mae Latshaw.

ASCENSION DAY SERVICE

Bethel, Inman, Kan. On May 26 the congregation gathered for an Ascension Day service. Pastor P. A. Wedel spoke briefly in German as well as in English. On June 5, after the reading of the Articles of Faith and a brief sermon, the following were baptized: Vivian Becker, Lillian Ediger, Mary Goering, Daniel Pauls, Shirley Thiessen, and Dennis Toews. After the baptism, they and Mr. and Mrs. Arthur Ediger and their son Earl Wayne from Hutchinson were received as members of our church. In the afternoon the annual Sunday school festival was held where all the children took part. Donna Froese from the Inman Mennonite Church related some of the experiences the young people of their church had while visiting the G. C. Mission stations in Montana. Mr. Albert Becker from the Buhler Mennonite Church talked on the importance of Sunday schools. There was a fellowship meal in the church basement after the service. In the evening the Youth Fellowship had their program which was quite well attended. The main feature being the film, "Makoto." Communion was observed on June 12. A 25th wedding anniversary celebration is planned by Mr. and Mrs. Aaron F. Toews of Nickerson.—J. H. Ediger

FORTIETH CONVENTION HOST

Willow Creek, Paso Robles, Calif. In April the church was host to the fortieth Calif. C. E. Convention. Russell Mast was the guest speaker. On March 27 a dedication service for the new Hammond organ was held. At the annual church meeting Pastor J. R. Dueksen was elected for a three year term. The family of F. F. Jantzen, former pastor of this church, had a family gathering during the Christmas vacation. Of the ten children, all were here except the two from India, Aron and Lubin. The Earl Roths and the John Jantzens were home on furlough from the Congo and the Albert Jantzens were home from the mission field in Arizona. The church appreciated their messages at various times. Following the Pacific District Conf., Milton Harder presented the young people's work to our group. A few days later, Brother A. J. Richert stressed stewardship with reference to our Conference.

CHURCH PROGRAM REVIEWED

Salem, Freeman, S. D. A special congregational meeting was held on April 20 to hear special reports of five committees that were set up last year to study the need of our Sunday school, Christian Endeavor, and worship meeting. The chairman of each committee reported for his group. Need of Sunday school space was stressed. The space is adequate for church services. The congregation turned the matter over to the Church Council for further study. They reported back to the congregation on June 8 at a special meeting. Mr. and Mrs. Ed P. Graber returned from a three month term of Voluntary Service in Mexico. On May 8 the Salem mixed choir presented a program of sacred music. The choir, directed by Gene Waltner, gave a program patterned after a worship service. The program was sponsored by the YPF. Pioneer Day was held on May 29. On that day we honored the old pioneers. There are only four people living today who came from Russia in 1874-1875. This number includes both the Salem-Zion and Salem churches. Charter members were also honored. Fifty-two years after the founding of our congregation, there are less than one-third of them living. The charter members and the people who were born in Russia were asked to stand. A picture of the old pioneers was taken after the morning service.

SIX YOUNG PEOPLE JOIN CHURCH

Grace Hill, Newton, Kan. The ladies enjoyed a mother-daughter banquet on April 8. The Mennonite Men of our church have also had two meetings with Dr. Schrag and Erwin Goering as speakers. J. Winfield Fretz spoke at our annual Missionary Society family night on May 4. Six members have recently joined our church, three by baptism and three by letter. The young people met recently with their sponsors Mr. and Mrs. Jean Unruh and mowed the church cemetery and lawn. President-elect of Bethel College, Vernon Neufeld, brought the message on May 15. Six young people of our church attended Bethel College the past year. Four of these were seniors. Three infants were consecrated during services on Mother's Day.—Mrs. Val T. Harms

PASTOR SPEAKS IN OKLA.

Faith, Newton, Kan. Pastor and Mrs. Howard Nyce went to Corn, Okla., for a week's evangelistic services. Our pastor also dedicated the new addition of the Bergthal Mennonite Church on April 3. J. J. Voth spoke to us in our pastor's absence. On April 10 our church choir sang at the McPherson Mennonite Church. Mr. and Mrs. W. C. Voth spoke and showed pictures of their work in China, Vietnam, and Japan. During the month of May our young people's Christian Endeavor leaders showed pictures of the Apostle Paul's missionary journeys. Erwin Goering spoke to us about his work in Germany with displaced people. We are getting our yearly Christmas bundles ready for overseas shipment. On Mother's Day the little daughter, Cheryl Diane Neufeld, was dedicated to the Lord. A daughter, Janice Diane, was born to Mr. and Mrs. Harvey Wehry, Jr., on May 10. Three of our last winter's

NEW CHURCH ORGANIZED AT REGINA, SASKATCHEWAN

Grace Church, Regina, Sask. "This is the day which the Lord hath made." These words sum up very well the thoughts and feelings of those of us who were able to take part in the formal organization of the Grace Mennonite Church (formerly known as Victoria Avenue Mennonite Church) on May 15, 1960. Truly it was the grace of God that brought us to this memorable day when sixty-six charter members and two associates joined the newly organized church.

H. H. Penner from Saskatoon was the guest speaker for the occasion. C. B. Friesen, chairman of the church council, gave a report on the history of the General Conference Mennonites in Regina. From 1941 (and possibly earlier) to 1944, approximately ten families gathered monthly in the Bethany Baptist Church with Gerhard Penner and the late Bishop David Toews from Rosthern officiating. In 1943 an arrangement was worked out whereby our people were allowed to have their own services once a month in the Mennonite Brethren Church. The understanding was that both groups were to attend each other's services. This arrangement was maintained until August 1955. On July 1, 1955, our present building was purchased from the Mormons. The following month, worship services commenced with Paul Dyck in charge. However, since Brother Dyck was commissioned to go to India as a missionary, he was able to serve here only until February of 1956. In July of 1956 Norman Bergen assumed pastoral duties and continued them for three years. Edgar Epp and Otto Driedger became our leaders in July, 1959, and served adequately in spite of their full-time employment as social workers. At a special general meeting held on Jan. 29, 1960, the constitution was adopted by Grace Mennonite Church. Unanimous approval was given by the participants to formally organize a membership. After this historical resume, a list of the charter members was presented. Edgar Epp gave a short message, using Ephesians 4:1-7 as his text. A baptismal service was conducted at 10:30 a.m. with J. J. Thiessen of Saskatoon officiating. Jacob A. Brown was the baptismal candidate. Otto Driedger also had a short message, stressing the importance of belonging to a church. This important day came to a close with the observance of the Lord's Supper in the evening. J. J. Thiessen was the guest speaker. The members of the newly organized church ended the service by joining in the singing of the hymn, "Take Thou My Hand, O Father, and Lead Thou Me."—Mrs. Oskar Bartel catechism class pupils were baptized on June 5 and joined our church. We had our Communion service June 19. A little daughter was born to Mr. and Mrs. James L. Yoder on May 24 and passed away May 26 at the Bethel Hospital. A daughter was born to Mr. and Mrs. Carl Kim and a son was born to Mr. and Mrs. Delmar L. Schroeder in February.—Mrs. F. A. Rutschman

into the beyond

Isbrandt J. Rempel of Springstein, Manitoba, was born May 26, 1889, in Tiegenhagen, South Russia, and died on May 4, 1960.

Elizabeth Janzen Duerksen, of Longley, B. C., was born on December 6, 1877, in Lichtfeld, South Russia, and died April 24, 1960.

Isaac Schroeder of Swift Current, Sask., died March 2, 1960, at the age of 77 years.

Mrs. Abram Langemann of Clearbrook, B. C., died March 12, 1960, at the age of 67 years.

John Warkentin of Yarrow, B. C., died March 28, 1960, at the age of 79 years.

Mrs. Jake R. Friesen of Morris, Man., died April 10, 1960, at the age of 47 years.

Daniel H. Peters of Calgary, Alberta, died April 12, 1960.

Mrs. Isaac I. Friesen of Clearbrook, B. C., died April 13, 1960, at the age of 77 years.

Mrs. Jacob Regehr of Niagara-on-the-Lake, Ont., died April 20, 1960, at the age of 64 years.

Mrs. Herman Janzen of Waldheim, Sask., died April 20, 1960, at the age of 76 years.

Peter Neufeld of Winkler, Manitoba, died April 23, 1960, at the age of 79 years.

Sara Harder Giesbrecht of Stephenfield, Man., died April 27, 1960, at the age of 5 years.

Mrs. Abram Hiebert of Carrot River, Sask., died at the age of 69 years.

Henry Teichroeb of St. Claude, Man., died April 28, 1960, at the age of 71 years.

Abraham Wiebe of St. Vital, Man., died May 1, 1960, at the age of 47 years.

Anton Funk of Altona, Man., died May 2, 1960, at the age of 85 years.

On page 287 of the June 7, 1960, issue of **The Mennonite,** the name "Isbrand Hildebrand," mentioned in the Springstein, Man., news, should have been Isbrand Rempel.

---

our conference

continued from back page

HABEGGERS RETURN TO ARIZONA

Glen and Ruth Habegger of Berne, Indiana, are returning to Eloy, Arizona, this week to resume work with migrants. Before their furlough of a year, they spent five years at Eloy, ministering to migrants and conducting services in the Friendly Corner Chapel.

SOUTH AMERICAN AFFAIRS COMMITTEE MEETS

The Interboard Committee on South American Affairs, meeting May 31 and June 1 in Newton, Kan., heard a report by Walter H. Dyck who visited Mennonite colonies in South America last winter.

Dyck, a member of the Board of Missions from Aberdeen, Idaho, noted good progress in the work in South America. A conference has been created in the Lower Latin American countries. Organizations within each country are being strengthened.

The committee is seeking ways of co-operating with churches in South America to effectively meet the challenges of open doors in mission work. Attention was given to literature in South America. *Bibel und Pflug* is a biweekly paper published there. More and more German Sunday school materials are being shipped to South America. The need for further work along this line was discussed.

Members of the committee, which was formed in December 1959 to coordinate our work in South America, are J. W. Fretz, chairman; A. R. Shelly, secretary; Fred Unruh, Henry H. Epp, Willard Claassen. Also at the meeting were Walter H. Dyck and Erwin Goering.

PACIFIC DISTRICT CONFERENCE TAKES STAND ON ALCOHOL

The Pacific District Conference at its sixty-first meeting on May 19-22 adopted a statement on temperance, "social drinking," and alcoholism. The conference is encouraging pastors and congregations to work in this area.

The Conference of Mennonites in Canada also is working on problems related to alcohol. An item on the agenda for the July conference will bring before delegates the whole alcohol problem to try to define the church's responsibility.

STUDENT SERVICES COMMITTEE DEFINES PURPOSE

Leo Driedger, Milton Harder, Henry H. Epp, and Erwin C. Goering met in Newton, Kansas, on June 1 to further define the task of the Student Services Committee.

As areas in which to work, the committee listed mailings to students in non-Mennonite schools, the publishing of a newsletter which would be a joint project with other Mennonite conferences, and a speakers bureau which already has a good beginning.

CHRISTMAS BUNDLE DEADLINE SET FOR JULY 1

The deadline for Christmas bundles is July 1. Persons who wish to take the opportunity of sharing with underprivileged children overseas may write to the Board of Christian Service for a folder on how to prepare a bundle. In order to get bundles to their proper destination by Christmas, they must reach MCC clothing centers before July 1.

CALIFORNIA CHURCHES SPONSOR HOMES FOR SENIOR CITIZENS

A new project for senior citizens is under way in Reedley, California. A constitution has been drawn up and a name chosen, Sierra View Homes. General Conference churches in Reedley are sponsoring this project.

SUMMER SERVICE PERSONNEL INCREASES 50 PER CENT

To date this year, 150 volunteers have been accepted for the Summer Service program. This is an increase of 52, about 50 per cent over last year. Including the winter service program, Voluntary Service personnel has doubled in the past two years.

our conference

CONFERENCE RECEIVES GIFTS

Two sizable gifts have come to the General Conference in the past few weeks as the result of settlement of estates.

The estate of Ella May Geiger, Bluffton, Ohio, provided $8,350 for the general use of the Board of Missions. An additional $2,783 was designated for the leper home operated by the Board of Missions in Champa, India.

From the estate of Peter H. Voth, Buhler, Kansas, the Board of Missions received $5,000.

Knowing that members of General Conference congregations are loyal to the church and the work of the Lord as evidenced in the wills of these persons is an encouragement to Conference officers.

WEDEL BOOK REPRINTED

The 48-page booklet, *Words to Young Christians,* has been reprinted. Written by C. H. Wedel, late president of Bethel College, and translated by his son Theodore O. Wedel the book is a helpful guide to Christian living, intended especially for persons new in the faith. It gives the meaning of baptism, the church, denominations, and the Christian walk. The book sells for 40 cents in Mennonite bookstores.

SIX WRITERS EMPLOYED FOR UNIFORM CURRICULUM

Writers for the Uniform Sunday School Series for the third quarter 1960 are the following: William Klassen, *Adult Bible Study Guide;* William Keeney, *Youth Bible Study Guide;* Waldemar Janzen, P. A. Rempel, and H. C. Scheffler, *Bibel Studien fuer Erwachsene;* and Grace Moyer, *Junior Bible Study Guide* (final number).

TWO JOIN CHICAGO VS UNIT

Mary Hein of Osler, Sask., and Elma Andres of Meadow Lake, Sask., have been assigned to Voluntary Service at La Rabida Hospital in Chicago. Besides their regular work in this hospital for crippled children near the Woodlawn Mennonite Church, the girls will participate in the program of the church. The VS unit in Chicago now consists of five.

SEMINARY STUDENT SPONSORED AT YOUTH WORKERS' MEETING

The Board of Missions sponsored Mineko Kubota as a participant in the 1960 Youth Workers Consultation of the World Council of Christian Education and Sunday School Association at Stony Point, New York, May 27 to June 1. A student at Mennonite Biblical Seminary in Elkhart, Ind., Miss Kubota will return to her home in Tokyo, Japan, in August.

DVBS PRESENTS MISSIONS GIFT

The vacation Bible school of the Brudertal congregation near Hillsboro, Kan., visited the Central Office in Newton in May and left a gift in money and materials for the mission at Cachipay, Colombia. The group was accompanied by Pastor Walter Neufeld, and a teacher, Mrs. Elmer Rempel.

GLIMPSES INTO MISSIONS

Because of the unsettled conditions in the Belgian Congo at the present time, congregations of the Congo Inland Mission have postponed their annual church conference to August 23-28.

In view of Independence Day on June 30, Christians at home are called to earnest prayer—for the Congoese in general and Congoese Christians in particular as well as for missionaries who will step back from a leadership role to that of a helper.

William Reyburn of Connecticut, New Jersey, is scheduled to visit the Hopi mission in Arizona this summer. Coming through the courtesy of the American Bible Society. Dr. Reyburn will help missionaries to find more effective ways of winning Hopis for Christ.

Dr. Reyburn is a noted anthropologist and linguist and has served as a missionary in Latin America and Africa. He will be at General Conference missions at Oraibi, Hotevilla, and Moencopi in Arizona from August 8 to 13.

Ma-Na is a magazine published by the missionaries and Christians of Taiwan in Mandarin, the official Chinese language. As the title indicates, the periodical is intended to provide spiritual food for new Christians.

Waldo and Abbie Harder of Newton, Kansas, on sick leave from the Congo, spent the first three weeks of June reporting to congregations in Idaho, Oregon, California, and the General Conference mission in Arizona.

A GREAT NEED—YOUR GREAT OPPORTUNITY

A prominent Christian organization recently sent out letters in which they said: "Our only limitation at the moment is finances. Confidentially, we do not have enough money to meet our bills this summer, but we are going to accelerate our program by faith because of world conditions." Another organization sent out an appeal stating that "As the temperature goes up, the receipts go down."

The Board of Missions has special need of funds during the summer months. At a time when the activity in many home churches is reduced, mission work goes on. All normal, monthly accounts must be met. In addition to this, special opportunities exist during the summer.

A primary expense this summer is involved in sending forth "laborers into his harvest." The Lord has placed us in very stategic places to witness to His saving grace in our world of desperate need. During these summer months, consecrated workers will go to Japan, Taiwan, India, Congo, Colombia, and Uruguay. Some will go to various home fields.

Your contribution can make possible the answer to the prayer request of our Lord Jesus Christ in Matthew 9:37, 38. We invite our people to prayerfully consider this need in their regular missionary offerings and special gifts. Above all, pray that the Lord will mightily bless His word as it goes forth.

—Andrew R. Shelly, Exec. Secy.
Board of Missions

JUNE 28, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

ARTICLES
THE FUNERAL OF A CHRISTIAN
Jacob T. Friesen 423
REASON FOR CREATIVITY
Howard Raid 425
TEACHING ESKIMO CHILDREN
Mrs. Loraine Burdick 427
THESE ARE OF THE WAY
Puran Banwar 427

DEPARTMENTS
EDITORIALS 423
MENNONITE YOUTH
How We Pray in the Jungle 428
Why I Became a Medical Missionary..429
MCC NEWS 432
OUR CHURCHES 433
OUR CONFERENCE 436

CREDITS
Cover, Hays from Monkmeyer. Page 425, Robert W. Regier. Page 428 and 430, John M. Janzen.

CONTRIBUTORS
J. T. Friesen, pastor of First Mennonite Church, Bluffton, Ohio; Howard Raid, professor at Bluffton College; Mrs. Loraine Burdick spent six years working with Eskimos; Puran Banwar, Indian Mennonite missionary; Albert Schweitzer, medical missionary in French Equatorial Africa.

of things to come

- June 26-July 2—Sunshine Retreat, Men-O-Lan
- June 27-July 2—Faith and Life radio speaker, KJRG, Newton, Kan., Herbert Miller
- June 27-July 3—Junior Retreat, Friedenswald
- July 1-6—Conference of Mennonites in Canada
- July 3—Tenth Anniversary, Friedenswald
- July 3-9—High School Retreat, Men-O-Lan
- July 4-9—Junior High Retreat I, Mennoscah
- July 4-10—Family Retreat I, Friedenswald
- July 10-16—Junior High I, Men-O-Lan
- July 11-16—Junior High II, Mennoscah

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 26**

editorials

IDOLS OR IDEALS We never get beyond the necessity of making choices. Yet these choices can be greatly simplified if we have made the correct supreme choice. The cardinal question is, To what shall we give our highest allegiance—idols or ideals?

Consider some of the common idols still worshiped fervently today. Even their Greek names are significant.

Some worship the idol-god, Narcissus, who, according to mythology, saw his reflection in the water and fell in love with himself. Many there are who are so deeply in love with themselves that their selfishness and egotism betrays them and leaves them frustrated and unhappy as they pine away.

We are all familiar with the idol-god of Mammon, who represents wealth, possessions, and things. Mammon may make a useful servant, but it is a terrible god. To give our first loyalty and love to this idol assures us of final failure and disaster.

Mars is feverishly worshiped today. He is the symbol of war and of military might. How powerful he is! We fear him terribly and yet we give him our worship, our wealth, our hope. We have the erroneous notion that the man who worships Mars is the most secure. Yet this god will only ruin those who worship him. He has taken a terrible toll through the centuries and is now poised to take his greatest toll from his worshipers.

But let us consider some of the ideals we should pursue. These are of the very nature and quality of God himself. We sometimes confuse idealism with unreality. But true ideals are the only true reality, for man and the universe are built for them.

Note the ideal of truth—the great laws of God and the universe. The truth about God is His love and mercy for all mankind. The truth about Christ is that He himself is the truth and came to show us God. The truth about others is that we have one creator and are meant to live together like brothers. To give ourselves to the truth in God is to be worshipers of the true God who himself is truth.

Consider the ideals of service. God serves constantly, and if He withheld His service toward us for one hour we could not live. He likewise expects us to give ourselves in service for Him and His cause. To so give ourselves unselfishly for the service of others is to take on something of the nature of God.

There is also the high ideal of peace—a oneness with God and man. This is not a negative attitude, but a divinely positive one, for only in God can there be real peace.

The ideal of love somehow binds all else together. God is love, and to give ourselves to the true ideal of love is to commit ourselves to God himself. Here is the highest power in the universe—too little understood and practiced.

But the whole matter of choice may be still further simplified. Jesus is the perfect ideal. To commit ourselves wholly to Him and follow where He leads is to be free from idol worship and to worship the true God.

"Choose ye this day whom ye will serve."

The Funeral of a Christian

Jacob T. Friesen

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

ONE OF THE remaining certainties is death. Scripture reminds us, "The last enemy to be destroyed is death" (1 Cor. 15:26). While life continues, there will be funeral establishments.

Actually, it is not the prospect of our own death but rather the death of our friends that makes us want to talk about immortality and the meaning of death. It was the death of Socrates that drove Plato to believe that this life could not end it all.

We want to discuss the funeral of a Christian from the viewpoint of a Christian. Unless we take seriously the Christian view of death, of the human body, of mourning, of immortality, and of the Christian church, our discussion of funerals becomes a mere comparison of the type of services and what we do or do not like.

THE BIBLE insists that death is a major event. Jesus faced death with stark realism. The Apostles' Creed says bluntly that Jesus Christ was "crucified, dead, and buried." It does not say that He "passed away" or "went to His heavenly home." The Bible does not "soft-pedal" death.

We will never recognize the full reality of death until we witness a person dying. We speak of sparing ourselves the pain of that final moment by leaving the room. We speak of wanting to remember the person as he lived and not as he died. Tragically, we fail to realize that the death of a Christian is his final testimony to the living. Not in the final words he may speak—for he may be unconscious—but in the fact of his dying.

I have been privileged to be at the bedside of many persons as they have died. Each time I bow in reverent silence, knowing that I am in the presence of God who has power over life and death. The moments immediately after are sacred moments—not to be dreaded. You will never hear the deeper meaning of Jesus' words, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live and he that believeth in me shall never die," until you have heard them spoken at the bedside of one who has just died.

Since the death of a Christian is supremely a spiritual experience, your pastor is willing and anxious to be with you at this moment. Call your pastor to lift the meaning of death for those who have witnessed it into the realm of faith and reverent worship of God. Death viewed by a Christian is a moment of worship. God will never seem more real.

THE BIBLE reminds us, "Your bodies are the temple of the Holy Spirit within you, which you have from God. You are not your own; you were bought with a price. So glorify God in your body.

What is the Christian attitude toward the body of a loved one who no longer is living in it?

We have inherited from the ancient Greeks a tendency to separate body and soul, implying that the physical is evil and the spiritual is good. In this thinking, the body without the soul is of no consequence. It even becomes offensive since we know that life, as we enjoy it, no longer exists in that body.

A man no less distinguished than Elton Trueblood, therefore, suggests a Christian funeral would include a private burial of the body as soon after death as possible. Then, at a convenient time, the group may arrange for a memorial service of worship and rededication. This commends itself in a number of ways. However, we must remember that Trueblood is a Quaker. Few people, Mennonites included, can satisfy their religious needs with the absence of form and symbol to the extent that the Quaker tradition knows it. Many will never experience the deep meaning of death apart from seeing and experiencing the reality of a body that is lifeless.

The Christian faith does not close its eyes to the reality of death. It insists in the presence of death that the living God will raise the body to newness of life. The Christian does not merely proclaim life after death. Most religions of the world do this.

We cannot avoid or explain the question of the child, "How can Grandmother be in heaven when her body is in a grave?" We only know that God will give every believer a new body that is like Christ's resurrection body. "Flesh and blood cannot inherit the kingdom of God." "God giveth a body as it pleases him." This is an adequate answer.

The lifeless body symbolizes and recalls associations and experiences as we know them in this life. Viewing of the body, whether privately or in public, is detrimental only when it becomes a spectacle rather than a sincere and spontaneous expression of affection and identification.

"REJOICE WITH those who rejoice, and weep with those who weep," Paul reminds us. Psychologists speak of the catharsis of grief. They insist that we are so constituted that grief is a necessary and valuable ingredient of human expeience. It is a release valve that permits the human emotions to express themselves and then regain their balanced strength.

Grief must be shared to be rightly understood. When Jesus stood at the grave of Lazarus, He wept. Where ties of understanding and trust exist between members of a congregation, the moment of mourning will reveal the extent to which the burden of one is carried by all.

Since grief is essentially self-pity, care must be taken to prevent public display. We weep over our loss, not the loss suffered by the one who died. "To be absent from the body is to be present with the Lord." This is reason for thanksgiving. We need Christian friendship as we weep over our loss. This may be expressed privately or in a public service without exhibition or embarrassment. "Before our Father's throne we pour our ardent prayer, and often for each other flows the sympathizing tear."

The church is the proper setting for the funeral of a Christian. Funeral chapels are business establishments, not places of worship. The Christian who in life has found his highest moments of dedication in baptism, Communion, marriage, worship, and service in the house of God may rightly expect that the presence of his body in the midst of Christ's gathered people will become his final testimony to the living, believing fellowship. Viewing of the body may precede the final service. The presence of the closed casket symbolizes the stark reality over which the Christian faith speaks life and hope.

Simplicity in funerals will follow the exercise of simplicity in our society. At this point it appears that funeral costs are keeping pace with our other extravagances.

THE CHRISTIAN FAITH does not seek to soften the reality of death. It proclaims faith and hope in the presence of death. The Christian faith does not avoid the lifeless body. It permits a Christian to ponder the glory and power of a God who assures resurrection of the body in newness of life. The Christian faith does not eliminate grief. It glorifies it. The Christian faith does not isolate the mourner. It surrounds him with genuine Christian love and friendship.

"Thanks be to God who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

A Reason for Creativity

Howard Raid

WHY WERE the founders of the General Conference Mennonite Church creative — creative for Christ? Why were they bold for the kingdom of God?

As we pause to study these pioneers in Lee County, Iowa, we realize that according to our standards they were seriously handicapped. They were immigrants in a new country. Many of them had been in America less than ten years. They were poor farmers. Their churches were infant churches. They were on the western edge of civilization.

Yet they were willing and able to speak and act for the kingdom of God. What were the experiences of our forefathers that caused them to speak out?

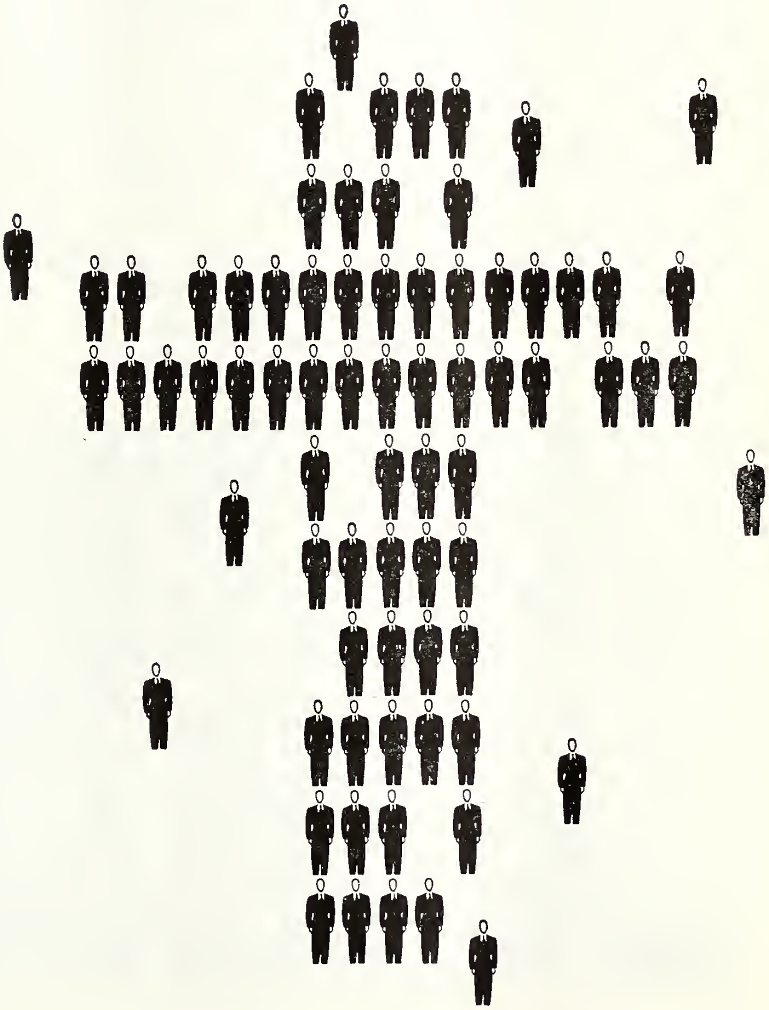
Almost all of these people came from the Emmental, a district in the Swiss canton of Berne. This is beautiful mountain country, with rich luxurious meadows extending to the lower Alps. Langnau was the only large city in the whole valley. Besides the church and the school, there were few buildings to mark any village centers. The streams had cut deeply into the rough mountainside, causing the individual farmers to be isolated from each other. This location was to develop a strong individualism in the inhabitants.

The Anabaptist message came to them with full impact, for they fully appreciated a stress upon the right and duty of each individual to come directly to God. The record shows that persecution set in immediately — as early as October 22, 1525. Persecution, however, did not quiet this hotbed of the Anabaptist movement.

These Anabaptists were driven out of the country about 1670. They traveled down into the Palatinate where they joined together with other refugees. They were invited to the new land primarily for their skill as farmers. Often they were not allowed the rights of ordinary citizens. The individualistic Emmentalers conformed to the communal life of a small agricultural village.

About a hundred years after their coming, they were allowed to have their own church services. Thus Mennonite churches developed in the small villages of the Palatinate. There was naturally considerable contact between congregations. They soon developed a close working a relationship and the beginnings of a conference in South Germany.

In this Palatinate experience,



trained and devoted ministers gradually provided organizational leadership, greatly enhancing the church's program.

With the passage of time they saw that gradually all of the land of the Palatinate would be used up. They strongly desired an agriculturally centered community. It was decided to migrate to the United States, and relatively large numbers came from some of the villages—56 from the Wierhof, 24 from Friedelsheim, and the whole village of Maxweilerhof.

These people migrated to the frontier of the United States, the southeast corner of Iowa. Here in 1851 Henry Ellenberger, a trained minister from the Palatinate, organized the Zion Mennonite congregation. He also served the West Point congregation. It was natural that these two congregations should work together. In 1853 they met and unanimously adopted the same constitution. Their conferences continued, culminating in the year 1859 with the conference in the new stone church of the Zion congregation. Out of this conference came definite resolutions for action.

THIS IN BRIEF is the background of the people who took part in organizing the General Conference Mennonite Church. It is interesting to note that while other Mennonite people in the United States had spoken about uniting, our people dared to go ahead and act. The resolutions stated that the purpose of the conference was to unite all Mennonite churches. It was also to contact isolated Mennonite families. The concern for unity was a concern to spread the gospel to other people.

They also implemented this concern with a resolution to hold a regular mission offering and to pay the expenses of their ministers who would preach to other Mennonite people. They appointed a committee to promote a conference on unity. They set the date of the next meeting of the union—May 28 and 29, 1860. It was to be held in West Point, Iowa. They also provided funds to carry out this work.

The faith of our people is shown by the fact that even though they had no response from any of the churches, they continued to prepare for the conference. An interesting little story is recorded to show further evidence of their faith that God would lead in forming the conference:

J. H. Oberholtzer and Enos Loux from Milford Square, Pa., found out at the last moment that it would be possible for them to attend the conference. They arrived unannounced in Burlington, Iowa, on the Saturday before the conference was to start. When they got there, they found three men from the Lee County congregation waiting for them. It took a considerable amount of faith to travel by wagon and horses over the mud roads of southeastern Iowa for some twenty miles to meet a possible delegate to the conference!

The conference proceeded the next day, which was Pentecost, with the Lord's Supper. In fellowship and communion they prepared for the meeting of the next day.

Christian Schowalter reported that a supreme purpose was the uniting of all Mennonites. They soon discovered, however, that there were many differences between the Mennonites of eastern Pennsylvania and those of eastern Iowa. But their burning desire was for union with Christ and one another. They resolved, therefore, that there should be forbearance in nonessential matters so that they might not be a hindrance to unity. They reasoned that such matters are seldom of such a nature that man's salvation depends on them.

Furthermore, they would consider one another as brothers engaged in the great conflict between the powers of light and darkness. They realized that only through united efforts could they hope for victory. This united effort was to place the emphasis upon home and foreign missions, the spreading of the gospel.

To make known the program of missions, they proposed the sponsoring of a Mennonite publication, *Christliche Volksblatt,* a forerunner of *The Mennonite.* In order to prepare missionaries and ministers, they proposed an educational institution of higher learning to train Mennonite ministers of this country. This is considered to be one of the forerunners of Bluffton College, Witmarsum Seminary, and in turn, of Mennonite Biblical Seminary. Also attending this conference was Christian Krehbiel, who was to later move to Halstead, Kan., and there to establish the Halstead seminary, one of the forerunners of Bethel College.

WE PAUSE again to consider for a moment the question, "Why were these people so creative for Christ? Why so bold, so audacious, for the work of the kingdom of God?"

In this new land, working together with their ministers and communing with God, they saw new problems. Mennonites were scattered throughout the land. The basic problem was to bring some unity—some organization and purpose—so that together they might more ably serve God. This was the problem. Their solution was simple: action.

Thus a conference was planned to unite all Mennonites in an effort to prepare and send out ministers to preach the gospel. The General Conference through its missions, education, and publication was to carry out the command of the gospel: to preach the kingdom of God.

Our people were creative — because of their spiritual strength, because of the depth of the spiritual insight of their leaders, because of the willingness to place the emphasis upon the essential things in the kingdom of God.

As brothers they were able to visualize the problems before them. And through God's help they set about to solve them. A hundred years later we ask, Where do we stand? Where do we stand in relation to these same basic problems? We see our children faced with these problems of how to earn a living and at the same time maintain their Christian principles. Can we lay aside the nonessentials of our church life? Can we build upon Christ as Lord and as Savior? Can we call all men brothers who serve the Lord, regardless of the methods used? If we can, we can become creative for Christ in our day.

As we go into the second century of our General Conference, we too would be creative for Thee, our Lord and our God. Help our weak feeble efforts that we may lay aside selfish motives. May we work together as brothers in the spirit with Thee. Amen.

Teaching Eskimo Children

Mrs. Loraine Burdick

TEACHING Eskimos for Christ is a matter of loving teaching.

The church where we worked has a very full program of services. The Eskimos center their lives in the church. They want more than Sunday meetings. They want to join in throughout the week. Too, these extra meetings, social gatherings, and service groups help to keep the people from the shows, dancing, and drinking that the white man has brought in.

The church has a regular minister from the States. He speaks in English and uses an Eskimo interpreter when necessary. Almost everyone speaks English, but often an idea has deeper meaning in the native tongue.

Eskimo is not an easy tongue to learn. In Eskimo, the word for "I believe in" is "Ukpigtunga." But there is another word that sounds almost the same, "Ukpiktunga." The second word means, "I shot an owl." The day I found out I was an owl shooter was an embarrassing one.

At first the Sunday school met in one large room all together. Sometimes little children went to sleep. Often, it was hard to hear the teacher. Now the classes meet at two different hours. Older girls help teach small, eager classes.

At Christmas time the church plans a big feast for the whole village. Everyone brings what food he can, to be shared in a common meal. The families sit together about the room while church leaders pass out the food. The first time I ate raw fish, I didn't know how to peel off the skin so I tried to eat it. Then, after laughing hard when I choked on the scales, the people showed how easily the skin comes off. Raw frozen fish tastes almost like frozen pieces of cheese — cold and hard. Everyone takes home food from the feast, so we took home our raw fish and fried it.

While mothers and fathers help with the feast, younger children care for the tiny ones. Eskimo sisters are fine baby sitters and often carry a baby on the back inside the the parka just as the mothers do. It is easy to carry a baby on your back. Baby is pushed up from below and loves the snug ride. But once she is tightly fastened in with a belt, like every Eskimo baby she likes to bounce up and down as though to say, "Giddy-up."

Every week, some of the junior-age children gather for Bible lessons and fun after school. Bible verses are learned and awards earned. Games are fun, too, particularly if there is anything to laugh over. But always the Bible is the center of interest, and the children study it carefully.

Summertime means vacation Bible school. Some classes use the outdoors, for the land of the Eskimos has a mild summer where "heat waves" may push the temperature as high as fifty degrees.

One of the jobs of a missionary is to try and understand the people. We study their way of life, go along on short trips, and find out what they like to do. My husband went with some of the ice fishermen and found the children eagerly pulling up tiny tomcod through holes in the ice. It was so cold that the little fish froze solid in a very short time and then were munched much as we eat potato chips. For me, the study of Eskimo ways took me to the summer whaling celebration. Among other things, this Nalakatuk features "jumping" in a large skin. After watching my weekday Bible class children toss each other, I let them toss me. Though they were very careful and didn't toss me at all high, I found that I preferred the bed at home.

Openhearted people want a missionary with a loving, open heart. They like little jokes and laughing games, though certainly not always at their own expense. Most of all, they are glad to learn of God's great love for them. Eagerly, they tell it to others, for as John 3:16 says in Eskimo "Kaatim nakuagivihlugu nunam (God so loved the world)."

THESE ARE OF THE WAY

Three short stories of Christians in India

Puran Banwar

PAGLI'S BETHLEHEM Our evangelist and his family had found it very difficult to be Pagli's neighbors. They decided to talk with her and convince her that reviling and quarreling are sins.

"Is it a sin?" she asked. "Others also do it. Why is it a sin?"

The evangelist explained to her the way of Jesus. He also taught her a chorus:

Let us go to Bethlehem
To worship the new born king.
I have no silver nor gold,
But a sinful heart to bring.

Perhaps Pagli did not understand about giving a sinful heart, but she sang this chorus everywhere and sang it joyfully. One day she was challenged to give her sinful heart. She was baptized on Christmas Day of 1957.

Pagli is no longer a reviler and quarreler. She wears a smile on her face. She speaks gently with people, and she is always ready to speak of her Lord. Her life has become a witness to the fact that in Jesus Christ we are new creatures.

Somehow the Christmas story of Jesus being born in poverty took on a very deep meaning for her. Pagli and her people are all very poor and their village is like Bethlehem. Now Pagli calls her own village Bethlehem. Others have adopted it meaningfully.

On my visit one day, I questioned her: "Pagli, how is Bethlehem?"

She said to me, "Pagli is dead and Christ is born in Bethlehem."

FROM "JUNGLE" TO "HAPPY" A commission appointed by the state government headed by Chief Justice Niyogi had already arrived in our town to inquire into the activities of the missions and churches. I was summoned to appear before them and answer their questions. While I was just getting ready to go, a young man climbed the steps of our house, and in a drunken state asked me whether I had a Bible for sale.

I hesitated to talk with him and requested that he call on me some other time as I was in a hurry to go. To this he consented.

He appeared again the following day, exactly at the same time. "The Bible will cost you Rs. 5 ($1.00)," I said, and he willingly paid the full cost.

He told me that he was an employee of road engines. He had recently heard the story of the prodigal son. From my own Bible I read the passage for him. He opened himself and frankly said, "If God is as loving as the father of the prodigal son, I will go to Him." He had concluded that he was just as bad as the prodigal son.

I met him in the bazaar one day. "What about the Bible?" I asked.

"I have learned six Bible stories with the preacher," he answered. "My boss found out that I am interested in Christianity and he has dismissed me from services. But I do not care. I will cultivate my land."

On the day of his baptism, his name was changed from Jungle to Mangle (Happy). One day I asked him, "Mangle, do you know why I refused to give you the Bible the first day you came to me?"

"Yes," he said, and his head was low with shame. "I was drunk."

"Do you still drink?" I asked.

"No, Sir," he answered. "I have come to my senses. My old friends have several times wanted me to join them, but now I hate liquor."

Every Sunday morning Mangle and his wife walk three miles to attend their worship service with the evangelist.

THE MAN WHO PRAYED Nicodemus puts many of us Christians to shame when it comes to having faith in prayer. His is the only Christian family in the village. Last December we camped in his courtyard and gave our program. It consisted of songs, lantern slides, preaching, and witnessing. I wanted Nicodemus to give his testimony also. It was midnight and the audience, which numbered over 200 persons, was very attentive. (Our village programs are usually at night because during daytime people either go to the jungles and town for work or are in their fields.)

I looked for Nicodemus but he was not in the audience. I sent for him. The word came to me that he was praying in his room. After a while he came and gave his testimony. This is what he said:

"I have realized that there is absolutely no gain in worshiping the spirits. I have found a Savior in Jesus Christ. We are all sinners, and Christ alone can wash the sins. I have a God who hears my prayers, and I am very happy as a Christian." He spoke about ten minutes. While relating the story of the cross, tears rolled down his face. "I do not call a witch doctor when there is sickness in my family, but I fall on my knees and pray to Jesus."

One evening, some time later, Nicodemus called on us. I presumed that he had come to the town on business and was looking for shelter. No, he had come that I should have prayers with him.

Many people have asked Nicodemus about Jesus, about his faith, and about his purpose of becoming a Christian. Nicodemus, on such occasions, has narrated the Apostles' Creed and has told them as much about Jesus Christ as he knew.

One day I questioned him: "What is your sincere prayer these days?" He answered: "I pray that more people from my village accept Jesus as their Savior and that we have a Christian community here and a prayer house."

From the pen of a great man of our day come answers to oft-repeated questions: "What is frontier mission work like?" and "Why did you become a medical missionary?"

How We Pray in the Jungle

Albert Schweitzer

I PREACH every Sunday morning at my mission station in Lambarene, French Equatorial Africa. To a Christian in a civilized community the setting and the sermon might seem a bit strange.

Many of my congregation know absolutely nothing about Christianity. They are transient workers who have come from far inland and have never heard a missionary. Soon they will return home to buy a woman and get married. If they carry some of the gospel of Jesus Christ home with them, I will have planted a seed.

Slowly my hospital patients and their companions appear at the mission, sitting between the barracks and the mountain slope in the shade of projecting roofs. I begin to play on a little portable harmonium. The Christians sing a song. The congregation, as such, cannot sing, since it consists almost exclusively of heathens speaking six different dialects.

Two interpreters repeat each of my sentences. I do not require that my listeners sit quietly. They build fires and cook their meals, wash and comb their children, mend their fishing nets. Even when a savage takes the opportunity of laying his head in a comrade's lap to let him hunt in his hair, I say nothing—for a reprimand at this time would break the solemnity of the occasion. And, despite the activity, the service is deeply solemn, for the word of God is being passed on to people who are hearing it for the first time.

I must be scrupulously simple in my sermons. My audience knows nothing of Adam and Eve, the patriarchs, the people of Israel, Moses and the prophets, the law, the pharisees, the Messiah, or the apostles. I have to allow the word of God to speak to them timelessly. When I use the word "Messiah," I immediately explain it as "King of hearts whom God has sent."

I choose as text a quotation to which I add one or two parables, or a story from the Scriptures, that explains the quotation. Above all, I try to avoid the temptation to which anyone who speaks to heathens is subject—to "preach the law." It is difficult not to cite the Ten Commandments and thus prepare for the gospel people to whom lying, stealing, and immorality are second nature.

TO AWAKEN A LONGING

I strive to awaken in their hearts the longing for peace with God. When I speak of the difference between the restless and the peaceful heart, the wildest of my savages knows what is meant. And when I portray Jesus as He who brings peace with God to the hearts of men, they comprehend Him.

To be understood I must be careful to speak as concretely as possible. Thus, for example, Peter's question to Jesus—whether it is sufficient to forgive one's brother sevenfold—cannot be left in so general a form. I must make it clear through illustrations from their lives what it means to them. Recently I told them:

"You have just arisen when someone comes who is known to be bad. He insults you. Because Jesus says that one shall forgive, you are silent instead of starting an argument.

"Later, the neighbor's goat eats the bananas that were to be your lunch. Instead of starting a fight with him you simply say that it was his goat and that it would be right for him to replace the bananas. But if he objects, you leave quietly, thinking how God causes so many bananas to grow on your plantation that you have no need to start trouble because of these few.

"Later the man who took your ten bushels of bananas to market to sell along with his own gives you money for only nine of them. You say that it is too little. He says you miscounted and only gave him nine bushels. You are ready to shout in his face that he is a liar. You must think, however, how many lies that you alone know of which God must forgive, and you go quietly into your hut.

"As you make a fire you notice that someone has taken some of the wood you brought from the forest yesterday. Again you force your heart to forgiveness and refrain from finding the thief and turning him in to the chief.

"In the afternoon you are about to leave for work on the plantation when you discover that someone has taken your good bush knife and left in its place an old jagged one. You know who did it, because you recognize the knife.

"Then you think, you've forgiven four times and can do it a fifth. Although it was a day in which many unpleasant things happened, you feel as happy as if it were one of the smoothest. Why? Because your heart is joyous for having obeyed the will of Jesus.

"In the evening you want to go fishing. You find your torch gone. Anger overcomes you and you think you've forgiven enough today and will lie in wait for the person who went fishing with your torch. But once again the Lord Jesus becomes Master of your heart. With a torch you borrow from your neghbor, you go down to the river bank.

"There you discover that your boat is missing. Someone has gone fishing in it. Angry, you hide behind a tree and plan to take away all the intruder's fish when he comes back and turn him in to the district captain, so he will have to reimburse you—as is just. But as you wait, your heart begins to speak. Over and over is repeated the word of Jesus that God cannot forgive us our sins if we do not forgive our fellow man. Jesus again becomes master over you.

"When at dusk the man finally returns and falls to the ground in fear as you step from behind the tree, instead of striking out you say to him that Lord Jesus forces you to forgive him and let him go in peace. You don't even demand the fish, but I believe he will give them to you in sheer amazement that you did not start a fight.

"Now you go home, happy and proud that you have managed to forgive seven times. But if on the same day Lord Jesus came to your village and you stepped before Him thinking He would praise you, then He would say to you, as He did to Peter, that sevenfold is not enough, that you must forgive sevenfold again and again and again, and many times more, until God can forgive you your many sins."

I see in the faces of my congregation how they are moved by what they hear. Often I stop to ask them whether their hearts and thoughts are in agreement with what is said. In a loud chorus they answer that it is right as I have said it.

At the end of the sermon I have them fold their hands, then I recite very slowly an unprepared prayer in five or six sentences. For a long time after the "amen" heads are bowed over hands. As the soft music of the harmonium commences, they straighten up. All remain motionless until the last tone has died away. As I take my leave, my people begin to arise.

Why I Became a Medical Missionary

ONE MORNING in the autumn of 1904 I found on my writing table in the college one of the green-covered magazines in which the Paris Missionary Society reported every month on its activities. That evening, in the very act of putting it aside that I might go on with my work, I mechanically opened this magazine, which had been laid on my table during my absence. As I did so, my eye caught the title of an article: "Les besoins de la Mission du Congo" ("The needs of the Congo Mission").

The article contained a complaint that the mission had not enough workers to carry on its work in the Gaboon, the northern province of Congo. The writer expressed his hope that his appeal would bring some of those "on whom the Master's eyes already rested" to a decision to offer themselves for this urgent work. The conclusion ran: "Men and women who can reply simply to the Master's call with, 'Lord, I am coming,' are the people whom the church needs." The article finished, I quietly began my work. My search was over.

I wanted to be a doctor that I might be able to work without having to talk. For years I had been giving myself out in words, and it was with joy that I had followed the calling of theological teacher and of preacher. In contrast to talking about the religion of love, however, I would now be putting it into practice. Medical knowledge made it possible for me to carry out my intention in the best and most complete way, wherever the path of service might lead me. In view of the plan for Equatorial Africa, the acquisition of such knowledge was especially indicated because in the district to which I thought of going, a doctor was—according to the missionaries' reports—the most needed of all needed things. They were always complaining in their magazine that the natives who visited them in physical suffering could not be given the help they desired. To become one day the doctor whom these poor creatures needed, it was worthwhile, so I judged, to become a medical student. Whenever I was inclined to feel that the years I should have to sacrifice were too long, I reminded myself that Hamilcar and Hannibal had prepared for their march on Rome by their slow and tedious conquest of Spain.

I gave up my position of professor in the University of Strassburg, my literary work, and my organ playing, in order to go as a doctor to Equatorial Africa. How did that come about?

I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly of us! We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain and have innumerable means of fighting them. Yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there however, sit folk who suffer from illness and pain and have absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because he never let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate.

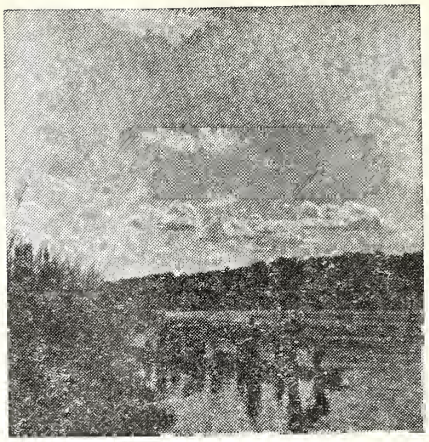
The decision was made when I was twenty-one. In that year, while still a student, I resolved to devote my life till I was thirty to the office of preacher, to science, and to music. If by that time I should have done what I hoped in science and music, I would take a path of immediate service as man to my fellow men. What this path should be I counted on learning from circumstances during the interval.

The idea of devoting myself to the work of medical help was not the first form that the resolution took. This one emerged after plans for giving other kinds of help had occupied my mind and had been given up for the most varied reasons. Finally a chain of circumstances pointed out to me the road which led to the sufferers from leprosy and sleeping sickness in Africa.

I saw a man lying on the ground with his head almost buried in the sand and ants running all over him. He was a victim of sleeping sickness whom his companions had left there, probably some days before, because they could not take him any further. He was past all help, though he still breathed. While I was busied with him I could see through the door of the hut the bright blue waters of the bay in their frame of green woods — a scene of almost magic beauty — looking still more enchanting in the flood of golden light poured over it by the setting sun. To be shown in a single glance such a paradise and such helpless, hopeless misery was overwhelming, but it was a symbol of the condition of Africa.

"The natives who live in the bosom of nature are never so ill as we are, and do not feel pain so much." That is what my friends used to say to me to try to keep me at home. Out here there prevail most of the diseases which we know in Europe, and several of them—those hideous ones, I mean, which we brought here — produce, if possible, more misery than they do amongst us. And the child of nature feels them as we do, for to be human means to be subject to the power of that terrible lord whose name is Pain.

Physical misery is great everywhere out here. Are we justified in shutting our eyes and ignoring it because our European newspapers tell us not all about it? We civilized people have been spoiled. If any one of us is ill the doctor comes at once. If an operation is necessary, the door of some hospital or other opens to us immediately. But let every one reflect on the meaning of the fact that out here millions and millions live without help or hope of it. Every day thousands and thousands endure the most terrible sufferings, though medical science could avert them. Every day there prevails in many and many a far-off hut a despair which we could banish. Will each of my readers think what the last ten years of his family history would have been if they had been passed without medical or surgical help of any sort?



The idealism that I preach is no nebulous thing; it has stood the test of practical achievement. I am confident that a group of men who appeal without too much fanfare to the generosity of any country for the creation of a medical station in the midst of the most underprivileged peoples will be listened to and will succeed in their plans, especially if they are resolved—contrary to present tendencies—to begin modestly.

In my own life, anxiety and trouble and sorrow have been allotted to me at times in such abundant measure that had my nerves not been so strong, I must have broken down under the weight. Heavy is the burden of fatigue and responsibility which has lain upon me without a break for years. I have not much of my life for myself.

But I have had blessings too: that I am allowed to work in the service of mercy; that my work has been successful; that I receive from other people affection and kindness in abundance; that I have loyal helpers, who identify themselves with my activity; that I still enjoy a health which allows me to undertake work; that I have a well-balanced temperament which varies little, and an energy which exerts itself with calmness and deliberation; and, finally, that I can recognize as such whatever happiness falls to my lot, accepting it also as a thing for which some thank offering is due from me.

Copyright by B. P. Singer Featrues
Buena Park, California

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

MCC news

ROUTE CHANGED FOR RUSSIAN VISITORS

In spite of previously confirmed reservations, the four Mennonites currently visiting the Soviet Union have had their traveling route changed by Intourist, the official tourist agency. The switching of stops for Alma Ata and Tashkent will undoubtedly decrease the number of Mennonites they will be able to see.

DE BOER ITINERATES IN CANADA

Sponsored by MCC through the Canadian Mennonite Relief Committee and the Manitoba Mennonite Relief Committee, Hans de Boer visits Mennonite congregations in Canada from June 11 to 19. Mr. de Boer is author of *The Bridge Is Love* which has been translated into eight languages with 180,000 copies of the book having been sold. From 1950 to 1954 Mr. de Boer lived in a number of underdeveloped countries. From his experiences he brings penetrating insight relating the New Testament principle of love to today's racial, personal, and international tensions.

WICHITA PEACE CHURCHES BUY FILM

Brethren, Friends, and Mennonites in Wichita, Kan., have purchased co-operatively a print of the peace film, "Alternatives," for local showings in schools, civic clubs, and churches. "Alternatives" is a 24-minute color film showing conscientious objectors at work in various kinds of alternative service. It can be scheduled through MCC Information Service as well as conference offices.

NEAR ANARCHY RESULTS FROM HAITIAN DEMONSTRATIONS

A series of demonstrations against Pote Cole resulting in near anarchy have finally been fairly well suppressed by the police, reports Dr. John M. Bender. Pote Cole (Creole word meaning everyone working for a common goal) is a co-operative community development of the Haitian government and the United States government.

The demonstrations, which also extended to other organizations such as CARE, the West India Fruit Company, and the Dauphin Plantation, forced withdrawal of many key personnel. The entire Pote Cole is officially closed for at least 30 days to allow time for reorganization and the situation continues quite indefinite.

"It is hard to know how much possible danger still remains," Bender said. "There has been no ill feeling toward us in Grande Riviere and no attempts to close our clinic although public health auxiliaries in other villages have been driven from their jobs. It is at least encouraging to find the police instructed to control the demonstrations."

L. VOTH REPORTS ON KOREAN AGRICULTURAL EXTENSION PROGRAM

From Kyong San, Korea, Leland Voth of Freeman, S. D., has written that the agricultural extension work has been progressing: "We were happy to see seventeen of the nearby farmers come in to exchange rice seed with us, bushel for bushel, because ours proved to better quality during the typhoon last fall. This is a real opening for us into the surrounding community. We are making plans for further co-operation with the United States Overseas Mission (USOM) offices in Kyong San and Seoul in extension projects. In our demonstration plots we have seven legume demonstrations and are plowing under a good crop of vetch in fields for rice. We also have green manure plots to be plowed."

our churches

ELEVEN MEMBERS RECEIVED

Bethany, Quakertown, Pa. Our deacon emeritus, John K. Boorse, passed away April 1 after many years of devoted service to the church. Eleven new members were received into our fellowship on Palm Sunday. About 125 members partook of Holy Communion on Easter Sun. Frank Ward and Burton Yost were speakers at services held during Lent. Four infants were consecrated on Mother's Day. The mother-daughter banquet, held May 12, was well attended. Missionary Martha Burkhalter gave a most inspiring message based on her work in India. June 9, Paul T. Stoudt, pastor of the United Church of Christ, addressed the Ladies' Missionary Society meeting, and showed slides of his recent trip to Europe and the Holy Land. Members of the East Swamp, West Swamp, Flatland, and Springfield societies were invited to this service. Our pastor, Wilmer B. Denlinger, was elected vice-pres. of the Eastern District Conference. During May, we conducted a used clothing drive for relief.

PASTOR ATTENDS CONFERENCE

First Church, Burns, Kan. Pastor Ted Roth attended the Western District Ministers' Conference at Deer Creek, Okla., the first week in March. Pastor and Mrs. Roth moved from Whitewater to Burns the second week in March. Marlin Epp, son of Mr. and Mrs. Jake Epp, and Vivian Louise Ragsdale were married at the First Presbyterian Church at Fayetteville, Ark., on Feb. 13. Alfred Schmidt, son of Mr. and Mrs. H. B. Schmidt, Jr., has finished his 1-W service at Denver. Mr. and Mrs. Elgin Hiebert are the parents of a son, Calvin Wayne, born Jan. 31. On Feb. 14 Mary Walton was a guest in our church and sang several numbers for our special music. She is a blind girl with a nice voice and a wonderful testimony. On March 20 the Guhr Brothers Quartet brought us an inspiring musical program. On March 27 Missionary Floreine Dirks gave a message and showed pictures of her work. Gerhard Peters, our former pastor, and his family, visited our church Apr. 10. He was attending the Mennonite Biblical Seminary. Jerrall Dean Martens received his B. A. degree from Bob Jones University.

CHURCH HOSTS CONFERENCE

New Hopedale, Meno, Okla. Apr. 29 and 30 our church was host to the Church Workers' Conference with Vernon Neufeld as the main speaker. Ladies of our church served meals. On May 1 Vernon Neufeld brought the morning message, speaking on "What is Man?" (Psa. 8:4). In the evening O. B. A. Choraleers gave a program of music and testimony. On May 4 Mr. and Mrs. Neal Ediger became parents of a daughter, Kathryn Denise. Mrs. J. O. Schrag of McPherson, Kan. was guest speaker for our mother-daughter banquet. Mr. and Mrs. Schrag and two daughters spent two years in Puerto Rico where Dr. Schrag served in Alternate Service as a dentist. On Mothers' Day Pastor Ben Friesen's message was, "Real Mothers Needed." Six parents dedicated their children to the Lord. On May 8 Roy Voth told of his experiences in Pax service in Germany and Austria and also showed pictures. Okla. Bible Academy baccalaureate was held May 15. Loyal Fund, pastor of the M. B. Church in Fairview, was the speaker. Commencement was held May 20 with John Baergen from Lawton, Okla., as speaker. Both services were held in our church.—Mrs. Emil Thomas

PASTOR RESIGNS

Deep Run, Bedminster, Pa. On Apr. 24 Pastor Claude Boyer asked the congregation to grant him release from his duties as pastor in order to accept the invitation of the MCC, Akron, Pa., to become associate director of the Voluntary Service program. The release will be effective Aug. 14. Pastor Boyer will assume his new duties Sept. 6. The Boyers came to Deep Run in 1953. A preparatory service was held April 5 for Holy Communion, which was held April 10. Combined community Good Friday services were held at neighboring churches. An Easter sunrise was held, followed by an Easter breakfast at the church. The ensemble from our seminary at Elkhart, Ind., presented the program. Pat Charles and Dale Rice were united in marriage on April 9. The Junior Choir Festival was held on April 3 at Grace Church, Lansdale. Our junior choir sang a number and Mrs. Boyer directed the mass choir. Speaker for our May 1 worship service was Erland Waltner. He had been principal speaker at the 162nd sessions of the Eastern District Conference held at West Swamp Apr. 27-May 1.

EDWIN GRABERS SPEAK

Bethel, Marion, S. D. At our Mar. C. E., W. S. Tellinghusian of the Church of God from Marion spoke to us on, 'Take Up Thy Cross." He also sang and played several instruments. The film, "Gates of Glory," was shown at our April C. E. Mr. and Mrs. Allen D. Wiens are parents of a daughter, Linda Lynn, born May 13. On May 15 Mr. and Mrs. Edwin P. Graber spoke to us on MCC work in Mexico. Our church was again invited to join our neighboring church (Bethesda) for DVBS with our pastor, Ralph Graber, as supt. The total enrollment was 82. We are happy for the recovery of Peter S. Ewert from an operation some time ago. Ascension Day services were observed in the Bethesda Church in a combined service with our church. Hugo Mireau brought the message. The last Sunday in May, forty-one Christmas bundles were dedicated. The pupils carried their bundles to the platform and gave a short program in which the love of Christ for all children was brought out. We're sure the hearts of those boys and girls receiving will be blessed as were those of the giving ones. From year to year this seems to be a tie which blinds us closer together in love as we reach out into other lands.—Adelina B. Ortmann

LIBRARY COMMITTEE APPOINTED

Bethel Community Church, Santa Fe Springs, Calif. The Church Council recently appointed a Library Committee which is now receiving book donations. Communion was observed Apr. 3. We had an evening service on Good Friday. On Easter the worship service and program by the children was combined. We were glad our new P. A. system was installed before Easter. Arthur Knowles of the Far East Broadcasting Co. recently spoke and showed a film on Missionary work. The mother-daughter banquet was held May 6 with Mrs. Irene Boyd of Biola as guest speaker. P. D. Unruh of Colfax, Wash., and Allen Tschiegg of Pratum, Ore., gave messages recently. On May 6 the La Verne Rutschmans from Uruguay had charge of the evening service and showed slides of their work. On May 22 the General Conference film, "Makoto," was shown in our church.—Edith Huser

DISTRICT SS CONFERENCE

Whitewater, Man. The Sunday schools of the Whitewater congregation held a district conference on May 15. With the theme of Mark 10:14 ("Let the little chldren come unto me"), the conference of teachers and workers heard addresses by Gerhard Ens of Gretna and A. A. Teichroeb of Altona. Elder G. G. Neufeld also took part in the program.

FIVE CHURCHES HEAR CANTATA

Regina, Sask. The choir of the Victoria Avenue Church under the direction of Orren R. Bartel presented the cantata, "Everlasting Life," in five different churches: Apr. 10., Regina; Apr. 13, Trossachs; Apr. 24, Drake; May 1, Eyebrow and Herbert.

MISSIONARY SOCIETIES MEET

Rosthern, Sask. On May 23 the provincial Women's Missionary Societies met in Waldheim. Registered for the meeting were 450 women, of whom 108 were delegates. Reports from the officers, Mrs. Boschman, Langham, and Mrs. Balzer, Laird, indicated that there are 61 women's societies in Saskatchewan with 1182 members. Last year these societies contributed $43,024. Guest speakers included Gertrude Warkentin, Superb, who reported on her work in Prairie View Hospital, Newton, Kansas; Tina Warkentin, Superb, who reviewed her three years of service in European relief; and Esther Wiens, Rosthern, who spoke on the need for missions. Mrs. Menno Dyck of Saskatoon had charge of the memorial service for twelve members who died during the last year. The offering of the day totaled $770. Next year the conference will be held in Drake.

FAREWELL FOR PASTOR

Pincher Creek, Alta. A farewell service was held in the Blumenthal Church, Springridge, on May 19 for the A. B. Koop family. He leaves on June 15 to become the pastor of a congregation in Chilliwack, B. C. His address will be 224 Vedder Rd., Sardis, B. C.

NEW BUILDING BEGUN

Rosemary, Alta. The choir of this congregation joined with the choir of the Mennonite Brethren Church in Gem to present the Easter cantata, "My Redeemer Lives." On May 4 a groundbreaking service was held for a new church building. Elder J. D. Nickel had charge of the service and was assisted by the four ministers of the congregation. The construction work will be under the direction of Rudolph Janzen, Calgary, who will be assisted by voluntary labor from members of the congregation. Mrs. J. D. Nickel is receiving care in a hospital in Edmonton.

HAITI MCC WORK PRESENTED

Flatland Church, Quakertown, Pa. Edgar Stoesz from MCC, Akron, spoke and showed slides of his work in Haiti at our Feb. C. E. Our church conducted a visitation of the community last winter inviting people to come to church and bring their children. A love gift for the sale held on March 5 amounted to $52. Proceeds from the pie and cake sale held on March 5 amounted to $100.50. Asa Knechel suffered a heart attack while he and his wife were in Florida. The film, "Something to Die For," was shown at our Mar. 20 C. E. meeting. Forty-five people took Communion on Palm Sunday. In the evening, Flatland had its Easter cantata. Easter Sun. the children had their program. Robert Landis was special speaker in our church on Apr. 24-26. Workers from the Brooklane Farm were at our C. E. on Apr. 24. The young people of our church were urged to attend the YPU Convention at Men-O-Lan on May 28. Any young person that earned $8.00 toward the swimming pool project received a free ticket to the chicken barbecue. Vacation Bible school opened at Flatland Church on June 13.—Myrna Baringer

FOUR NEW MEMBERS RECEIVED

Bethany, Kingman, Kan. We had a baptismal service on Apr. 17 and four young girls were received into church membership: Betty Krehbiel, Connie Krehbiel, Vanita Risley, and Jo Ann Krehbiel. On Apr. 24 we observed Holy Communion. In the evening the young people of our church gave a program. On Apr. 21 Homer Mouttet showed slides. The Jubilee Quartet of Bethany, Okla., gave us a concert on Apr. 24. Florine Dirks gave us a talk in the morning service of her work as a nurse and missionary in Nigeria. On May 8 she showed pictures from there. The Men's Chorus from the Eden Church Moundridge, Kan., gave us a program on May 15. In the evening a meeting was held to plan for a young people's program. Walter Goering in charge. Don Stucky from Monroe, Wash., was our guest speaker in a recent mid-week service. Children's consecration was observed on May 8. Larry Flickner and Judith Morris were married in Kingman on Apr. 30. On June 5 the Men's Chorus from Pretty Prairie gave a musical program.—Mrs. Dave Schrag

BIBLE ACADEMY PROGRAM

Friendensfeld, Turpin, Okla. On May 6 the Okla. Bible Academy at Meno, Okla., presented a program in our church. Carol Lou Hinz, of our church, was salutatorian of the 8th grade and LaVerle Dirks was valedictorian of the high school. On May 18 we enjoyed Ernest Bachman, a ladies trio, and a ministerial student from Bethel College. Nola Janzen of our church is a member of the trio. On May 24 about twenty men came out for work at the church cemetery. Our two choruses sang at Garden City, Kan., song festival on May 29. Mrs. Johnny Schultz is the director and Mrs. Eugene Regier the pianist of the junior choir. The mixed chorus, directed by Mrs. Levi Koehn, sang "For God So Loved the World." Our Bible School started on May 31. Mrs. John Schmidt, Mrs. Adrian Ellezson, Mrs. N. W. Dick, LaVerle Dirks, Phyllis Isaacs, and Pastor Levi Koehn were the teachers. The enrollment totaled 36, including four-year-olds through the 8th grade.—Mrs. Chester Windsor

SPECIAL PRAYER SERVICE HELD

First Church, Hillsboro, Kan. World Day of Prayer service was held at Ebenfeldt Church on Mar. 4. Jacob A. Loewen of Tabor College and Karl Avakin, a student from Egypt, were the speakers. Mr. and Mrs. Abe Peters and Lois and Edwin, and Mrs. Bernard Kasper were received as new members in our church. Rev. Peters has accepted a call to two churches in Fredonia, Kan. The E. U. B. church choir and our choir presented 'The Seven Last Words of Christ" on Good Friday evening. Gift day for the Home for the Aged was held in our church on Apr. 21. The Lenten folders offering amounted to $690.75. Mr. and Mrs. G. E. Epp celebrated their 50th wedding anniversary on Apr. 20. Vacation Bible school was held May 23-June 3, with 91 children attending and 15 teachers and helpers. On Mother's Day, three children were consecrated. Voluntary Service workers for this summer are Mr. and Mrs. Arlin Classen, Lenore Blair, and Mr. and Mrs. Glenn Schrag. A son, Kevin Ray, was born to Mr. and Mrs. Allen Schmidt. A son, Marvin Lee, was born to Mr. and Mrs. Homer Harms on June 1. We are happy to welcome seven new members by baptism and five by letter on June 5. The special music in our worship service is in charge of different organizations for the summer months. Recent marriages are: Kathryn Penner and Leland Flickinger, Glenn Goertz and Janice Plett, Robert Hiebert and Esther Madson. Plans are formulated for union services for July and Aug.—Mrs. Jacob E. Klassen

DVBS HAS FOUR-WEEK TERM

First Church, Berne, Ind. The church again co-operated in the Union Summer Bible School for the four-week term. Over 700 children from the community are enrolled and a group from this church serve as teachers, assistants, and in other capacities. The closing program was held on June 23. The Mennonite Choral Society, under the direction of Freeman Burkhalter, presented Haydn's "The Creation" on June 5. Forty-four young people (sixteen girls and twenty-eight boys) were baptized and received into the membership of the church on June 5. Roger Moser joined the church through baptism on May 22. On June 5 the Sunday school classes brought their Christmas bundles and a dedicatory service was held in the patio. The classes had prepared bundles for children of their own ages. Mr. and Mrs. Peter Neufeld (Onale Stucky) are residing here this summer while Mr. Neufeld is serving as assistant pastor. Gerald Stucky terminated his service as assistant pastor the last week in May. He and Mrs. Stucky and Paul and Timothy will return to Colombia in August. Judith and Peter will remain here to continue their high school work. Glen and Ruth Habegger will return to Eloy, Arizona, this summer after a nine-month furlough with their families here. Edward and Ramoth Burkhalter and family are expected here in early summer for their second furlough from the mission field in India. Hugh and Janet Sprunger and family are occupying the Mission Home. On June 26 the Camp Friedenswald Committee was in charge of the evening service.

COLLEGE FELLOWSHIP MEETS

Hanston Church, Hanston, Kan. Communion was observed Apr. 24. Our church was invited to an area Bethel College Fellowship on Apr. 26 at the Pawnee Rock Church. On May 1 the Ransom Church brought a Fanny Crosby Program for an exchange C. E. program, followed by a fellowship lunch. Pastor Harley King attended a meeting of the Committee on the Ministry on May 4 at Newton. Men and women took part in a clean up day at the church on May 17. Ben W. Krahn brought the message the morning of May 22. In the afternoon at 2:30 an ordination service was held for Brother Krahn. Esko Loewen of Hillsboro, Kansas, brought the ordination sermon. Henry Goossen of McPherson, Kansas, officiated. Pastor King extended words of greeting to Mr. and Mrs. Krahn immediately after the laying on of hands. A ladies' trio and a men's octet rendered special music for morning and afternoon services. The daughters and sons of the late Jacob and Eugenia Miller presented a beautiful aisle runner in memory of their parents. Vacation Bible school was held jointly with the local Baptist church from May 23 to June 3 with both churches furnishing teachers. The program by the children was given the evening of June 5. The wedding of Thelma Ann Hirschler, daughter of the M. J. Hirschlers, and Richard Percoco of Sarasota, Florida, was solemnized on June 5. Linda Sebes, daughter of the Edward Sebes, is spending the summer at Hotevilla and Moencopi, Arizona, helping with the DVBS. Our Christmas bundle dedication service was held on June 6. The children had an active part in this service.

ROPPS ASSIST FOR SUMMER

First Church, Reedley, Calif. Pastor Aaron Epp and family left June 13 for Kansas where he attended the Editorial Committee meetings. They plan to return on July 17. Mr. and Mrs. Ronald Ropp arrived here on June 9 to assist in our summer program and to take over during our pastor's absence. Our summer Bible school program began on June 13 with 100 enrolled. Mrs. E. J. Dettweiler is the superintendent. Fourteen young people joined our church through baptism: Barbara Friesen, James Galle, Myrna Goerzen, Jane Goertzen, Kathy Isaak, Carolyn Janzen, Richard Moffitt, Larry Miller, Mary Neufeld, Patty Penner, Raymond Penner, Alan Teranishi, Karen Reimer, and Gilbert Unruh. Those who joined through church letter are Mr. and Mrs. David Lepp and Irma, and Mrs. Richard Goerzen.—Katharine Dettweiler

FIRST YOUTH CONCERT GIVEN

First Church, Winnipeg, Man. The first youth concert sponsored by our church was held recently under the direction of Mrs. John Pauls and Mrs. David Rempel. Forty-two young people took part. The men's organization invited the women to the last meeting of the season which was addressed by Victor Peters. He reported on life in Germany where he spent a year and seven months studying for his doctorate degree at the University of Goettingen. He made special mention of the work of the German Red Cross and life in East Germany. In response to a question about church attendance, he reported that about 80 per cent of the Mennonites in Germany were regular attenders. The Mennonite High School, North Kildonan, held their banquet in our church. Dr. Peters addressed this group also.

YOUTH GROUP GIVES PROGRAM

North Kildonan, Man. The youth group of the Sargent Avenue Church presented the program, "By Jacob's Well," in our church on May 15. Twenty-nine children were consecrated on May 22. Several groups have been busy providing moral and financial support for the new Mennonite high school in our community. The Willing-Helper Society sponsored the Mennonite Youth Choir under the direction of Mrs. Helen Litz on May 7. The Evening Circle sponsored the presentation by Neta Neufeld of 'Only an Old Organ" which was written by Mrs. Elizabeth Peters. Offerings were received at both these meetings for the support of the high school. The fiftieth anniversary of Mr. and Mrs. N. Redekopp was observed with a special service on May 14.

WOMEN'S MISSION CONFERENCE

Dunnville, Ont. On May 22 the annual conference of the Ontario Women's Societies was held in our church. The main address was presented by Mrs. Peter Derksen, missionary to Japan.

ROSTHERN CHOIR GIVES CONCERT

Saskatoon, Sask. J. J. Thiessen called special attention to the observance of World Refugee Year in our worship service on April 24. On May 1, the choir of Rosthern Junior College presented a program. Twenty-six parents brought twenty-seven children for consecration on Mother's Day, May 8. The Intermediate Mission Society presented a program on the evening of Mother's Day. Sixteen people were received into our church through baptism on Pentecost and twenty others received through transfer of membership. Victor Reimer and Mary Thiessen were married on May 4. The sixth annual missions conference of the Saskatchewan churches was held in Saskatoon May 27-29.

TWO MARRIAGES REPORTED

Eigenheim, Rosthern, Sask. Ewald Epp and Louise Krause were married on May 22. The wedding of David Klaassen and Evelyn Enns took place on June 1. Four young people received baptism on Pentecost.

YOUTH SPONSOR PROJECT

Tofield, Alta. In the absence of a regular elder, C. G. Neufeld, Didsbury, had charge of our baptismal service on May 29. One person was baptized. Our youth group has planted an acre of potatoes to support the work of the provincial youth group. The women's society had their annual sale on the evening of Ascension Day.

ALBERTA CONFERENCE MEETS

Calgary, Alta. The Alberta Conference met in the Calgary church on May 31. Following the theme, "Open Doors," messages were given by John Friesen, D. Nickel, H. D. Peters, P. A. Unger, William Pauls. Communion was administered by P. R. Schellenberg, assisted by Otto Bartel and C. G. Neufeld.

NEW DEACON CHOSEN

First Church, Vancouver, B. C. On May 28, Jacob Neufeld was chosen as deacon, giving the congregation five deacons. On Pentecost thirteen young people were baptized, bringing the membership of the church to more than 500. On May 15 the Senior Society sponsored the presentation of the missionary story, "Nur eine alte Orgel." "De Bildung," a comedy by Jacob Janzen was presented on Apr. 30 along with other musical and literary selections. Forty-one children were consecrated on Mother's Day. On Apr. 11 the Bethel Choir presented "The Creation" by Haydn in the John Oliver High School Auditorium. Members of the choir, directed by Menno Neufeld, come from the various congregations in the Fraser Valley.

SONG FESTIVAL HELD

Aldergrove, B. C. The provincial song festival was held here on May 22. Twelve children were consecrated on Mother's Day. The mission sale of the Willing Helpers on Apr. 18 produced about $880.

into the beyond

Abraham J. Schellenberg, Hague, Saskatchewan, was born July 18, 1880, in Neuosterwick, South Russia, and died on May 12, 1960.

Peter Giesbrecht, Waldheim, Saskatchewan, was born in Reinland, Manitoba, June 16, 1883, and died on May 13, 1960.

Peter Bergen, Friesland, Paraguay, formerly of Baratow, Ukraine, died recently at the age of 84.

Abram P. Braun, Neu Halbstadt, Neuland, Paraguay, born in Chortitza, Ukraine, September 24, 1871, died on May 12, 1960. He was the oldest resident of the Neuland colony.

Margaretha Harder Thiessen, Steinbach, Manitoba, died on April 22, 1960, at the age of 76.

Franz Harder, Steinbach, Man., died on June 4, 1960, at age 72.

Mrs. C. P. Reimer, Winkler, Manitoba, died on May 10, 1960, at the age of 66.

Gerald David Klippenstein, Altona, Man., died on March 20, 1960, at the age of 12.

Abraham Buhr, Winnipeg, Manitoba, died on May 14, 1960, at the age of 79.

Ingrid Dyck, Winnipeg, Manitoba, died on May 22, 1960, at the age of 14.

John Peter Dueck, member of the Willow Creek Mennonite Church in rural Paso Robles, California, was born November 4, 1897, and died April 12, 1960.

Anna Fast, member of the Willow Creek Mennonite Church in rural Paso Robles, California, was born September 20, 1880, and died May 13, 1960.

Mrs. Paul Ebner (nee Susie Warkentin) of Reedley, California, and member of the First Mennonite Church, Reedley, was born January 16, 1892, and died May 29, 1960.

Amos C. Diller of the Salem Mennonite Church, Dalton, Ohio, was born June 21, 1871, near Bluffton, Ohio, and died May 28, 1960.

Elizabeth Janzen Duerksen, Langley, B. C., died on April 24, 1960, at the age of 82.

Jacob G. Rempel, Rosenort, Manitoba, died on April 29, 1960, at the age of 71.

Elizabeth Krahn Reimer, Calgary, Alberta, died on May 4, 1960, at the age of 54 years.

Eldon Zacharias, Main Centre, Sask., died on May 8, 1960, at the age of 29.

John Janzen, Grunthal, Man., died on May 11, 1960, at the age of 78.

Mrs. Gerhard Klassen, Winkler, Man., died on May 11, 1960, at the age of 67.

Frank Ernst Dyck, Lethbridge, Alta., died on May 17, 1960, at the age of 18.

William R. Friesen, Winnipeg, Man., died on May 25, 1960, at the age of 23.

Abram Willms, Virgil, Ont., died on May 5, 1960, at the age of 50.

Ellis C. Lehman, member of the First Mennonite Church, Berne, Indiana, was born August 3, 1902, and passed away May 28, 1960.

Mrs. Walter Liechty (nee Amelia Sprunger), member of the First Mennonite Church, Berne, Indiana, was born February 5, 1891, and passed away May 30, 1960.

our conference

CYCLONE STRIKES IN INDIA

The following cablegram sent from Landour, India, was received by the Board of Missions on June 16: "Cyclones damaged mission building at Janjgir, Jagdeeshpur, Saraipali. Monsoons here. Ten thousand dollars disaster funds urgently needed. None injured."

In co-operation with the Board of Christian Service, $5,000 was cabled to India at once. More information is being requested regarding the damage and needs.

Funds are urgently needed to replace this $5,000 and for further needs. Please send contributions, earmarked *India Cyclone Disaster*, to 722 Main, Newton, Kansas.

FOURTEEN STUDENTS IN INDUSTRY

Jobs engaged in by members of the Students-in-Industry project in the Elkhart, Ind., area are of a diverse nature. Fourteen seminary and college students are employed in assembly line jobs in a trailer company, a brass manufacturing plant, and other factories; and as salesman, carpenter, and waitress.

Unit members bring to their semiweekly meetings their experiences and discuss ways of relating the Christian witness to these areas and to the world. The project is under the direction of Voluntary Service of the Board of Christian Service.

Members of the unit are Arlin and Helen Claassen, Mark Claassen, Gerald Dyck, Herman Enns, Victor Fast, Marlin Gerber, Tom Lehman, Ron Lora, Becky Miller, Robert Shellenberger, Harry Spaeth, Gary Stenson, and Mary Yoder. Roy Vogt is the unit leader.

DELEGATES REPORT FROM RUSSIA

The MCC delegation touring Russia reports a friendly reception. The travelers were permitted to move about freely, with or without a guide. They say the Russian people are "just like us" and the country is beautiful. In the group are H. A. Fast, North Newton, Kan.; Gerhard Lohrenz, Winnipeg, Man.; David Wiens, Vancouver, B. C.; and MCC director in Europe, Peter Dyck, Frankfurt, Germany.

Dr. Fast writes that the Baptist church in which they attended a worship service was crowded. Besides occupying every seat, people stood in all the aisles. He was impressed with the music in the church as well as that on television.

In the endless procession to the Lenin-Stalin mausoleum, the four men were permitted to squeeze in with a Czech delegation of 300.

The MCC party plans to return in July.

MEXICAN WORKERS RETURN

Helen Ens and Rita Klassen returned from Mexico on June 15. Both were teaching on assignments under the Board of Missions. Miss Ens of Gretna, Man., taught in Mexico for five years and plans to return after a year of further study. Miss Klassen, Plum Coulee, Man., was a short-term worker, spending one year in Mexico.

MEN TO DISTRIBUTE MANUAL

Mennonite Men have prepared a manual on their organization, which is being published by the Board of Education and Publication. The manual includes the constitution of Mennonite Men, gives suggestions on how district and local groups can organize, and lists program suggestions.

After July 1 the manual may be ordered from Mennonite Men, 722 Main St., Newton, Kansas.

CITY CHURCHES TO BE STUDIED

The midyear meeting of the Committee on City Churches, operating under the Board of Missions, will be held July 12 and 13 on the Bethel College campus in North Newton, Kansas.

In addition to the committee, city church pastors and district and provincial home missions committee representatives will be attending. All city pastors and interested persons are invited.

Sixty-five churches are located in cities of 10,000 or more population. The problems faced by these churches as well as the need for more churches will be discussed.

Among the special features will be a report by Leland Harder on "General Conference Mobility Study"; a symposium on "Strategy for Starting, Staffing, and Financing New Churches"; "Survey of General Conference City Churches on the Local Level" by Delton Franz; and a symposium on the various types of city churches as to location. Featured speaker on Tuesday evening will be Dr. Ross Sanderson, for many years active in city church planning.

Those anticipating lodging and meals should send word to Andrew R. Shelly, 722 Main Street, Newton, Kansas, indicating time of arrival.

PRAY FOR CONGO!

The Congo Inland Mission office has issued a call to prayer on Sunday, June 26, in view of independence day, June 30. There has been much unrest during recent days. Our constituency is urged to pray that the Lord's grace may be manifested in the lives of the Christians in Congo. Pray for our missionaries during these days of testing and that peace may prevail in the country.

EDITORS MEET IN NEWTON

Editors of General Conference periodicals and related papers met with members of the Board of Education and Publication in Newton, Kan., on June 15.

Representing General Conference papers were J. N. Smucker, editor of *The Mennonite*, and Walter Quiring, editor of *Der Bote*. For the Women's Missionary Association paper, *Missionary News and Notes*, Editor Mrs. Ira Sprunger was present. Editors of district papers were Claude Boyer, *Eastern District Messenger*; George Fast, *Pacific District Messenger*, and Robert W. Hartzler, *Central District Reporter*.

Special attention was given to the place of district papers and their relation to General Conference periodicals. Persons present agreed that district papers are serving a vital function in promoting interest in General Conference activities. They also are building unity within the districts.

Editors felt that more attention should be given to district conferences, particularly in *The Mennonite.*

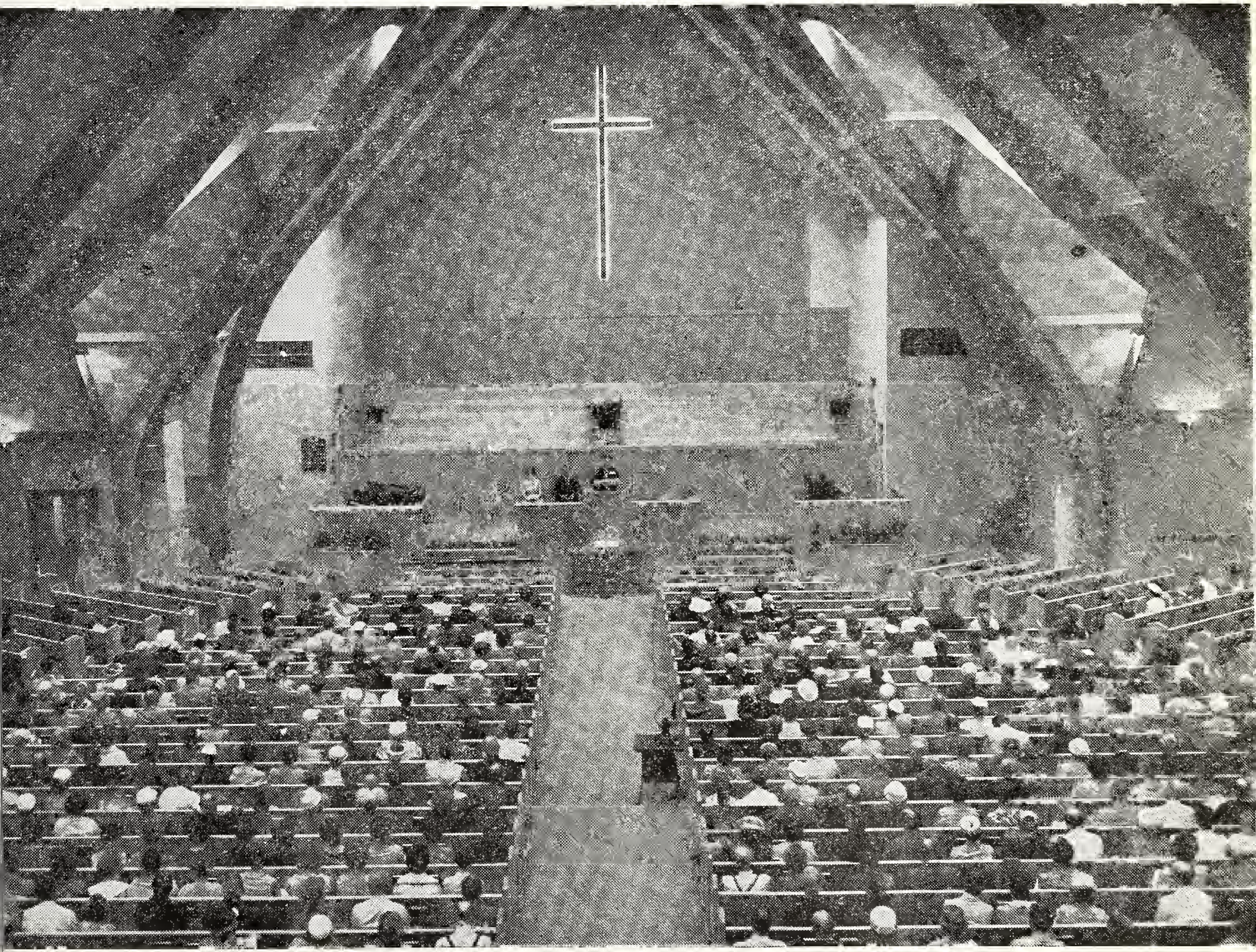
Following a long-standing custom, *The Mennonite* will not be published during the week of July 4. The next issue will be dated July 13.—Editor

JULY 12, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED ME [illegible]
ELK [illegible]
LIBR [illegible]



in this issue

COVER

The Northern District Conference in session at Bethesda Mennonite Church, Henderson, Neb.

ARTICLES

KOINONIA
Willard Wiebe 439
NORTHERN DISTRICT CONFERENCE 441
YOUR SUNDAY SCHOOL AT HOME
Maynard Shelly 442
THE CALL OF SOUTH AMERICA
Walter H. Dyck 443

DEPARTMENTS

EDITORIALS 438
FOCUS ON CHRISTIAN CONCERNS
Frank H. Epp 444
YOUTH
Shadow on the Road 445
Youth News 446
MCC NEWS 447
OUR CHURCHES 448
OUR CONFERENCE 452

CREDITS

Cover, page 441, Abe M. Wiebe. Page 439, 445, Robert W. Regier. Page 443, Walter H. Dyck. Page 446, James J. Forsyth.

CONTRIBUTORS

Willard Wiebe, president of the Northern District Conference; Maynard Shelly, associate executive secretary, Board of Education and Publication; Walter H. Dyck, member of the Board of Missions.

of things to come

July 11-16—Faith and Life radio speaker (KJRG Newton, Kan.), Andrew Shelly.
July 11-17—Intermediate Retreat, Friedenswald.
July 17-23—Junior High II, Men-O-Lan.
July 18-23—Faith and Life radio speaker (KJRG Newton, Kan.), H. B. Schmidt.
July 18-23—Fresh Air Friendship, Mennoscah.
July 18-24—Sr. Retreat, Friedenswald.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 27**

editorials

LOSING GROUND There is a terse saying which states that whenever we start throwing dirt we are losing ground. It is more than a witticism. It embodies a great truth. Whoever sets out to disparage or condemn another will find that he himself is slipping in his moral life.

To condemn another may give us a temporary feeling of superiority, but it is a false feeling that turns out to degrade us. We do not rise by pushing another down. We do not become bigger by belittling another. Rather, we shrivel in size ourselves.

In a presidential campaign, almost invariably there is a vast amount of mud-throwing to smear the opposite candidate. It is a degrading experience not worthy of a great country. Why could not a political campaign be waged without trying to besmirch the reputation of another? We need more Christian dignity in our campaigns. We need a higher level of conduct emphasizing practical issues and present problems.

In this time when our very existence could be wiped out if someone pushed the wrong button, we need the highest type of leadership. There will be no perfect candidates nor will there be a perfect president elected. But to condemn another in an attempt to raise ourselves is mere stupidity.

RETREAT TIME The various conference retreat grounds are now in their busy season. It is impossible to estimate the strong influence these retreats may establish. Young people of all ages may receive a spiritual bent which may send them into new frontiers of Christian endeavor. High ideals may be established which shall shape their future. Decisions may be reached that will forever affect their destinies. Christian standards may be inculcated which will mold character.

But this high influence does not come without careful preparation and thoughtful planning on the part of the leaders and directors. A retreat can be so much more than having a good time playing games, boating, swimming, and hiking. Sometimes in our desire to make the retreat attractive, we may be tempted to go too light on the religious phase and over-emphasize sports and social fellowship. We may fear of making it "too serious" and as a result neglect the spiritual aspect.

But youth needs the full challenge of the Christian calling. They need to be made aware that real religion is not a mere addition to their life, but that all of life needs be shot through with the Christian spirit. They need to feel keenly that the present demands high standards and firm rootage. They need to be helped to build wisely on right foundations.

Retreat time offers this tremendous opportunity. We must not miss our chance by making of the retreat a mere week-long picnic. The proper balance must be maintained. Fellowship with God needs to be developed as well as fellowship with one another.

KOINONIA

Willard Wiebe

THERE is a word in the Greek New Testament that might well be the key word to that wonderful book. The translators have tried to give something of its rich meaning to us in different ways. This word cannot be used with one simple definition, although for our purpose we shall try it. It is a word that is too large for our language. No one English word can quite contain all of its power.

Luke uses this great word when he describes the spirit of the early church: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:32).

Paul uses this word in the trilogy of his benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14).

Peter uses another form of this word in 1 Peter 4:13a: "But rejoice, inasmuch as ye are partakers of Christ's sufferings. . . ."

And when Paul tells Philemon (v. 17) to intercede for a runaway slave, he uses still another form of this word: "If thou count me therefore a partner, receive him as myself."

These are different translations of the Greek word: *koinonia.* Sometimes it is a verb and sometimes a noun. It can describe a person, an action, or a condition. It is used often in the New Testament and it carries the thought expressed in these four words: fellowship, communion, partaker, partner.

Koinonia is the Pentecostal ministry of the Holy Spirit.

Koinonia is the hinge upon which the door of the church swings.

Koinonia is the watermark of the church.

There is a simple, almost trite definition of the word fellowship: "fellows in the same ship." Interestingly, this definition has a literal fulfillment in one of the gospels. You will remember the occasion when the disciples fished all night and caught nothing (Luke 5:1-11). You will also recall the Lord's command to "launch out into the deep." Then we have a description of Peter's reaction to the miracle of an unusually large haul. He was astonished. Then we read (v. 10), "And so was also James, and John, the sons of Zebedee, which were partners with Simon."

There is that word again. It is the noun form. James and John . . . partners with Simon. Partners in the business of fishing. Fellowship in one business. Communion in one common task. Partakers together in one calling. Koinonia!

Christians are people who are in the same business. Christians are partners in the business of fishing. Christians are in the same boat. Koinonia!

We don't always realize how true this is. We sometimes think of ourselves as being independent—that I can live my Christian life and you can live your Christian life, and we don't have to be too concerned about each other. We tend to think, "The Lord is in your boat and the Lord is in my boat, but we each have our own boat." This is not the koinonia of the New Testament. The biblical picture is not one in which Christians can be isolated like that.

Let us look at a few more Scripture passages using this significant word:

"God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9).

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16).

"I thank my God upon every remembrance of you. . . . For your fellowship in the gospel. . ." (Philippians 1:3, 5).

"But rejoice, inasmuch as ye are partakers of Christ's sufferings. . ." (1 Peter 4:13).

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son, Jesus Christ. If we say that we have fellowship with him, and walk in darkness we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:3, 6, 7).

We are partakers together of the same blessings. We are in one communion — one fellowship. We are partakers in the same business.

In our district conference we have a situation that is not unfamiliar. We have members who are graduates of our conference schools. We also have graduates from other schools. Between sessions and even during sessions there is a noticeable separation between the two. Gathered in informal groups in the halls, the parking lot, and church grounds one sees evidence of the opposite of a New Testament koinonia. At the tables or even sitting together in separated groups in a business session or worship service, we are in danger of denying New Testament fellowship, New Testament communion, New Testament partnership. We as pastors are some of the leading offenders in this. We are partners in the great business of fishing for men and yet we rock the boat. We are tearing koinonia to shreds. I lay this charge at the feet of my brethren in the ministry.

We must come for help to our laymen and our laywomen. You will have to show us how to row together. You are perhaps less involved in the letter of theology and more sensitive to its spirit. When it comes to filling offices in our conference, when it comes to using the ballot in our elections, I call upon you to ignore the "party" and to vote in the spirit.

The voting power is concentrated in the larger congregations. This is natural, but it presents a problem. The problem is that there is a tendency for officers and committee members to come from a certain segment of a district. They seem to come from our larger congregations and from our larger communities, and the tendency is for smaller churches to be ignored. This too begins to work against a New Testament koinonia. It begins to rock the boat.

But let us return to our definition of fellowship. Perhaps we have made it too simple. New Testament koinonia is more than a plurality of people in one calling. New Testament fellowship is more than "fellows in the same ship." It includes the overcoming of man-made barriers to communion, but it is more than that. The koinonia of the New Testament is a certain approach to overcoming such barriers. It is a certain kind of fellowship based on a certain kind of foundation. Returning to the picture of the Galilean fishermen we would point out that there was a third party in the boat.

"James and John, the sons of Zebedee . . . partners with Simon." Fellowship as fishermen, yes. Communion in the business of fishing, yes. Partakers together in the same occupation, yes. But there is a third person in the boat. The sons of Zebedee were not only partners together, but they were partners together with Simon.

We are partners together, yes. But we are also partners with Jesus Christ. This is what distinguishes New Testament fellowship. Without Him the ship will dash against the rocks. With Jesus Christ, the only begotten Son of God, there is fellowship, communion, partnership. This is koinonia!

Jesus, Lord, we look to Thee; let us in Thy name agree;
Show Thyself the Prince of Peace; bid our strife forever cease.
Make us of one heart and mind, courteous, pitiful, and kind,
Lowly, meek, in thought and word—altogether like our Lord.
Let us each for other care, each the other's burden bear;
To Thy church the pattern give, show how true believers live.
Free from anger and from pride, let us thus in God abide;
All the depths of love express, all the height of holiness.

Charles Wesley in *The Mennonite Hymnary*

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

REPORT

Northern District Conference

THE Bethesda Mennonite Church at Henderson, Nebraska, was host to the 67th session of the Northern District Conference, held June 16-19. About 230 delegates and many guests attended. The needs of all the conference visitors were graciously met by the members of the church in a true Christian spirit.

Waldo D. Hiebert, professor at the Mennonite Brethren Seminary, Fresno, California, was the guest speaker at the conference sessions.

Listening to his several messages on various phases of the church, one could sense that the walls built between groups were crumbling into disappearance. The stage was set for a closer fellowship and a better co-ordination of forces to grow together in the work of Christ.

The need of the hour can be met only when Christians banded together in Christ and keeping abreast of the times, strive toward the goal of accomplishing the whole will of God in giving their resources to Him.

The importance of training ministers and other full-time church workers to supply the needs prevalent in churches and in areas where churches should be established was brought to the attention of the group in the reports of the district conference schools.

The challenge was given to unite efforts so that the various tasks of the church could be more effectively accomplished — whether in extension work in cities, helping the new smaller units, comparing notes with other districts, and by channelling funds through the district offices. It was noted that the Northern District exceeds other districts in giving to non-Conference causes.

Despite the fact that a sizable deficit occurred the past year in the Home Missions treasury and current expenditures, the conference launched out in faith to undertake the largest mission program in its history.

Work toward establishing a new church in Minneapolis with the help of Frank H. Epp, Canadian Mennonite editor and radio speaker, will be undertaken. The conference has also underwritten the interest and payments on a $25,000 loan from Church Extension Services to the Good Shepherd Mennonite Church in Sioux Falls, South Dakota, where the erection of a church is soon to begin. It was resolved that a diligent effort be made by the churches to increase their giving to the district in light of the expanded budget of $18,890, exceeding that of last year by $5,625. The Home Missions Committee was enlarged to five members.

The Mennonite Men pledged a sum of $3,000 for the purchase of a tractor for the MCC agriculture project in Mexico, $2,000 of which was already made available for the purpose without interest. They selected as their officers, Willard Friesen, Butterfield, Minn., president; Clarence Peters, Henderson, Neb., vice-president; Edwin P. Graber, Freeman, S. D., secretary-treasurer.

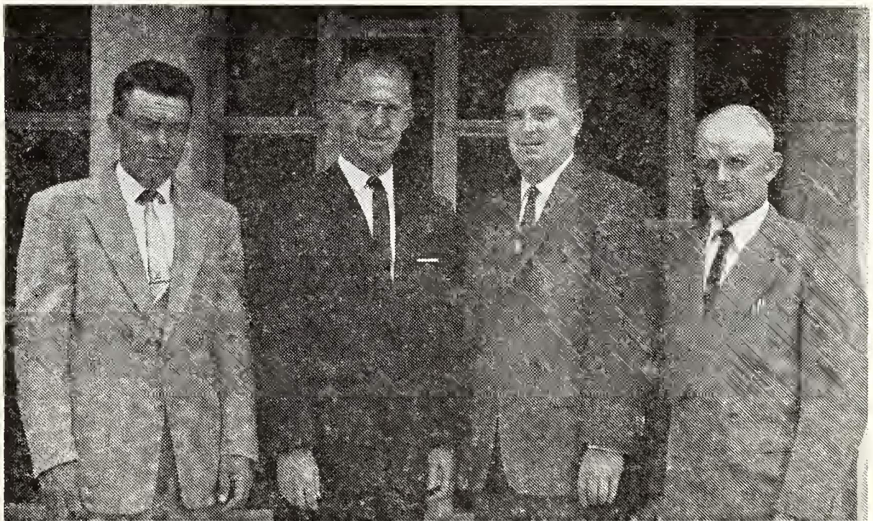
The Woman's Missionary Society undertook two special projects: to send money to the Home Missions Committee of the district and to support the work in Colombia, S. A. Mrs. J. Herbert Fretz of Freeman, S. D., was elected as president of the WMS; Mrs. Vernon Buller, Huron, S. D., vice-president; Mrs. Frank Toevs, Wolf Point, Mont., secretary; Mrs. Albert Linscheid, Butterfield, Minn., treasurer. The district advisor is Mrs. Waldo Stoesz, Mt. Lake, Minn.

Numerous pastors pledged their support in filling out questionnaires and reporting their accomplishments to the conference. Some churches were not included in this year's figures due to this neglect.

The evening services were of an inspirational nature as well as the message brought by Waldo Hiebert. The missionary challenge was expressed as an "urgent opportunity" by Peter J. and Theodora Pankratz, recently returned from Taiwan.

Conference officers elected for the coming year include Willard Wiebe, president, Mt. Lake, Minn.; vice-president, Bruno Penner, Glendive, Mont.; secretary, Carl Epp, Henderson, Neb.; financial secretary, Erwin R. Gross, Freeman, S. D.; statistitian, Abraham Friesen, Wolfpoint, Mont. Carl Miller, Marion, S. D., was appointed as central treasurer.

The invitation of the Bethel Mennonite Church of Mountain Lake, Minn., to be host for the 1961 conference was accepted.



Left to right: Carl Epp, Willard Wiebe, Bruno Penner, Carl Miller.

Your Sunday School At Home

Maynard Shelly

EVERY home has a Sunday school. It is just a small Sunday school, true, but it teaches not only on Sunday but every day in the week.

In this little Sunday school the mother is usually the Sunday school superintendent and the father is the minister. Sometimes the roles are mixed up a bit. The children are the pupils, of that we're sure.

Classes meet in every room in the house. No, they aren't formal classes. There are no straight rows of chairs. But lessons are being taught. Many things are learned. This is also one school that has no homework because all the class work is done at home. (Or is all the class work homework?)

It is true also that religion as religion isn't always the subject studied, but religion is always being learned. And if the ideas are different than those taught in the Sunday school at church, it takes a long time to unlearn them.

Children learn from their parents the things that the home considers important. There is no fooling at home. The way that money is spent measures the home's love for God, and every wiggly child knows where the money goes. It goes fast we know, but it can be controlled.

And every little fellow can tell you how important the church is for his home. The reasons for skipping church are always a little foggy when reported to the minister, but the people that track mud into your house know the score. Even that old headache gag doesn't fool them.

So ready or not, religion is being taught in your home. There are no substitute teachers. You are it. The Sunday school (at church) can help you and you can help it.

In fact it is the dream of all Sunday school planners that the church and home will work together in teaching religion. This is one of the central aims in the General Conference's Living Faith Sunday School Lessons. We hope that the home and Sunday school will join forces and share in the teaching of the gospel. Can this be done? Other denominations have tried and found it difficult. Our experience will be no different. We want to keep trying.

Following are some of the ways that the Living Faith Sunday School Lessons help the home.

TEACHING ACTIVITIES FOR THE HOME. Each set of lessons has things for the children to bring home. In most cases these things mean extra work that can be done at home.

This is perhaps best illustrated by the nursery course, though it is true of the other age groups too. The center of the nursery course is three home books, much like other story books used in the home. *Nursery Stories of Jesus, Nursery Songbook,* and *Nursery Happy Times Book* can become the center of the three-year old's home religious life as they are used for bedtime reading and other sit-on-the-lap times. Because these same books are used in the nursery class, the child learns that the church is like his home. As he loves his home, he will love the church and the God of the church.

The parent-teacher guide for the nursery course suggests special home activities for each week. These include stories to read, things to talk about, and things to do. All of these in-home activities build on the foundation of the lesson taught in Sunday school.

As the child grows older in the Living Faith Lessons, he finds his parents following the things he is doing in Sunday school. In his primary class he has activity sheets to work on at home. Here parents have a chance to see what he is doing at Sunday school. They also have an opportunity to work with him and in this way add to the Sunday school teacher's teaching.

WORSHIP ACTIVITIES FOR THE HOME. Beginning in October, the Living Faith Lessons for juniors and intermediates will be ready for use. This will expand our graded lessons to include all children from nursery to ninth grade. All of these young folks will be studying the same general material. For example, the theme for 1960-61 will be on the church. This means that all departments (primary, junior, and intermediate) will be studying lessons from the Acts of the Apostles and the epistles of Paul. Scripture passages may not always be identical, but they will be much alike.

Because almost all of the children in any one family will be studying similar parts of the Bible, this makes it possible for family worship to follow the Sunday school lessons. Beginning in April 1961, the General Conference will publish a family worship magazine. This quarterly magazine will contain worship suggestions for each day of the week. It will be geared for families with children.

Besides this it will carry articles to help parents understand the work of the Sunday school. Here too you can find suggestions on how to teach in your home.

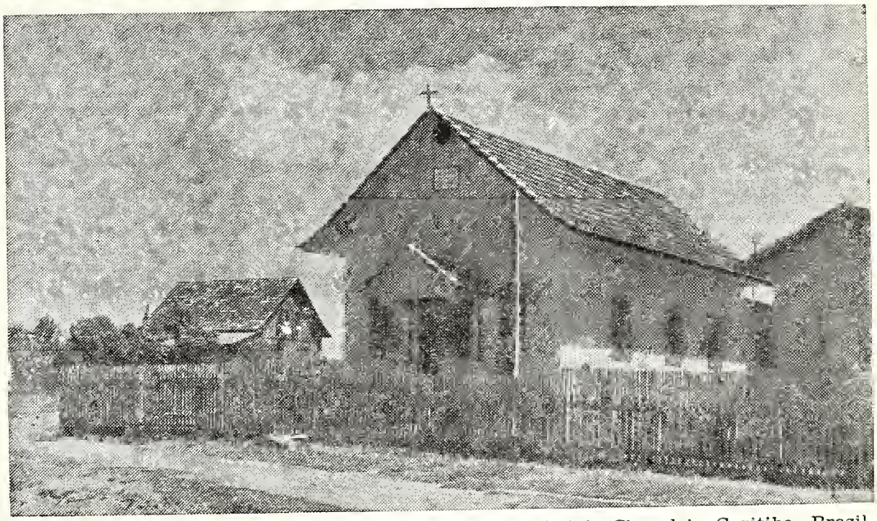
CHRISTIAN HOME IN THE LESSON MATERIAL. But the help that the Living Faith Lessons can give does not end here. One of the objectives of the course is "to help persons practice Christlike relationships in the home, and to provide Christian nurture through family living."

We want to teach many things in our Sunday school lessons. The General Conference objectives list twelve things including salvation, discipleship, stewardship, and the Christian home. As the home can and does teach membership in the church, the church teaches membership in the home. This begins in the youngest classes.

Can the Sunday school and home join forces to teach the gospel? The Living Faith Graded Lessons can be the link for this great ministry.

The Call of South America

Walter H. Dyck



Sunday school pupil at Villa Lindoia Chapel. Villa Lindoia Chapel in Curitiba, Brazil.

IN MY recent visit to South America, I attended an adult Sunday school class on the shady side of the little Villa Lindoia chapel in Curitiba, Brazil. The lesson text was James, chapter 2.

IGREJA
EVANGELICA
MENONITA

As the class period was about to close the discussion centered on verse 10: "For whosoever shall keep the whole law, yet offend in one point, is guilty of all."

Suddenly a member of the class got up and left. One of the mission workers followed him, inquiring whether anything had been said in the discussion that had offended him. "No," he said, "but this is my sore point."

This man assured Elder David Koop and myself, as he clasped our hands, that it wasn't anything either that we had said during the discussion. When asked whether it was something that God had said, he nodded his head.

To be told that a man is right in most instances is one thing. But to be told that one exception makes a man guilty of being a lawbreaker is another thing. But this is the task of every church—to confront otherwise good moral men and women with the claims of the gospel.

During the 1956-59 triennium the churches of our General Conference were encouraged to establish mission outposts. May I tell you of one instance how our brethren in South America are assuming responsibility in this area?

During 1959 the "Mennoniten Gemeinde" of Curitiba, Brazil, began a mission outreach in the Villa Lindoia sector of the city. The congregation has 226 members. Though the members meet in three separate places — Bouquerou, Villa Guaira, and Guarituba—for their worship, they invested the equivalent of $1,500 to prepare a building suitable for an outreach to the native Brazilians.

Now Sunday school classes, especially for children, are conducted at 8:30 on Sunday mornings. Evangelistic services are conducted on Sunday nights. There are also midweek Bible study periods.

It is heartening to see how the young people of the church are assuming the leadership. Heinz Loewen, who is at present a senior in Menonito Biblico Seminario in Montevideo, had spent his "practical year" on this project. (After three years in residence at the seminary, prospective graduates from the full seminary course are required to spend a full year in practical church or mission work before returning for the fifth and final year of the seminary program.) Helping him and his wife at Villa Lindoia were Margaret Thiessen, Lieschen Berg, Victor Arndt, and Heinz's mother and brother.

The "Igreja Evangelica Menonita" has both a lighted cross and a loudspeaker to help identify and proclaim Christ. Increasing numbers of children and parents are being drawn into the orbit of Christian nurture.

In March, Heinz and his companion returned to Montevideo to finish their formal studies. Other young people have assumed leadership in Villa Lindoia.

The Mennoniten Gemeinde of Curitiba is also contributing toward the larger General Conference mission budget. They want to have a part—an acitve part—in our work in Africa, India, Taiwan, Japan, and other places in which our workers labor. But they have begun at home.

We have committed ourselves in 1960 to help in the support of the seminary in Montevideo ($350 per month), partial support for students in their "practical year," and subsidies for ministers who devote much of their time to the work of the church but who must earn their living.

We have encouraged the missions committee of the South American Conference to develop organizational patterns for present and expanding work. We want them to use South American workers as much as possible. We want to assist them as we can. It is our earnest desire that the vision for missions be kept alive and grow in South America.

AN OPEN DOOR

South America is an open mission field. In the Argentinian and Paraguayan Chaco, there are the Chilupi, the Lengua, and the Toba Indians—ripe fields ready for harvest. Baptismal services are held with fifty to seventy candidates for baptism.

I have sat and studied the faces of these first generation Christians who still have the glow of their first love for their Lord. With a lesser investment of funds we could today enter the fields of labor in South America with South American personnel and, if we insist, on a South American basis of remuneration. Let's not let the South American mission fields drift beyond the orbit of our concern.

May the Lord lay on your heart a burden to pray for and give that our brethren's hands might be strengthened. Please write to our Board of Missions, 722 Main St., Newton, Kansas, asking for specific projects or additional information.

Focus on Christian Concern

Truth

vs.

Quacks

Frank H. Epp

THE government, like the church, can take a book off the shelf and even burn it, but it can't take an idea out of circulation. That is why the withdrawal of the Air Force Training Manual 45-0050 gives one so little comfort.

The manual is gone. The debates over its offensive contents have died down. The unfounded charges it contained against various Protestant churches and organizations have been answered. Still our spirit is disturbed.

And this is why: distortion of Christian truth continues. And in certain parts of the country and certain parts of the church, very close to home, these quacks have as big an ear as charlatan cancer cures.

Religious broadcasters and pamphleteers are peddling a strange kind of truth. They are most vocal in the south and audible all the way north. If one may generalize, they come under such labels as orthodox Christians, conservative nationalists, true Americans, anti-Communists, Crusaders for Christ.

The labels sound good but they often represent attitudes and actions that undermine the Christian mission as well as American foundations. Closer investigation usually reveals numerous biases: anti-Jew, anti-Negro, anti-labor, anti-United Nations, anti-pacifism. Anyone who disagrees with the particular line is un-American, a fellow traveler, and/or not a fundamental Christian.

These quacks justify their means by their ends and in general have a very shallow ethical sense. Their pious appearance, their dogmatic approach, the high-sounding but meaningless slogans, and their crusading spirit make many well-meaning people their converts and cohorts.

The church, our church, needs a more courageous exposure of this ministry of hate and quackery of truth.

Shadow on the Road

Catharine Brandt

A hot July breeze pounded against the half open windows of Jerry's car. He straightened his broad shoulders and sat a little taller.

There would be no more of "Do this and do that, and don't drive too fast." That's what they said when he drove his dad's car. He'd make his own decisions now. This car was his own.

"Some boat," Bill offered. "Got any pep?"

Jerry ran his hand across his black crew cut and smiled. "Just wait."

Betty laughed shrilly. "I didn't recognize you in this car. I like the two-tone green."

Jerry chuckled. "Shadow didn't recognize me either. What a mutt. He was sleeping on the steps and I sneaked around behind the car so he wouldn't chase after me. When he heard me start up he barked as if I were a delivery man." Jerry laughed. Next to cars he loved animals or maybe it was the other way around. Next to animals he loved cars.

"What a mutt," echoed Bill. "Remember the time Shadow followed us halfway to the game at Backus?"

"And you stopped and picked him up," Betty added.

"And the minute you let him out he barked and chased cars again!" Sue exclaimed.

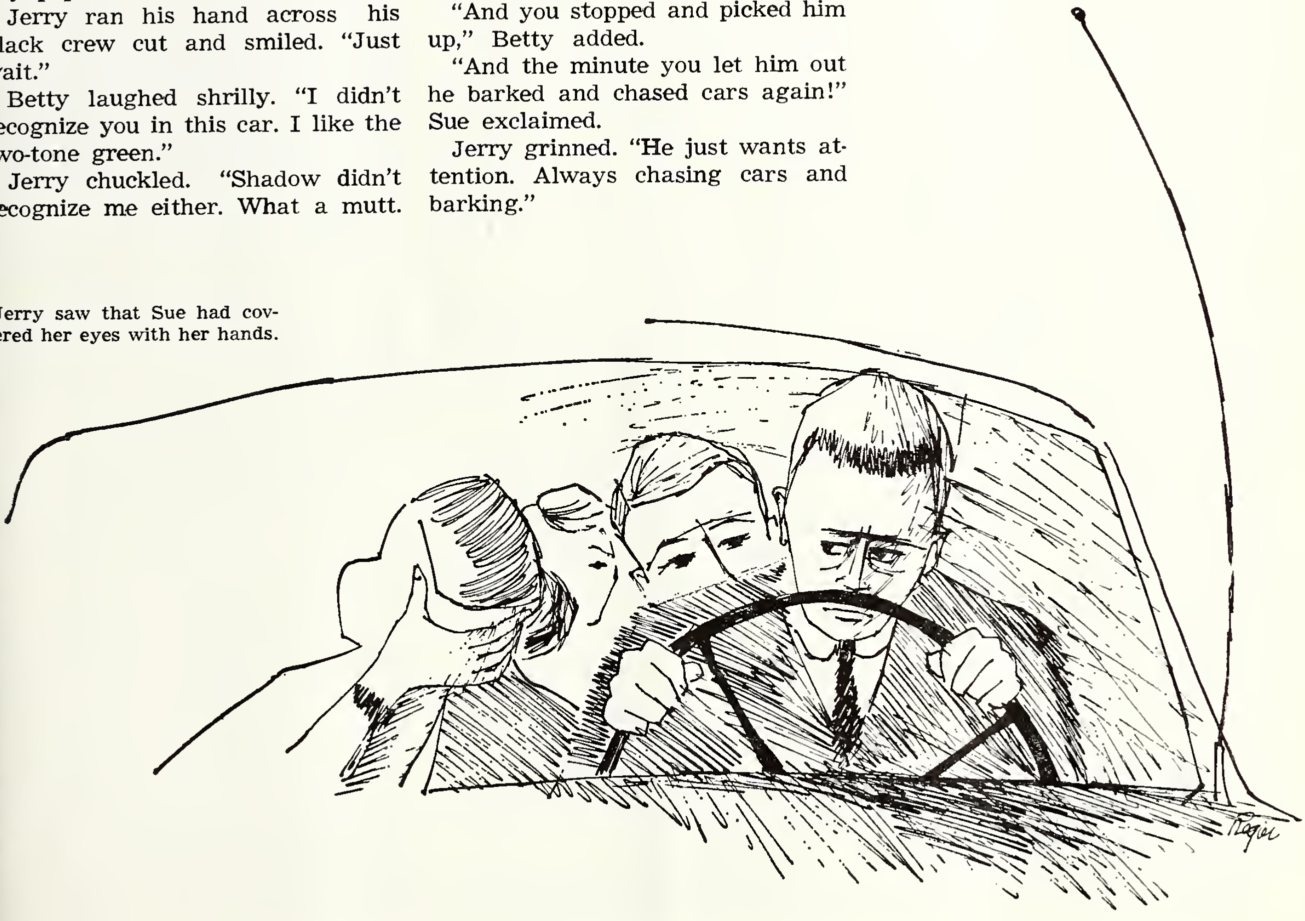
Jerry grinned. "He just wants attention. Always chasing cars and barking."

"Somebody's going to run him down one of these days," Bill said.

"Yea. He can't learn. He's still a pup." Jerry was quiet for a minute. For him there could never be another dog like Shadow, his black Labrador.

"This is much more exciting than crowding in the bus with the others for fifty miles," Betty said.

Bill leaned forward from the back



Jerry saw that Sue had covered her eyes with her hands.

seat. His chin almost rested on Jerry's shoulder. "How fast can this boat go?"

"Fast enough. You'll see when we get on the straight stretch. This baby really has power. I'll show you."

"Can she do eighty?" Bill asked scornfully.

Sue shivered and pulled her red sweater around her shoulders. "That's how fast the kids were driving the night we had the crack-up," she said.

Betty sat forward on the back seat. "The other girl is still in the hospital, isn't she—the one who was in front?"

Sue nodded soberly. "Still in a cast. Six months of it."

"Lucky you only got that cut on your arm," Betty said.

Bill joined in. "With the jalopy those kids were driving that night, it's a wonder you weren't all killed."

"They were doing eighty," Sue repeated and shivered again.

Bill leaned back and said loudly, "Last week I had my dad's car up to eighty. Smooth." Jerry scowled.

Sue turned her back to Betty and Bill and said quietly, "You're a good driver, Jerry. I'm not afraid with you when you don't speed." Jerry beamed. Sue appreciated him. It made him want to do his best.

Glancing at the speedometer he eased up a bit on the gas pedal. "Wow!" he said. "Seventy again. She cruises at seventy like a Cadillac.

Rounding a curve he slowed down for a small weather-beaten truck rattling ahead of him. The truck was traveling so fast that the slat sides were shaking. The canvas covering had torn loose and was flapping crazily in the wind.

Bill put his head forward again. "Why don't you open her up?"

Jerry nodded. "Soon as I pass this truck."

"Not over the speed limit, Jerry?" Sue asked.

Jerry darted a glance in the rear view mirror. He wouldn't make a habit of breaking the law, but he had to find out how fast his car would go. He'd open her up on the long straight stretch. Just once and that was all. Sue didn't need to remind him about speed limits. He could take care of himself.

"Hey, look at that old truck bounce along," put in Bill.

Betty was sitting on the edge of the seat, peering between Jerry and Sue. "It's going to fall apart."

"Think you can pass it?" Bill asked scornfully.

Jerry's foot became heavier on the gas pedal. "Want to read his license number?" he asked.

Betty squealed. "You'll hit him!"

"That's an easy one—9900." Bill's voice was excited. "Step on her, Jerry. Pass him now."

Jerry glanced at the speedometer. Sixty-five. He ought to be able to get ahead of that old wreck. He hesitated as he caught the reflection in the rear view mirror of a big car nosing out to overtake him. With a mighty swish the big car went around.

"You can be replaced," said Bill with disgust. "Takes more than you've got."

Jerry felt his face redden right up to his crew cut. "Must be doing eighty to pass us both," he said.

"How fast can this tub go, anyway?" Bill taunted.

Jerry gripped the wheel tighter. "Plenty," he said, but a sharp curve up ahead made him lengthen the distance between them and the truck. Again he glanced at the speedometer. Sixty-five. Ahead was the straight stretch of highway. Now, he thought as he darted a look at the rear view mirror. Oh, no! A bright red and white hard-top followed close behind him and nosed out to pass.

Jerry stepped on the gas. "No, you don't," he said, under his breath. He wasn't going to be treated as a kid. Not now. Not with his own car.

Sue tugged at his sleeve. "Why do you want to go so fast, Jerry?"

Jerry shook her hand off impatiently. "Quit it," he said roughly.

Bill's head was close to Jerry's. "My dad's car can do ninety easily."

"We'll only have to wait for the game to start when we get there," Sue said softly.

Betty laughed. "She's afraid."

Jerry saw that Sue had covered her eyes with her hands. He'd forgotten how frightened she was of high speeds since the accident.

Betty shrieked. "Let's go. Don't let him pass you."

He asked himself whether he was going to please Sue or the two in the back seat. What if Bill did think he was chicken? He glanced at Sue. She was looking straight ahead, her hands clenched. He eased up on the gas, letting the speedometer fall back to sixty. Lifting his eyes to the road he was just in time to see a heavy object hurtle from under the loosened canvas top of the old truck. The truck kept on going.

Instinctively Jerry braked. "What's that?" he cried, putting out his arm for the stop signal. The red and white hard-top behind him swerved into the other lane and shot by. Betty screamed. Jerry pulled his car off the highway and jumped out. Bill and the girls followed.

Betty cried, "The hard-top hit it. It's a man. It's a man. He killed him." The four of them ran to where the black object lay quiet in the ditch.

"No, it's moving," Bill said.

"It's alive—why, it's a little calf," Jerry said. After being jolted from the truck, the calf had wobbled up the bank beside the road and started across at the same time the hard-top had shot past Jerry.

Looked like Shadow for a minute, walking across the road, Jerry thought. He was down on his knees beside the calf. "Both legs broken," he said. "You'll be all right, little fellow," he told the calf. The calf let out a bawling noise. Betty laughed hysterically.

I might have hit him. I might have hit him, Jerry told himself.

Sue knelt beside him. "It bounced right out of that old truck."

The driver of the red and white hard-top had stopped and was running back to where they were. "What'd I hit? A dog?"

"Calf bounced right out of that truck," Bill said.

"Both legs broken," Jerry said. He was badly shaken and his hands trembled as he tried to comfort the little calf.

The man of the hard-top was nervous. "I didn't see it until I was right on it. All I can say is it's a good thing nobody was coming in the other lane or I'd have crashed 'em head on. I almost crashed you, stopping so suddenly."

"I know," Jerry said, swallowing.

The man took out a handkerchief and wiped his forehead.

"I'll ask the farmer across the road to call a vet and report the accident," he added. "You go on ahead if you want to. Take it easy now, won't you?"

"O. K.," Jerry replied. "Maybe we'll see that truck driver up ahead."

As they started back to the car Jerry found his legs as wobbly as the calf's had been.

Bill grabbed Betty's hand. "Come on," he said. "We have to find that truck driver and tell him he lost his calf. Won't he be surprised?" Betty giggled.

Jerry shut the door after Sue and walked deliberately around to the driver's seat. He swung the car onto the highway.

Bill leaned over his shoulder. "Step on it, Jerry. Now's the time to show what this baby can do. How fast can you go?"

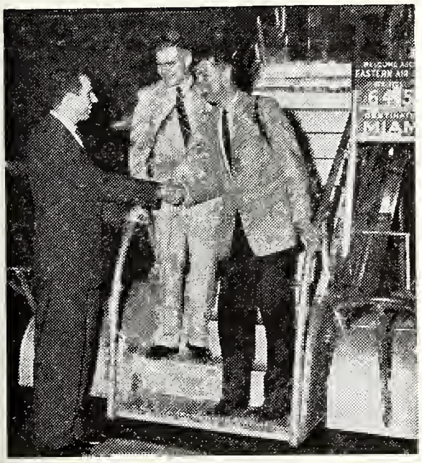
Jerry's eyes were on the highway, stretching straight ahead of them. "Look," he said. "I don't know how fast this car can go. Maybe a hundred and twenty. But I know that sign up ahead says 'Speed limit sixty miles per hour.' I'm going by that." Out of the corner of his eyes Jerry saw Sue smile. Nobody was going to tell him how to drive his own car.

Straight By Permission

Youth News

DESTINATION: COLOMBIA

Two young Pennsylvanians, John Kulp and Ray Linberger, left for South America on June 7. They are spending three months at the Mennonite mission in Cachipay, serving in the home and training school for Colombian children of leper parents.



Greeting them as they leave is their pastor, Howard Habegger, of Grace Mennonite Church, Lansdale, Pa. Several Sunday school classes of this church gave contributions toward the purchase of the airline tickets.

On May 29 a special service of consecration was held at Grace Church. David Habegger spoke of the challenge of voluntary service. Howard J. Habegger presented the tickets to the two men at this service.

WORKSHOP PLANNED

At their spring meeting the officers of the Central District Young People's Union made plans for a fall workshop to be held at Camp Friedenswald. This workshop will be for youth group advisors, officers, and other interested persons.

Also in the works in the Central District are plans for a high school work camp. The time will be early fall. The place is being decided upon.

Members of the Central District youth executive are Tom Lehman, president; Glenn Baughman, vice president; Barbara McDowell, secretary; and Carole Dirks, youth editor for *The Central District Reporter*.

CONSTITUTION REVISED

The Eastern District young people have revised their constitution so that the vice president will now serve for one year and then become president for one year. Previously the president was elected for a four year term.

Officers chosen at the annual convention of the Eastern District Young People's Union were Ralph Shelly, president; Marjorie Bleam, vice president; Faye Hetrick, secretary; Carol Moyer, fellowship chairman; Doris Moyer, service chairman; Glenn Kummery, faith and life chairman.

Work day earnings in the Eastern District were designated for the Camp Men-O-Lan swimming pool.

SPOTLIGHT ON THE NORTH

The Northern District YPU held its annual business meeting at Henderson, Nebraska, on June 18, in connection with the Northern District Conference. Percy Brockmueller from the Salem Church of Freeman, S. D., was elected vice president for the coming year. He will move up to the presidency next year. John A. Harder of Butterfield, Minnesota, is now serving as president. Mary Ratzlaff of Springfield, S. D., was elected secretary-treasurer

During the past year the Northern District young people have given partial support to a Paxman as their project. For the coming year it was decided to contribute $250 toward the development of the Northern District retreat grounds at Swan Lake, S. D., and $200 will help the Mennonite young people of Paraguay purchase cooking utensils and tableware for their retreat program. A total budget of $1550 was adopted.

The young people were in charge of a well-attended Saturday night program of the conference. Music was given by Salem Church of Freeman and the Bethel Church of Mountain Lake. Milton Harder challenged the young people to "Self-examination" in light of the parable of the sower.

POTATOES IN THE NEWS

"Operation Potato Hoe" is the main money-raising project of the Alexanderwohl (near Goessel, Kan.) Young People's C. E. This project includes one-half acre of Irish potatoes which are carefully and regularly hoed by the young people. There is a special project chairman to initiate and see that the young people get the work done. This has worked out very successfully in the past years and the "Lord's Acre" has been quite profitable, too. In addition to the potato patch, there is also about one half acre of popcorn. This also is taken care of by the Y.P.C.E. and has proven to be a success.

These small projects have proved to be a blessing in several ways. They have given us the finances for several mission projects and have helped our group to fulfill our Conference obligations. In addition, another one of the blessings is that of group unity and fellowship which it has fostered.-Loren Weinbrenner

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

WORKDAY AT CMBC

June 1 was workday at Canadian Mennonite Bible College. The students spent the afternoon in tidying the college campus. Organized into various groups, they cleaned up debris, hoed the trees, cleaned windows. Despite threatening rain all chores were completed. Late in the afternoon a discussion took place in the chapel where problems were considered.

GRADUATES HONORED

The annual junior-senior banquet was held at CMBC on June 3. The juniors had planned the evening in honor of the grads with the theme "Consider Your Ways."

Members of the graduating class are Corny Remple, Gerald Loewen, George Neufeld, Eddie Goertzen, Marina Dyck, Erica Koop, and Anne Marie Warkentin.

MCC news

CHILE ASSISTANCE MOVES AHEAD

MCC is making thirty-six thousand pounds of Canadian pork available to Church World Service for distribution to earthquake victims in Chile. Mennonites from Paraguay, Uruguay, and Argentina and the Mennonite Central Committee are making plans to help in rehabilitation efforts. A housing construction team will be sent, composed of possibly a Paxman and several South American Mennonites.

Funds from the Mennonite constituency are being received. Persons wishing to contribute to the reconstruction work in Chile should send their contributions through normal church channels.

The greatest need for the quake victims will arise when they begin returning to rebuild their homes and communities. This will be MCC's main concern. It may be the least glamorous aspect of helping disaster victims but perhaps the most critical.

CHACO HIGHWAY PROGRESSES

Trans-Chaco highway progress at the south end has reached Kilometer 117. In November 1959, construction was at Kilometer 89. South American MCC Director Frank Wiens (Reedley, Calif.) and MCC worker Peter Epp (Wheatly, Ont.) report that good working and weather conditions have aided the recent progress.

On the road project, along with U.S. Point Four personnel and a large corps of Paraguayan army personnel, are seven men from the Chaco colonies and seven Paxmen. Young men from Menno, Fernheim, and Neuland colonies work with Paxmen Emmanuel Erb, Berlin, Ohio; John J. Kauffman, Iowa City, Iowa; Wayne Kauffman, Minot, N. D.; Marvin Klaassen, Mountain Lake, Minn.; James Plummer, Waterloo, Ont.; William Rupp, Morenci, Mich.; and Daniel Yoder, Wellman, Iowa.

(This year several Paxmen will complete their assignment and replacements will be needed. Thus far no men have been designated to replace three men leaving in July. Young men wishing to join Pax service and interested in construction work are encouraged to write to the Personnel Office, Akron, Pa.)

Williams Brothers Company, an American engineering-construction firm, has completed 50 of 130 kilometers contracted last fall. This company began at the north end of the roadway, starting at Filadelfia, and is working in the direction of the Paraguayan government-U.S. government-MCC project.

Other developments in Paraguay are further implementation of the million dollar loan made to Paraguayan Mennonites by the U.S. government and a continuous influx of French and Japanese settlers in Eastern Paraguay.

CANADIAN PORK SHIPPED

Over 444,500 pounds (14 carloads) of Canadian pork, secured from the Canadian Department of Agriculture through the Canadian MCC office, have been released for overseas feeding programs. Canadian Mennonite relief organizations—Nonresistant Relief Organization, Mennonite Central Relief Committee, and Canadian Mennonite Relief Committee—have collected funds which take care of the pork shipping costs.

REFUGEE MOVEMENT INCREASES INTO WEST GERMANY

The refugee movement from East Berlin and East Germany has increased during the last several months. According to the U.S. Mission in Berlin, during April, the number of refugees from Soviet-occupied Germany arriving at the Marienfeld reception center in West Berlin increased to a total of 15,402 compared with a total of 9,814 in March. The daily average in April was 513, compared with a daily average of 316 in March. For the first four months of 1960 the cumulative total was 38,435 compared with 28,743 during the first four months of 1959.

Concerns to which World Refugee Year spoke have not ended—officially or unofficially.

NURSE COMPLETES COURSE

Gertrude Warkentin, R.N., of Kindersley, Sask., has completed the year's advanced clinical psychiatric nursing course at Prairie View Hospital, Newton, Kan. This fall she plans to continue in the field of nursing education. Classes, conferences, interviews and ward services make up the course. Though not primarily an academic program, college credit is available. The program aims to prepare Christian graduate nurses for more effectiveness in the human relations aspect of nursing. Nurses may join the program during several points in the year but preferably in early fall. For information, write to Elsie Martin, R.N., Director of Nursing, Prairie View Hospital, Box 356, Newton, Kan.

mutual aid placement

ALTERNATIVE SERVICE OPENING

There is opening for several 1-W men to do janitorial work at Bethel College, North Newton, Kan. Contact Earl Koehn, business manager.

WANTED TO BUY: A copy of the book *Conrad Grebel* written by Harold S. Bender, published in 1950 by Mennonite Publishing House, Scottdale, Pa., and now out of print. Contact Esther Groves, 130 East 12th, Newton, Kan.

our churches

DVBS PROGRAM HELD

Eicher, Wayland, Iowa Several of the men attended the Iowa G. C. men's banquet at the Donnellson church, March 30. On April 13 the Women's Mission Society met. The Sugarcreek Mennonite Women's Daytime Sewing Circle were guests. Hannalore Graubnau, an exchangee from Germany, was the speaker. Pastor and Mrs. H. E. Nunemaker, Mr. and Mrs. Paul Martin, and Mrs. Warren Schlatter attended the Central District Conference at Berne. On April 4 William and Robert Freyenberger, Erwen and Junior Graber, and Marvin Widmer responded to the Mennonite Disaster Service call and helped patrol the levee at Wapello, Iowa. On May 11 the Women's Mission Society met. Ladies from the Sugarcreek, Bethel, and Eureka churches were guests. On May 8 Vicki Ann, daughter of Mr. and Mrs. David Roth, was consecrated. The Wayland DVBS opened May 30 and closed on June 10. Approximately 100 children from several different churches attended. Work is progressing on the retirement home being built at Wayland. This home is jointly sponsored by the Old Mennonite and G. C. Mennonite churches of the community. Twenty-five MCC Christmas bundles were dedicated on June 5. Several of our members attended the Study Conference held at Donnellson, Iowa, June 20-23.—Mrs. Robert Freyenberger

CHURCH REMODELED

Waterloo, Ont. Jacob Rempel and Sarah Wiebe were married on May 7. The Nicholas Sawatzky family was involved in an automobile accident on May 15 as they were on their way to church to attend a filmslide program given by Henry Dueck. The entrance to the church is being remodeled and enlarged.

THIRTY-ONE BAPTIZED

Niagara-on-the-Lake, Ont. Thirty-one young people were baptized on Pentecost morning, followed by communion in the afternoon. The services were in charge of Elder Helmuth Wiens.

HOME PLANNED FOR AGED

Altona, Man. Plans are being made to build a home for the aged. Construction will begin in fall. The twenty-fifth wedding anniversary of Mr. and Mrs. P. P. Kehler was observed on April 15.

ACCIDENT REPORTED

Pigeon Lake, Man. A. Kliewer suffered a partial loss to his eyesight in an explosion while dynamiting tree stumps. Three young people were baptized by Elder David Abrahams on Pentecost.

TEN JOIN CHURCH

Herschel, Sask. Seven young people were baptized and received into the church on Pentecost. Three other persons joined the church by transfer of membership.

ANNIVERSARY OBSERVED

Coaldale, Alta. Mr. and Mrs. Peter G. Unger celebrated their fiftieth wedding anniversary on May 15.

CHURCH HOSTS E. D. CONFERENCE

West Swamp, Quakertown, Pa. Pre-Easter services were held at our church, April 3-6. Four district pastors spoke: Ernest Bohn, Burton Yost, Howard Habegger, and Lamont Woelk. A program was presented on April 14 by a group from the Mennonite Biblical Seminary. West Swamp had the privilege of entertaining the E. D. Conference, April 28-May 1. Erland Waltner was the special speaker. His messages were based on the second and third chapter of Ephesians. Harry Yoder and Harry Martens expressed pleasure in the response of our people and concern for the institutions of our conference during their recent visitation. Pastor and Mrs. Rosenberger moved into their newly remodeled home on June 1. Our Youth Fellowship was awarded the attendance plaque at this year's convention. Our Jr. High and Jr. C. E. groups won the attendance banner at the annual C. E. Convention, held at Men-O-Lan on Memorial Day. Two infant consecration services have been held: March 20 when six babies were presented and on June 12 when four were presented for consecration. Fifty-seven Christmas bundles were prepared. Three families of our church will take fresh air children into their homes for a stay of two weeks. These children come from East Harlem in New York City. DVBS will be held August 8-18. Seena Rosenberger will serve as the supt. Our family night on June 15 was well attended. Betty Bauman and Arthur Rush are retreat boosters in our church.—Mrs. H. L. Rosenberger

into the beyond

Jacob Unger, Winkler, Man., was born September 5, 1890, and died on May 30, 1960.

Maria Dyck Reimer, Saskatoon, Sask., was born February 25, 1886, and died on June 7. 1960.

Edward Ratzlaff, Waldheim, Sask., died at the age of 69.

John Martens, Clearbrook, B. C., was born August 2, 1886, and died June 5, 1960.

John S. Klassen of Hutchinson, Kansas, and a member of the First Mennonite Church in Hutchinson was born August 21, 1888, and died June 11, 1960.

Adolph Herman Quenzer, member of the First Mennonite Church of Paso Robles, California, was born October 9, 1921, and died June 15, 1960.

Mrs. Jacob Hildebrandt, Hague, Sask., died on May 22, 1960, at the age of 55.

Shirley May Gunther, Hague, Sask,. died on May 22, 1960, at the age of 2.

Anna Thiessen Elias, Winkler, Man., died on May 24, 1960, at the age of 67.

Mrs. Anna Winter, Winnipeg, Man., died on May 29, 1960, at the age of 85.

Randall Giesbrecht, Horndean, Man., died on May 31, 1960, at the age of 16.

our conference

continued from back page

ENGLISH BROADCAST HEARD IN TAIWAN

An English radio program, "A Thought for Today," is heard in Hwalien, Taiwan, daily. The fifteen-minute broadcast, conducted by General Conference workers Palmer and Ardys Becker (Marion, S. D.) explains the way of salvation, teaches moral truths, and interprets American beliefs and customs.

The Bible study on the broadcast includes a form of correspondence course. Workers have prepared a series of books for listeners and more than six-hundred copies of each of the three books thus far completed have been sold.

The church does the follow-up work, distributing literature and extending invitations to attend church. Several young people have joined the youth fellowship as a result of the broadcast, and others have told missionaries that their lives have taken on new meaning.

The Beckers hope to be able to extend the broadcast to a half-hour program. They also hope to begin radio work in the cities of Taichung and Taipei.

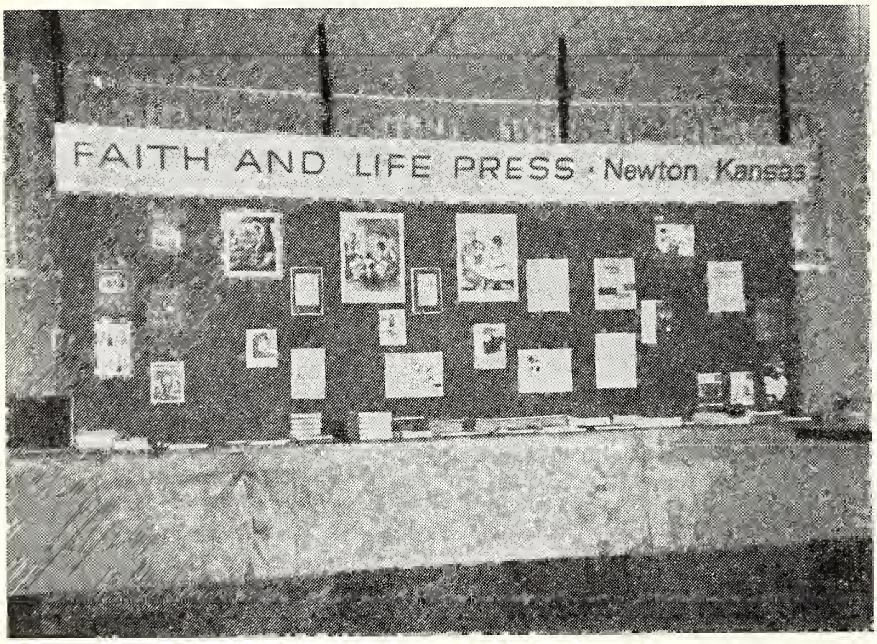
CENTRAL DISTRICT MEN ANNOUNCE RETREAT

A retreat at Camp Friedenswald has been planned for the Central District Mennonite Men beginning Saturday noon, July 30, and ending early Sunday afternoon, July 31. The theme is Stewardship. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10). The message on Saturday afternoon, "Every Man Hath Received," will be given by Harve Driver, executive secretary of the Congo Inland Mission.

R. G. LeTourneau, Longview, Tex., will speak Saturday evening on "Minister to Another" and for the Sunday morning worship on "Manifold Grace of God." R. G. LeTourneau, Inc., has given much help to the African and Peru MCC-Pax projects. His lifelong testimony came "through the words of my pastor: 'you know, Brother LeTourneau,' he said, 'God needs businessmen as well as preachers and missionaries.' "

Sunday afternoon, A. E. Kreider of Goshen, Indiana, will challenge us with the topic, "As Good Stewards." Closing the retreat will be a testimony time: "What kind of Stewardship will I now show?"

R. G. LeTourneau



BOOKSTORES PROMOTE PUBLICATIONS AT REGIONAL CONFERENCES

One way in which Mennonite bookstores bring their merchandise to the attention of the Mennonite constituency is through displays at the general and regional conferences. Carlyle Groves, assistant manager of the Newton, Kansas, store, took a supply of books and Sunday school materials to the Pacific District Conference at Downey, Calif., May 19-22.

Earlier in May, Walter D. Unrau, manager of Mennonite Publication Office and Bookstore, displayed curriculum materials and other Faith and Life publications at the Indiana State Sunday School Convention held at First Mennonite Church in Berne, Indiana.

Year II Living Faith Graded Sunday School Lessons have been special features of Mennonite Bookstore displays this year. The second-year materials will come into use the fall quarter 1960.

Mennonite Bookstores have found that district and regional conferences give opportunities to present their merchandise to members of the constituency who do not have access to the stores at Berne, Indiana; Newton, Kansas; and Rosthern, Saskatchewan. Besides conferences, the stores have set up displays at various Sunday school conventions and meetings.

MISSIONARY ORIENTATION TO BE HELD IN NEWTON, KANSAS

The annual orientation school for missionaries will be held in Newton this year. Missionary candidates as well as missionaries on furlough or on leave of absence will attend. Also included will be volunteers entering the service program of the church under the Board of Christian Service.

A picnic supper for registrants, board members, and office personnel on July 15 will open the ten-day orientation period. Mornings will be devoted to Bible study conducted by local pastors Howard G. Hyce of the Faith Mennonite Church, Newton, and Arnold Nickel of the Eden Mennonite Church, Moundridge.

One of the major items on the program will be a grappling with issues confronting missionaries today. There will be such resource leaders as Vernon Sprunger, acting executive secretary of the Congo Inland Mission and former missionary to Congo; Andrew R. Shelly, executive secretary of the Board of Missions; Orlando A. Waltner, associate executive secretary and former missionary to India; and Wilhelmina Kuyf of the Board of Missions office and former missionary to China.

On the first Sunday morning, missionaries will assist pastors in the central Kansas area. Evening meetings will be of an inspirational nature. On the evening of July 17, the premiere showing of "Gates Ajar," the film on Taiwan, will take place in the Bethel College Mennonite

Church. On the evening of July 19, missionaries will have a session with pastors from the Newton and surrounding areas.

Climaxing the orientation period on July 24 will be the ordination of Dr. and Mrs. Roland Brown in the Bethel College Church. The Browns will be in medical mission work in Taiwan.

All sessions will be held on the Bethel College campus.

NORTHERN DISTRICT MEN AID MEXICO PROGRAM

Mennonite Men of the Northern District Conference on June 18 voted to raise $3,000 for Mexico. The $3,000 is to purchase a tractor for use in the agricultural project engaged in by the Board of Christian Service in the Cuauhtemoc area.

The tractor will replace one now on the field which is "falling apart." Mennonite Men's groups or congregations wishing to help in the experimentation program in Mexico may wish to add much-needed implements such as a plow, combine, or harrow. For information write to the Board of Christian Service, 722 Main, Newton, Kansas.

ERNEST BACHMAN APPOINTED BY CHURCH EXTENSION

Ernest Bachman of Newton, Kansas, has been appointed to represent Church Extension Services, Inc. The appointment was made at a meeting of officers of this agency of the General Conference Mennonite Church on June 25.

Bachman, who until recently was on the public relations staff of Bethel College, will visit General Conference congregations, soliciting loans for the church building cause.

Church Extension was organized by the General Conference in late 1958 to help finance churches.

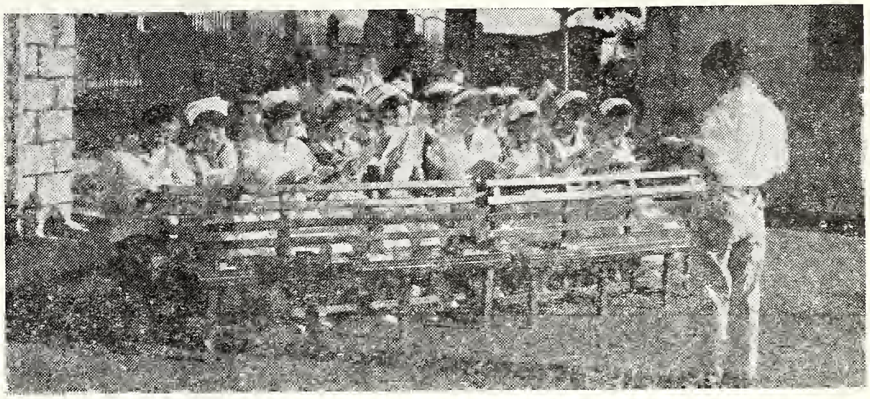
DUTCH YOUTH WORKERS DIRECT FRIEDENSWALD WORK CAMP

Piet and Tineke de Graf, leaders for the June teen-age work camp, report having had "a good camp." Eighteen teen-agers worked on the Camp Friedenswald grounds at Cassopolis, Michigan, at building, repair, and clean-up.

A student from the Netherlands, de Graf is acquainting himself with youth and service projects in the United States. From Michigan he went on to the Gulfport, Mississippi, project.

NEW DOCUMENTARY FILM ON TAIWAN RELEASED

"Gates Ajar," a new documentary film on Taiwan, will be shown for the first time at the Bethel College Mennonite Church, North Newton, Kan., on July 17. This film, produced by Better Films, Portland, Oregon, for the Board of Missions of the General Conference Mennonite Church, describes the work and challenge of missions in Taiwan.



SOUTH AMERICAN CHURCHES USE LIVING FAITH SERIES

Mennonite Sunday schools in South America are using the German translation of the Living Faith Graded Sunday School Lessons. Teachers frequently ask Mrs. Ernst Harder (Hillsboro, Kansas) of Montevideo, Uruguay, to express their gratitude to the General Conference congregations for this addition to their curriculum.

The Board of Education and Publication has been supplying these materials without cost to South American churches. This is possible only as congregations in North America provide funds for this purpose. There are many churches without adequate Sunday school materials that could receive the Living Faith Series if funds were available. If you would like to share in this worthwhile work, send your contribution to the board at 722 Main St., Newton, Kansas.

our conference

DONNELLSON, IOWA: SCENE OF A SPIRITUAL AND HISTORICAL PILGRIMAGE

On the occasion of its one hundredth anniversary, the General Conference Mennonite Church made a double pilgrimage to the community of its birth.

Our Conference was organized on May 29, 1860, in West Point, Lee County, Iowa. Three congregations from Iowa and several from Pennsylvania were represented. Year after year more congregations have joined this union of Mennonite churches until now there are over 52,000 members in over 350 congregations.

On Tuesday, June 21, two hundred people from these churches in Canada and the United States visited the sites of the three Iowa churches that conceived the vision of a united Mennonite Church in the North American continent. The formal organizational meeting in 1860 was held in a borrowed Methodist Church because the Mennonite buildings were too small and remote.

Now a hundred years later the leaders of today's conference stood for a few reverent moments in that same building. No longer used as a church, the building carries the dust of an automobile storage garage. But the power of a vision pierced both time and grime.

Delegates also visited the site of the Zion Mennonite Church, near Donnellson, Iowa, and there dedicated a marker commemorating the founding of the Conference. Though the changing frontier of America scattered the members of the West Point Church, the Donnellson Church which was the leader of last century's Iowa churches has maintained its identity. It has left its original site in the country and moved to the village.

To complete their historical pilgrimage, the inheritors of the General Conference tradition planted another marker on a public highway in the town of Donnellson. While this second marker carries a general witness to the Christian faith of all Mennonites, it also makes special mention of the founding of the General Conference Mennonite Church.

But the second pilgrimage on June 21 and the days following, was a spiritual pilgrimage. General Conference Mennonites started with a vision of unity for all Mennonites. One hundred years have tested and tarnished the vision, but it is still alive.

A study conference on Christian Unity in Faith and Witness explored the meaning of an old dream for a new world. Many of the ninety delegates from Canada and the United States came to the Conference reluctantly, some expressing open misgivings at the value of a three-day study on what seemed to be a classroom kind of assignment. But old sparks kindle new fires. Most left agreeing with the Conference's president, Erland Waltner, Elkhart, Ind., "God did more here than I had asked or thought."

Six studies sketched the background of church unity as portrayed in the Bible, Mennonite history, and modern life. These papers were presented by Vernon Neufeld, North Newton, Kansas; William Keeney, Bluffton, Ohio; E. G. Kaufman, North Newton, Kansas; William Klassen, Elkhart, Indiana; Russell Mast, North Newton, Kansas; and John Howard Yoder, Elkhart, Indiana.

Vigorous responses to these papers were presented by David Habegger, Allentown, Pennsylvania; Elmer Ediger, North Newton, Kansas; A. H. Schultz, Mountain Lake, Minnesota; William T. Snyder, Akron, Pennsylvania; David Schroeder, Winnipeg, Manitoba; and J. Herbert Fretz, Freeman, South Dakota.

While the General Conference has led in inter-Mennonite co-operation, the presence of other Mennonite groups witnesses to the fact that the vision of union of all Mennonites has not been realized. In fact, the General Conference delegates saw that their own organization is in itself a threat to the unity it seeks. In seeking to build union, it is by this very fact threatening to gobble up others who may not envision unity on that level. In extending invitations to other bodies for greater fraternity, delegates recognized the limitations of such a gesture.

Desirable as organizational union may be or seem, delegates saw existing patterns of co-operation in missions, relief, and education as representing the real fruits of co-operative endeavor. Pledges were taken to support and extend this work.

Delegates soberly studied the prospects of co-operation with other Protestant groups. To this the church has been aloof, a reflection of pride and fear which is sin. The duty of obligation to talk and witness to other Christians is a firm duty. They must talk and witness to us. But the questions of where and when and how were not answered, to the dissatisfaction of many. The prospects of joining one or several of the ecumenical (inter-denominational) councils of churches was proposed. No definite decision was made, but the fact that these ideas were calmly and cooly discussed for several hours and days in Donnellson, Iowa, from June 20-23 was the hopeful benefit of the pilgrimages to Iowa.—Maynard Shelly.

JANJGIR BIBLE SCHOOL SEVERELY DAMAGED BY CYCLONE

The cyclone which struck the General Conference Mennonite mission buildings in India on June 16 severely damaged buildings at the Janjgir station.

Harvey Bauman of nearby Champa station reports that the Bible school took the brunt of the storm. The roof was blown off and books and furniture damaged. Students' quarters and the homes of teachers were also badly damaged.

Severe damage was done to the electrical wiring on the compound. The church, girls' school, and the missionaries' bungalows escaped serious harm, although large trees were uprooted.

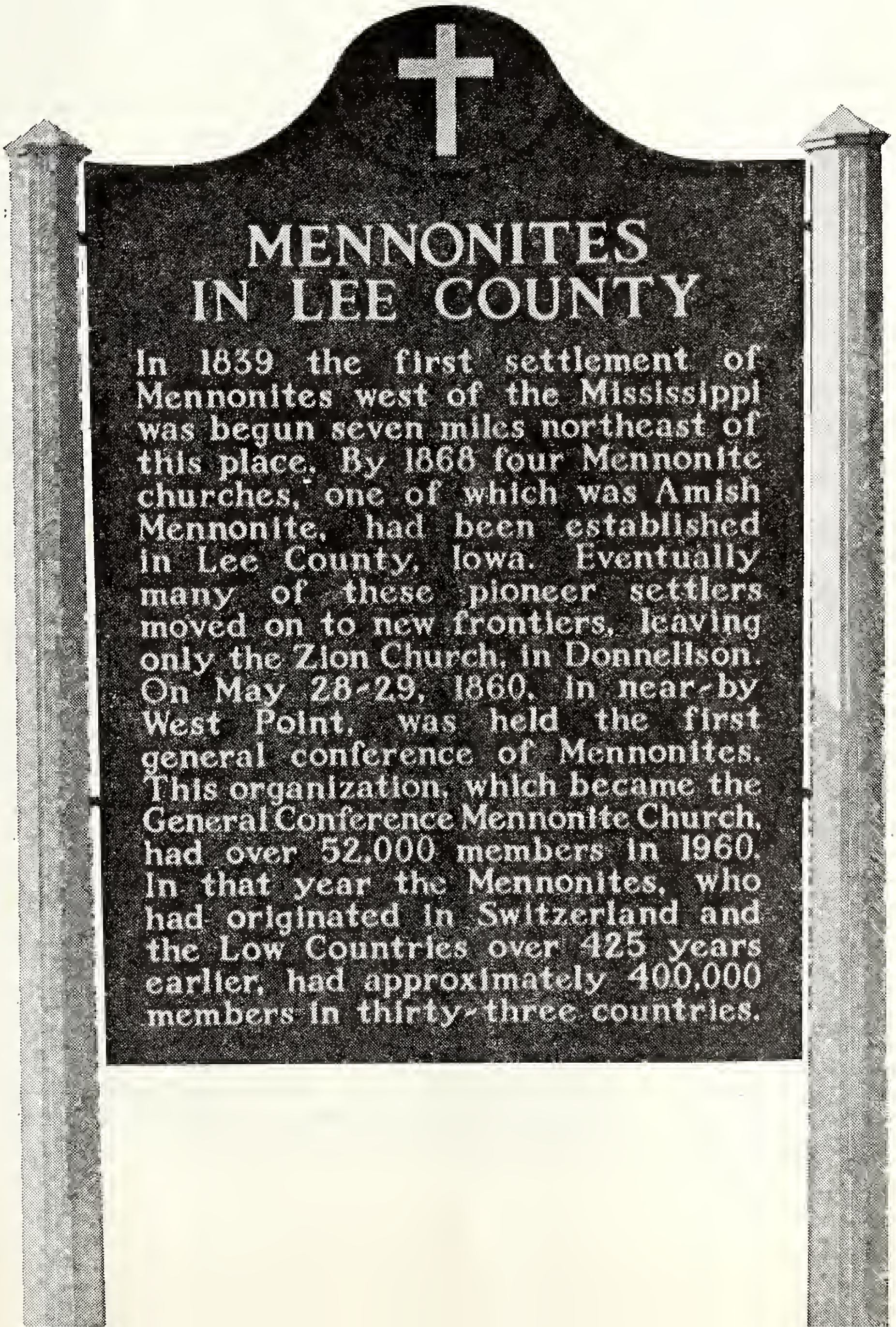
The financial loss is quite extensive, according to Dr. Bauman.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

JULY 19, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



MENNONITES IN LEE COUNTY

In 1839 the first settlement of Mennonites west of the Mississippi was begun seven miles northeast of this place. By 1868 four Mennonite churches, one of which was Amish Mennonite, had been established in Lee County, Iowa. Eventually many of these pioneer settlers moved on to new frontiers, leaving only the Zion Church, in Donnellson. On May 28-29, 1860, in near-by West Point, was held the first general conference of Mennonites. This organization, which became the General Conference Mennonite Church, had over 52,000 members in 1960. In that year the Mennonites, who had originated in Switzerland and the Low Countries over 425 years earlier, had approximately 400,000 members in thirty-three countries.

in this issue

COVER
This is a picture of the marker which was erected in the town of Donnellson, Iowa, during the Centennial Study Conference.

ARTICLES

THE MEEKNESS OF WISDOM
Erland Waltner 455
CHRISTIAN UNITY IN FAITH AND WITNESS
Maynard Shelly 457

DEPARTMENTS

EDITORIALS 454
CHRISTIAN CONCERNS 460
MENNONITE YOUTH
Prophet in a Magnolia Jungle 461
Matterhorn 463
OUR SCHOOLS 464
MCC NEWS 464
OUR CHURCHES 465
OUR CONFERENCE 468

PHOTO CREDITS
Cover, page 458: Willard Claassen. Page 463: Muriel Thiessen.

CONTRIBUTORS
Erland Waltner, president of the General Conference Mennonite Church and of Mennonite Biblical Seminary; Maynard Shelly, associate executive secretary of the Board of Education and Publication; Frank H. Epp, editor of **The Canadian Mennonite**; Richard Ellerbrake, pastor in Biloxi, Miss.; Ed Riddick, graduate student at University of Chicago.

of things to come

July 17-23—Junior High II, Men-O-Lan.
July 18-23—Faith and Life radio speaker (KJRG Newton, Kan.), H. B. Schmidt.
July 18-23—Fresh Air Friendship, Mennoscah.
July 18-24—Sr. Retreat, Friedenswald.
July 24-30—Jr. girls' retreat, Men-O-Lan
July 25-30—Senior high I retreat, Mennoscah
July 25-30—Pre-junior retreat, Friedenswald
July 31-Aug. 6—Junior boys retreat, Men-O-Lan
Aug. 14-20—Family retreat II, Friedenswald

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regler.

VOLUME 75 **NUMBER 28**

editorials

COOL HEADS AND WARM HEARTS This is no time for hotheads—political, religious, national, or domestic. There is need for calm appraisal of the conditions, needs, and dangers about us with a determination to keep cool in the midst of provocation, insult, or trying circumstances.

In the months just ahead there is great need to keep cool politically as the presidential campaign gets under way. In the ever-present international complications, there is even greater need to have cool minds in charge of affairs. Our great danger is that in some moment of exasperation some key figure may "lose his head" and start a vicious circle of catastrophies. The international powder keg could be set ablast—resulting in destruction. It is tremendously important to keep cool just because there are so many aggravations to set us off.

Churchmen need cool heads in seeking the right solution to problems of discrimination, hypocrisy, crime, and injustices. It is easy to lash out against evils of society without an understanding of the causes and real cures for such conditions. In the home, too, bursts of anger on the part of parents will not solve family problems satisfactorily.

Yet cool heads are not enough. They need to be accompanied with warm hearts. Even a zeal for righteousness can be hard and cold and unforgiving. A cool attitude may also be an unloving attitude. The warm heart is as necessary—or more so—as the cool head. The two together form a unique combination too seldom found in the same individual. Many righteous people are not merciful toward the failings and shortcomings of others. The cool head needs the correction of the warm heart, and the heart of mercy needs the moral protest of righteousness.

When the heart is warmed by the love of God then it can be forgiving and loving toward others. It does not condone evil, nor say all is well. It brings into play a power mightier than retribution and stronger than mere denunciation. Christ's love on the cross was the mightiest protest against sin and evil.

Cool heads and warm hearts—righteousness tempered with mercy—this is the combination we sorely need to deal with the situations of the present age. In international affairs, in our political campaign, in our community problems, in planning dynamic forward steps in the life of the church, the combination of cool heads and warm hearts is absolutely essential.

Such a combination is not attained by merely saying we will possess them. Rather they come as a growth resulting from a constant communion with God and a deep love and loyalty to Christ. They really are gifts rather than personal achievements. But gifts can be bestowed only upon those who meet the proper conditions for receiving them.

THE MEEKNESS OF WISDOM

WHAT is really unique about your situation is that you are the graduating class of the Centennial year of the history of our General Conference Mennonite Church and that this baccalaureate service coincides exactly with the date of the founding of our Conference one century ago.

A CENTURY-OLD VISION

In this context it is certainly of more than passing interest that one of the resolutions passed at the first conference session back in West Point, Iowa, was the decision that a theological seminary should be established as soon as possible. Think of the vision of that small group of men representing just a few widely scattered Mennonite congregations, not only to recognize the need for Mennonite theological education but also to enter into their records the intention of moving in this direction as soon as possible.

One of the men to whom this vision came a century ago was young Daniel Hege, then pastor of the church in Summerfield, Illinois. At the second session of General Conference he pled eloquently for a Mennonite seminary.

A matter which interested me especially in Hege's plea was the fact that he believed that a trained ministry would help Mennonites to overcome certain undesirable characteristics which he had observed among them. These characteristics, he felt, were back of the many divisions within and among the churches. These same weaknesses accounted for their failure in communicating the gospel of Christ to the world. These two great evils, as Hege saw them, were a deeply rooted self-righteousness and a prejudiced captive narrowness. These two evils, he insisted, must either be overcome or they are going to destroy us. To this sorry situation he believed that the right kind of a Mennonite seminary could make a saving contribution.

Daniel Hege, one feels, was yearning for that of which James speaks in the third chapter of his epistle, verses 13 through 17:

> "Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This wisdom is not such as comes down from above, but is earthly, unspiritual, and devilish. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity."

One thing that is striking about this passage is that it links the idea of meekness and the idea of wisdom. Meekness rightly understood and wisdom correctly conceived belong together.

The words of James remind us almost immediately of the words of our Lord, "Blessed are the meek for they shall inherit the earth," and again, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly of heart and ye shall find rest unto your souls." We are reminded that "the man Moses was very meek, more than all men that were on the face of the earth" (Num. 12:3). We remember also the Psalmist declaring, "Yet a little while and the wicked will be no more; though you look well at his place, he will not be there; but the meek shall possess the land, and delight themselves in abundant prosperity" (Psalm 37: 10, 11).

The baccalaureate message by Erland Waltner addressed to the 1960 graduates of Mennonite Biblical Seminary

We recall that Paul sees meekness as the fruit of the Spirit (Galatians 5:23). It is the quality of spirit imperative in the disciplined and disciplining church. "Brethren if a man is overtaken in any trespass, you who are spiritual should restore him in the spirit of gentleness (or meekness)" (Gal. 6:1). It is in meekness that we must receive the word of God for our salvation (James 1:21) and in meekness that we are to proclaim it to others (1 Peter 3:16).

But what is the essence of this meekness of wisdom of which James speaks. Biblical meekness is something quite other than a calculated way of winning friends and influencing people. Biblical meekness is not simply a veneer but a way of life. The meekness of wisdom is an expression of love. It stands in sharp contrast to bitter jealousy and selfish ambitions. James elaborates in the most graphic way that the kind of spirit which is linked to selfish designs comes not from the wisdom that is from above but from that which is earthly, unspiritual, and devilish.

The meekness of wisdom is "pure, peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity."

THE SIGNIFICANCE FOR US

Daniel Hege in his broader discussion of the need for seminary training and on the twin evils of self-righteousness and narrow bigotry which he hoped that seminary training would help to overcome, had at least two major practical concerns.

The first of these concerns was the matter of unity in the Christian fellowship. The spirit of self-righteousness makes Christian unity impossible. The perpetuation of prejudiced bigotry always stands in the way of any real appropriation of our oneness in Christ. The contentious spirit is always disruptive to the Christian fellowship. This is why Paul and James warn so earnestly against a quarrelsome spirit, not only among the leaders of the church but among the members as well. The meekness of wisdom is imperative in a fellowship which seeks the unity of Jesus Christ.

If we are really concerned about the unity of the body of Christ—and in this matter the New Testament gives us no option—then we must seek this meekness of wisdom which is discriminating without being disruptive, which is gentle without being soft, which is open to reason without compromising, which may be critical but never censorious, which speaks truth but always in love, which is always constructive, which contributes to understanding and to the building up of the body of Christ. It is meek and it is wise because it recognizes the limitations of our human grasp of any situation. It knows the limitations of our understanding of one another. It acknowledges that truth is many sided, and that God's truth is always greater than we are able to comprehend completely.

The other great concern of Daniel Hege was the matter of the effective proclamation of the gospel to the world. One reason that this meeting of Mennonite leaders a century ago produced a living church rather than a "still birth" was the fact that missions was at the heart of their concern for unity. Christian unity is no end in itself. It is only a means in the hand of God to bring others to Christian faith. Our disunity is at least one factor, according to John 17, which stands between us and the effective fulfillment of the Great Commission which Christ has given to us.

Moreover, we have been impressed recently with the testimony of those who have been involved in mission work across the seas, that the communication of the gospel in our time calls for a new spirit. The missionary can no longer (if indeed he ever could) communicate the gospel effectively in a stance of cultural superiority or in the mood of spiritual pride. To imply that the person we are seeking to win is ignorant or incompetent is a sure way of closing the door of communication.

Only the missionary who goes out with a readiness to take his place along side the national, not only as a fellow human being but as a fellow searcher and a fellow worker — even as a servant — can hope to transmit the redeeming contagion of Christian faith. The circumstances which have changed the climate of our mission field in India, in the Congo, and elsewhere, are also at work in our own country and churches and are driving us to recognize again the imperative of the meekness of wisdom for effective proclamation.

For that matter the word of God is clear that whereas the Christian witness is to be given with boldness it must nevertheless be given always in gentleness and meekness. Paul describes the servant of God in 2 Timothy 2:24: "And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness."

As seminary graduates you have been preparing for effective proclamation of the gospel of Jesus Christ and for nurture of Christian congregations. In this preparation you have gathered information, you have been trained in certain skills of study and communication, and you have sought to develop the kind of personalities which God can use. But without the quality of spirit which James calls the meekness of wisdom, the things which you know and the skills which you have developed and the personality which you have become can actually get in the way of an effective service for Christ.

THE SOURCE OF MEEKNESS

How do we receive this meekness of wisdom?

The perspective which James himself gives to us in his letter is that true wisdom is from above. In James 1:5 he says, "If any of you lack wisdom let him ask of God who gives to all generously and without reproaching, and it will be given him." Both true wisdom and the meekness which it engenders come from God.

In this James agrees with Paul who describes meekness as a fruit of the spirit. Meekness is an expression of the love of God, shed abroad in our hearts through the Holy Spirit. Meekness in the perspective of Christian faith is a manifestation of Christ's indwelling presence in our lives. Meekness is not a shingle which we can hang on the outside but it is a quality which flows out of a regenerated heart which has been made captive by Jesus Christ.

Biblical meekness is rooted in God himself and is grounded in eschatological hope. "They that wait upon the Lord shall possess the land, they shall inherit the earth" (Psalm 37). This calls for something vastly more than a pragmatic approach to life. Whether meekness works in the immediate human situation is not the only question. The Christian is characterized by meekness because this is what characterized his Lord. Meekness is faith, and hope, and love expressed in gentle and unruffled waiting on God and men.

Jesus also suggests that meekness is a thing to be learned. "Take my yoke upon you and learn of me for I am meek and lowly in heart," He says. Here is a paradox. The meekness of wisdom, on the one hand is a gift, pure and simple—the outworking of the indwelling Spirit in our lives. On the other hand, the meekness of wisdom is something which we must learn at the feet of Jesus Christ.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

Christian Unity In Faith and Witness

A Report on the Centennial Study Conference in Iowa

Maynard Shelly

SETTLERS trekking West one hundred years ago stopped their wagon trains at the Greentree Inn. The crossing of the Mississippi was behind them and one-day's collection of Iowa mud clogged their wheels. Their horses were ready for this frontier filling station.

A few weeks ago Howard Raid, Bluffton College economist and Iowa historian, pointed to an open grain field two miles north of Donnellson, where the inn once stood. The American frontier has moved on and Greentree Inn went with it.

The emptiness of Greentree Corners speaks softly but persistently. To those of us who attended the study conference on Christian Unity in Faith and Witness, June 20-23, the whisper became a shout. We came to Iowa to remember the organization of the General Conference Mennonite Church in Lee County, just one century ago. We asked ourselves what the General Conference was all about. Yes, there had once been a vision of Christian unity and witness. Where was that dream now?

One hundred years ago Pennsylvania's John H. Oberholtzer set a goal as he presided at that first General Conference session in a borrowed Methodist Church in West Point, Iowa. His aim was a union of all Mennonites. The Iowa leaders who had called the meeting said "Yea" and "Amen."

Two hundred of us swarmed through that little building one afternoon during the conference. The red-bricked Methodist church where the Holy Spirit once moved has long since been deconsecrated. It is now used for a storage garage. The painted symbols of the Bible and the cross under which the conference founders prayed are faded. The question that came to us was obvious. Have the visions and dreams also faded?

We visited the several sites of the West Point church, the host to that first General Conference and a congregation that no longer exists. West Point is dominated by the Roman Catholic Church. The Mennonites are gone. As we viewed in the village cemetery the remnants of a Mennonite community that no longer exists, there came a question. If in the location of its birth the Conference has lost its vigor, is this a sign of things to come?

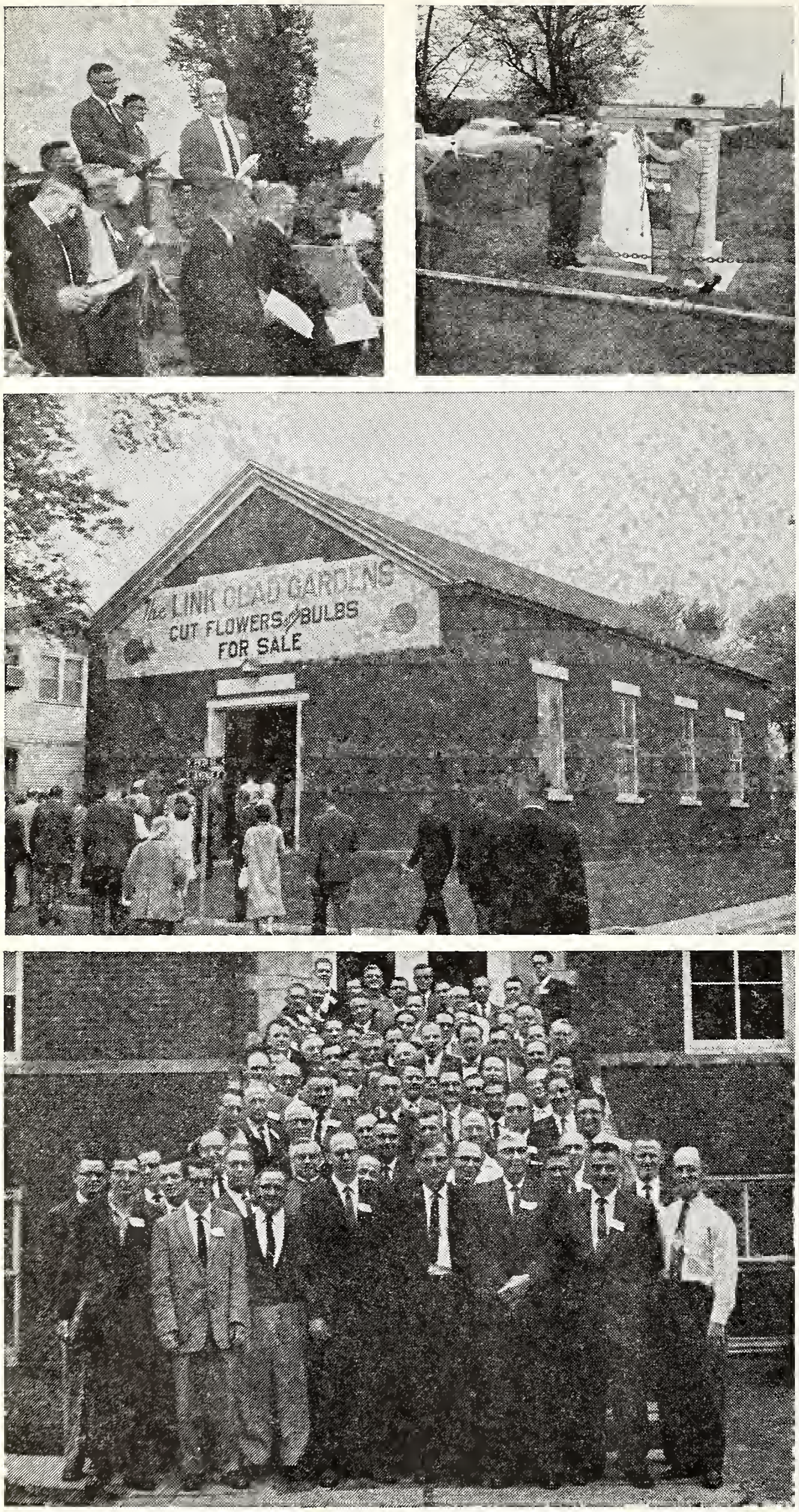
We were proud to dedicate two markers commemorating the founding of the General Conference. One was placed at the rural site of the first Zion Church of Donnellson, where the idea for a general conference was first born in 1859. The second was placed as a public witness in a small park on a state highway in the village of Donnellson. It was a proud moment for us who had come from the distant corners of the Conference — California, Oklahoma, Canada, and Pennsylvania —to dedicate these monuments. But as we looked over our shoulders at the Iowa communities and their four small churches—the sum total of General Conference strength in Iowa—we were Nathanaels in Nazareth. Where was the splendor of Moundridge, and where was the grandeur of Steinbach?

With mixed feelings we tackled our study of Christian unity in faith and witness. Our task was to take the major goal of the Conference—a union of all Mennonites—and find out what this meant in 1960.

WILLIAM Keeney, Bluffton, Ohio, punctured some of our idealism when he told us, "An examination of the conference minutes for the first twenty years discloses no strong nor explicitly theological statement concerning the basis for unity in the church."

Our basis for working with other groups has been practical rather than theological. We co-operate with other congregations because we want to send out missionaries. We have worked with other Mennonite groups because we want to resettle refugees or publish Sunday school materials. We even participate with other denominations to translate and distribute the Bible.

We have assumed that it is right and proper to co-operate with other Christians. In all of this we are assured that we have been led by the



Top to bottom: Scene at the dedication of one of the markers. Unveiling the monument at the site of the first Zion Mennonite Church, near Donnellson, Iowa. The red-bricked building which was once a Methodist church—the church that was borrowed for the first meetings of the General Conference Mennonite Church. The group of delegates at the Centennial Study Conference.

Holy Spirit. It seems as though we did all of this unconsciously. Shouldn't we search for God's will more consciously? Rather than wait for things to happen, shouldn't we make them happen?

WE SEARCHED the Bible for the will of God, led by Vernon Neufeld, North Newton, Kansas: "When we look back to the New Testament and to the apostolic church for direction and light, it is not uniformity that we find. . . . In the matter of church offices and organization, there was freedom and diversity. The attempt by modern denominations to prove the existence of an episcopal, presbyterian, or congregational polity in the New Testament church illustrates this freedom and lack of uniformity."

The unity that Christians experience is found in Christ—as expressed in the ancient Christian confession, "Jesus is the Christ." We do not seek unity; it is something we have already. Neufeld concluded: "The unity of the believers is grounded in the unity of God, is exemplified in the unity of the Father and the Son, is effected by the nature of man's salvation, is controlled by the unifying Spirit. In this unity, differences and variations supplement and complement the whole; they do not detract or destroy."

It was encouraging to be reminded by William Keeney that our early Anabaptist-Mennonite forefathers were concerned about Christian unity. Their concept of a church as a fellowship was basic. "Little effort was made to construct a tightly knit organizational unity. The focus was upon the local fellowship. The preference for the term *Gemeinde* as opposed to *Kirche* indicates this broader conception of the total church."

To build this kind of unity the Anabaptists developed problem-solving methods of discussion and Bible study. This approach recognized the Bible as the only norm for faith and practice and unified their fellowship. While they succeeded at some places, they also failed because they did not recognize that their own prejudices could interfere with charity and clarity. But this study-discussion approach is still valid. It is the method being refined by the World Council of Churches in its approach to wider Protestant unity. It was used actively in this study conference in Iowa.

ALL THIS brings us to the Mennonite church today and that one-hundred-year-old dream. What are we doing today? There have been problems. E. G. Kaufman, Bethel College's former president, outlined the cultural, linguistic, and geographical differences that block understanding. While some would discount these as basically external elements, they are worthy to head any list. Related to this are differences in church practices like baptism, Communion, selection of the ministry, and dress. Apparent differences in Bible interpretation is a current problem that has generated heat in recent months and weeks.

Our relation or lack of relation to the various ecumenical councils of churches, particularly the National-World Council of Churches complex but including also the National Association of Evangelicals confronts us. (What does 'ecumenical' mean? It suggests the unity of all churches throughout the 'inhabited earth.' Unfortunately, it is a big word that we have no place to use in its truest sense. Like 'catholic' which means 'universal,' as soon as we use it we find it doesn't really fit. It expresses an ideal, not a realized condition.)

RUSSELL MAST, North Newton, Kansas, defined the nature of the ecumenical movement which is really a rediscovery of the nature of the church and a recognition of the biblical imperative to unity. It is a force which is larger and broader than any of the councils or the associations, because it acknowledges the unity which all Christians have in Jesus Christ.

This is a movement which can best be summed up in terms of conversation and community. 'Conversation' was a word used frequently and lovingly at the conference as though we had discovered it. Actually it brings us back to the Anabaptist tradition of Bible study and discussion. These discussions of several centuries ago often broke down because community was lacking. It was not that the spirit of Christian fellowship was unknown; it was unpracticed.

Mast summed it up well when he said, "The ecumenical movement is a world-wide community which creates the necessary atmosphere in which all who acknowledge Christ as Lord can join together in fellowship, conversation, and witness."

Here was an idea which caught fire with our Iowa delegates. Why shouldn't Mennonites take part in the ecumenical movement? We believe in witnessing to our faith and we feel we have a witness to give. In our humbler moments we recognize that we have things to learn. It was agreed that we should consider joining one of the so-called ecumenical organizations. In fact, if one was good wouldn't two be even better?

So for a brief interlude delegates to the Conference toyed with the prospect of joining both the National Council of Churches of Christ and its fundamentalist counterpart, the National Association of Evangelicals. Here was an intriguing idea—perhaps a bit impractical, but one with many possibilities.

In the end delegates drew back from actually proposing such a radical approach, though they affirmed strongly their desire to be open to the possibility of membership in either group. They agreed with John Howard Yoder, Elkhart, Indiana: "Willingness to converse where there are differences is the test of the genuineness of our convictions. Staying within the circles where we can control the discussion by controlling the organs of education, communication, and discipline is confession of insecurity. This is not to say that in a free debate the truth is always bound to win out; the reality of apostasy is too omnipresent for that. But, still, truth is its only defense, and it is truer for the truth to be crucified than for it to avoid the fray."

MORE IMMEDIATE than conversation with other denominations was the concern for contact with other Mennonite bodies. The intense study that was given to the suggestion by William Klassen, Elkhart, Indiana, is evidence that the union-of-all-Mennonites torch burns brightly even in 1960. Klassen proposed: "Let's begin serious inter-Mennonite conversation. At this Centennial conference, we ought to make overtures to both the Mennonite Brethren and to the (Old) Mennonites, sincerely and penitently admitting that our church life has not always exemplified Christ's spirit."

After hours of study that seemed to deal with theoretical and abstract problems, the delegates rose to the challenge. Yes, let's tear down the fences that separate us and let's have one big happy Mennonite family.

Sobriety arrived in the person of Paul Erb, Scottdale, Pennsylvania, editor of the *Gospel Herald* and executive secretary of the (Old) Mennonite Church. As a fraternal delegate from one of our sister-Mennonite families he counseled caution. True, he said, there seemed to be harmony at the leadership levels of both our groups, but the man in the pew (O.M. or G.C.) has no real understanding of his cousin counterparts in other Mennonite groups. Let's go home and educate away the cliques and caricatures we have. Then we can meet together more seriously. To move ahead now would only mean dissension particulary for their group.

Having seen the caution light on one horizon we turned to the Mennonite Brethren. Waldo Hiebert, Reedley, California, was the fraternal delegate representing this conference, but just before this particular session, he had gone home. So, we had free rein to explore in this direction. Even on our own, we saw some obstacles.

The figure of the anxious lover came around to teach us a few lessons. We run the risk of being too eager and therefore threatening where we want to help. Because of our history and our confessed interest in union (marriage), anything or everything we do is interpreted in the light of this goal.

Undaunted, delegates to this Centennial conference prepared greetings to this fall's centennial conference of the Mennonite Brethren. The message said, in part, "It is our prayer that for the sake of the gospel of Jesus Christ, the sake of our children, and in behalf of a more united witness within the Christian brotherhood, efforts be made in the spirit of humility to explore ways in which we can develop closer fellowship in such areas where we live and work side by side."

DISCUSSION GROUPS were given opportunity for face-to-face fellowship. Time seemed too short, true, but only because we procrastinate on the threshold of genuine Christian encounter.

The devotional periods led by Lester E. Janzen, Ritzville, Washington, gave their own thoughtful testimony to unity. To have had fragmented worship periods on the subject of unity would have been unforgivable. That Mennonites are beginning to take a more than casual attitude toward worship is hopeful. This study conference set a good pattern.

Most remarkable were the historical excursions in the Monday and Tuesday evening programs and the visit to actual historic sites on Tuesday afternoon. These set the conference on fire. Certainly the ritual of visiting these informal shrines of Mennonitism immersed us in a time dimension that reminded us of God's clock of eternity.

Several rooms ill-adapted for discussion groups marred the value of this experience. Physical arrangements are always secondary, but it is unkind to force people to talk to the back of each other's heads when they should look each other in the eye. It is disappointing that a conference that almost made a fetish of the ideas of conversation and dialogue sometimes failed to practice it at the most informal and personal level. (To put this criticism in perspective, I must say that I felt that these discussion groups were as successful, if not more so, than any in the past. We just have not reached the potential that we all want and that we can attain if we really possess what we profess.) Attendance was a bit spotty. Some people came late and left early. Most reasons were legitimate. I am not criticizing, just lamenting. To find one hundred people who are free at the same time is hard to do.

As the meetings in the Donnellson High School closed on June 23, it was clear that the General Conference and Iowa had written a second chapter. Whether the second will be brighter than the first, time must measure. It was a meeting with the Holy Spirit and that is enough for us to know now. We can no longer take comfort in the knowledge of our disunity. We have tasted the fruit of unity and nothing less can taste sweet again.

Focus on Christian Concern

Japan's Lesson

Frank H. Epp

AMERICA must not blame the Communists for everything. And the churches shouldn't always echo our nationalistic propaganda. Communists are not always causing events. Sometimes they are simply exploiting events. This is true of the recent riots in Japan.

Not all of the persistent protests to the ten-year American-Japanese security pact, now duly ratified, were pro-Communist or anti-American. Many were simply but seriously anti-militarism and pro-neutralism. This does not mean neutrality in ideological commitment but rather resistance to the military and political struggle from whichever side it might come.

Since 1945 Japan has developed a deep belief in the futility of war. She was tired of her long irresponsible military history. The fires of Hiroshima continue to burn in her memory. Under the MacArthur-dictated "peace" constitution of 1947, she had rejected rearmament. The nuclear bomb tests in the South Pacific had only reinforced her postwar peaceful intentions. Much of the new pacifism (call it leftist thinking, if you must) was genuine, indigenous conviction.

When we remember that a committed Christian group in the United Church of Christ in Japan was among those protesting the militaristic trends, because they were "confessing the Lordship of Christ over all the world," the deceit of Western agitators becomes even more obvious.

Perhaps even our own American Mennonite churches were in part responsible. Haven't MCC Peace Section representatives, Melvin Gingerich and Paul Peachey, witnessed in Japan on our behalf? Hasn't John A. Toews' book, *True Nonresistance Through Christ,* been translated into Japanese and received considerable distribution in that country?

From the U-2 incident, we should have realized how precariously close we are to nuclear war triggered by human error. From the Japanese riots we should have concluded that there is a legitimate and reasonable opposition to our growing militarism, whether the motives be Christian, humanitarian, or political. From both we should have learned to cleanse our hearts in repentance instead of washing our hands in self-righteousness.

But our leaders have capitalized on the fear and pride of the masses to intensify their "pre-emptive preventive war" policy, even to the point of calling for an additional three billion in defense.

In this election year, when vote-hungry politicians, financed by a war-directed economy, talk so glibly about "negotiating from national strength," the conscience of the church must be even more sensitive, her watchmen even more alert, and her trumpet sound an even clearer call.

If we cannot judge our national sins, our sins will soon judge us, and with us all of civilization.

"If he walked the streets of Petal (Mississippi), he wouldn't get one block before he'd be dead." These words were spoken by a store clerk to the group of students from Mennonite Biblical Seminary who toured the South last spring. The store clerk was referring to P. D. East, editor who dares publish a weekly paper—an editor who has the distinction of having no subscribers in his home town. "The trouble," says East, "is that I was born. Being human, I can't help but react against all this anti-Christian stuff, particularly when it's encouraged and carried on by so-called Christian gentlemen." Here is the story of the editor who is really more of a preacher.

Prophet in a Magnolia Jungle

Richard Ellerbrake

IT WASN'T so long ago that P. D. East came to visit us. As always, I wondered afterward how many state laws we broke or what guilt my wife and I have "by association" with the Mississippi editor. For the sovereign state of Mississippi is becoming progressively critical of those who challenge the status quo, and P. D. East is no ordinary visitor. If there is one thing that P. D. is not, it is ordinary.

Editor of the Petal, Miss., *The Petal Paper,* P. D. is known as a barb-tongued, outspoken critic of the "Southern way of life."

By gentle humor and biting sarcasm, P. D. has managed to antagonize a good portion of Mississippi, particularly those associated with the White Citizens Council Movement.

At first, in 1933, *The Petal Paper,* a four-page tabloid, was founded as a traditional weekly ("We stood for motherhood and against sin"). It soon had a circulation of 2300. Then came the Supreme Court's 1954 school desegregation decision and the passage in Mississippi of school-closing legislation by the State Legislature.

"Well," says Editor East, "I started writing editorials against the bill. It turned out there was no middle ground on this point. If you opposed the bill, you were a 'nigger lover.' I opposed the bill."

Perhaps it started years ago. As a boy P. D. had a Negro friend with whom he competed in the ordinary games of skill. "It struck me that he always let me win," muses P. D., "even when he was way ahead." To this childhood sensitivity for justice, which he has never outgrown, P. D. has added the experience of living in what he calls the "Magnolia Jungle." How he got where he is occupies the first portion of a book soon to be published by Simon & Schuster by that same name—*Magnolia Jungle.*

"All I ask is to be left alone," he claims. But if there is another thing East is not, it is left alone. For each week when *The Petal Papar* appears, he makes a few more friends and a great many more enemies.

East brings local blood to boiling by jabbing at Mississippi's governor j. p. coleman (always in small letters).

Pointing out injustices faced by the Negro race, who are denied equal justice under the law, the right to vote, the right to have a good education, common courtesy, Editor East labors to show how democracy is threatened at its core by bigotry, prejudice, and selfishness.

Naturally, this gets him and others into trouble. For instance the one man with courage to publish his paper, Easton King, of Pascagoula, had a cross burned on his lawn. East himself had to have his telephone listing removed from the directory because of the crank calls that plagued his wife, Billie, and six-year-old daughter, Karen.

Fear of spreading riots spurred his wife into taking Karen to the safety of a friend's home the night of the Mack Parker lynching, which happened only thirty miles away.

More threatening are the economic sanctions so common in the South. As East's small-town paper began to editorialize against accepted practices of discrimination, he lost subscriptions and advertisers by the score. Merchants in town were cold. "I wish I had joined the country club when I had a chance," he said, "so I could see if they'd have asked me to un-join."

"The trouble is," says East, "I was born. Being human. I can't help but react violently against all this anti-Christian stuff, particularly when it's encouraged and carried on by so-called Christian gentlemen."

East's puzzlement over how Chrisitan people can be so unchristian is soundly based, for Southern churchmen are too much part and parcel of the cancer that threatens to undermine law and order, to say nothing of whatever civilization exists in the "Bible belt." Standing over against many Southern churchmen, East criticizes the "professional Southerner" who usually belongs to the Christian church. "How is it," he asks, "that you can preach on John 3:16 (his favorite) on Sunday morning and kick the Negro on Monday? It just doesn't make sense."

"Basically," he affirms, "I hate people. And I kick dogs. Can't stand being couth and all that sort of jazz." Over the months that I have known East, I would venture to say he doesn't hate people, but he hates the inhumanity that soils them.

When he says "people are sick," he includes himself. This is a point that Southern reporters who quote him out of context usually forget. Whether East is talking to a garage mechanic, conversing over chicory coffee, or expounding on the jungle in which we live, he is basically a humble — even despairing — person. For he knows himself to be involved in the sin of his society. And he hates himself for it.

His polite manner, his genuine concern for others, his refusal to treat anyone as a servant gives credence to his goal — to respect the rights of others. Self-effacing himself, he upholds the privilege of others to believe as they please and what they please.

Except for intolerance and injustice! "Go to a Southern church and hear them rave if you please," he says. "Or don't go. I got fed up with organized religion when I was a kid. Believe in God or don't," he says. "I do, and because I do I'm the way I am."

A strange mixture of tolerance and intolerance—this man East! A man with many friends and many enemies. Folks usually react violently to him, one way or another. Shortly after a particularly bold editorial against the White Citizens' Council, East and William Faulkner (Nobel prize winner) were fishing on Faulkner's boat. Tight-lipped Faulkner (who like East avoids people) fished in silence for three hours, finally breaking it by asking, "Well, East, have any dead cats been tossed on your front porch lately?"

Much as one might wish East would join the ranks of "organized religion" and fight the devil from within the Lord's ranks, one cannot help but appreciate his determined battle from where he is.

To adventuresome youth he serves as an inspiration; to a depressed people he serves as a powerful friend. To the nation as a whole he serves as a continual reminder that the South, and all of us everywhere, are in need of the reconciling power of the gospel, and that the Lord never leaves His people without witnesses.

It is East's hope that if he speaks out, others may be encouraged to do the same. It is a humanity grounded in a deep religious spirit that prompts this peaceful, quiet spoken man to continually place himself on the firing line. His purpose: to help the tide turn toward common decency and brotherly love for all of God's children.

Youth, by permission

Paul's Answer

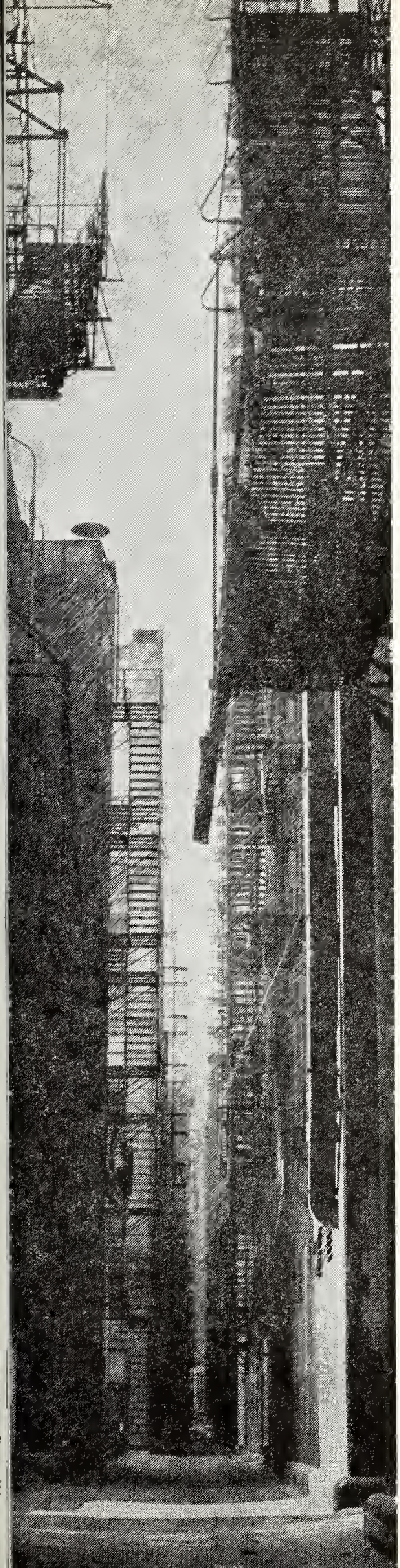
The most important question in the minds of people in interracial areas is, "Can segregation be maintained?" Others who see the injustice of discrimination wonder how integration can be realized.

It appears to me that this assumption—that the solution of the race problem is either segregation or integration—is unrealistic. Integrationists who assume that forced integration is the solution to the problem are as wrong as segregationists who assume that continued forced segregation is the solution.

Paul wrote, "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love."

The primary concern of every Christian ought to be (1) man's relationship to God, or being a "new creature" and (2) his relationship to his fellow men—that he have a "faith working through love." If the idea of segregation and integration could be replaced with the Christian concern that every man find God and that every man love his neighbor as himself, then our associations across racial lines would be natural.

—Orlo Kaufman in *Gulfbreeze*



MATTERHORN

Ed Riddick

I was seated in front of a picture of the Matterhorn when I drafted this particular essay. It was an impressive thing. As you know, the Matterhorn, quite apart from its natural shape and topography, is not a horn but a mountain. Difficult to imagine on the plains of Kansas, it is next to impossible to envision in Chicago at Woodlawn. But like Woodlawn, *it is*.

The Woodlawn story suggests itself as a parallel for the challenge which the Matterhorn thrusts upon all who look at it. For the Matterhorn seems to say: "Here I am, take me—if you dare."

And many do dare, but few accomplish the scaling of the impossible heights of the Matterhorn. In the case of Woodlawn there are those who are even doubtful of the need to dare.

I won't spend time discussing the history of Woodlawn. For most of you this is repetitive. I would like to tell you something about the kids your age at Woodlawn—the teen-agers who live and move and have their being within a four block area populated by ten to twelve thousand people. Ninety-nine per cent of these people are black. Their names are Calloway, Adams, Vernado, and Penn. They grow up in apartment buildings, six, eight, or ten stories high, where one's neighbors are too close for comfort.

Life can be seen on the steps of Shakespeare School—over a crap game or a matching fest. It can be noted against a fence over a bottle of wine. For wine is cheap and so is life at Woodlawn.

Life is rock and roll—just a jump and two beats ahead of sheer emptiness and void darkness and bitter despair. Records scream the blues all day. And no wonder they do—life is the blues.

The "all of me" themes that take hold in the music—the "love me" themes—are all signs of a need to respond rather than simply react. They are signs of a need to respond to the genuine love which doesn't come from a home where one's family is together an average of 1.5 times per day (whatever the .5 means).

Here one knows nobody. One does not become too friendly, for to do so may threaten existence if another seeks to take advantage of the little he has—even of life itself.

Yes, Woodlawn cries, "Take me, if you dare," and means it too.

Take me, and may you find love in those two hundred room tenements and exorbitant rents, in that gross impersonality and anonymity.

Take me with my dirt and filth, my broken liquor bottles.

Take me with my foul language and dope addiction, my bi-weekly fires.

Take my crowded playgrounds and my understaffed recreation halls. Take my insolence and greed, my prostitution and frustration.

Take me. I am your Matterhorn.

God calls you here, for *I am*. At points I promise only death. At points I can give only denial, loneliness, resentment, scorn. Pain, yes pain.

But the joy just on the other side of the grief is to know that God has worked through you to bring light to a brother and sister of another class and another color. The remarkable joy is to see that God is and is love—to all of His creation. Thus He performs those little miracles that make a whole lot of difference.

If a man would follow Jesus, let him deny himself, take up his cross (at Woodlawn also) and. . . .

You know, don't you? God grant that you will!

our schools

MATH INSTRUCTOR APPOINTED

L. L. Ramseyer, president of Bluffton College, has announced that Jerome Shenk, Scott, Ohio, has been appointed to the Bluffton College faculty for the coming school year. Mr. Shenk will teach in mathematics and physical science.

Mr. Shenk graduated from Bluffton College in 1959, receiving the Bachelor of Arts degree with a major in mathematics and minor in chemistry. He was a member of the Pi Delta, the Bluffton College honorary society. During the past school year Mr. Shenk attended the New York Biblical Seminary.

AAUW APPROVAL RECEIVED BY BLUFFTON COLLEGE

Bluffton College has received word from Eunice C. Roberts, chairman of the American Association of University Women's committee on higher education, that the college has been placed on the AAUW's approved list. This action was taken by the AAUW's board of directors at its recent meeting.

The American Association of University Women is open to the women graduates of accredited and approved liberal arts colleges and universities.

President L. L. Ramseyer of Bluffton College said that this marks another step in the college's acceptance by national organizations. It acknowledges not only the broad liberal arts program of the college, but also the recognition of the equal status of women in the college's total program.

THIRD TERM COURSES ANNOUNCED BY BLUFFTON

Courses to be offered during the third term of summer school (July 18-Aug. 5) at Bluffton College are: Christian Ethics, American School System, Basic Mathematics, Principles of Geography, Principles of Kindergarten and History of Science. Dr. and Mrs. Eldon Graber of Bethel College, North Newton, Kansas, will be teaching during the third term. They had taught at Bluffton during the 1958-59 school year.

Classes meet five days each week Monday through Friday, and give three hours credit for each three week term.

MCC news

MEXICO SERVICE PROJECT BEGINS

After orientation to the people and culture of Mexico, a six member unit began a new MCC Summer Service program at Camp Camohmila, Mexico. The Summer Service team is assisting in health education with school age children and help direct a recreational program. Serving in this project, from July 9-Aug. 20, are James Conrad, Tangent, Ore.; Ruth Ewy, Halstead, Kan.; Edna Garner, Mathis, Texas; Marlin Wenger, Paradise, Pa.; David Wiebe, Fresno, Calif.; and Rosemary Wyse, Archbold, Ohio. Camp Camohmila is situated in the scenic valley of Tepoztlan, cradle of the Southern Agrarian Revolution, in the state of Morelos. It is operated by the *Asociacion Cristiana de Jovenes* (YMCA) with offices in Mexico City. Tepoztlan is a town of 8,000 inhabitants, described as a typical Mexican town.

REPORT ON LEPROSY MISSION

For nearly a year John Dick, M.D., and his family, from Steinbach, Man., have been in Vietnam where Dick has been helping at the Banmethuot Leprosarium. Dr. Dick writes:

"We have spent ten months at an evangelical leprosarium among the friendly but superstitious tribes people. There are about 80 lepers in an in-patient clinic on the mission compound. It is our constant concern to teach these people how to take care of minor injuries.

"In July the MCC group at the leprosarium is to initiate a new medical program at Nhatrang — about 200 kilometers from here. Since 1956, MCC has been serving at the Leprosarium in co-operation with Christian and Missionary Alliance missionaries. A nurse will remain at Banmethuot when the MCC medical program moves to Nhatrang, where Paxmen are also helping construct medical facilities."

Describing some of the incidents he has experienced, Dr. Dick continues,

"Some months ago a man in a village about 10 kilometers away sustained a severe leg infection. Several sacrifices were offered—these usually consisted of a cow, buffalo, or a chicken. But his leg would not heal. Finally, after much bickering with his fellow villagers, the man came to the leprosarium. After about two weeks in the hospital the man walked home. At his next visit to the clinic his face lit up in a bright smile as he eagerly told us that through contact with Christians and through the daily devotional periods at the clinic he had found Christ.

"It is amazing to see the zeal of these lepers in the devotional periods provided daily in a small chapel near the hospital. Often we have witnessed their hearty singing and have observed the spiritual enthusiasm of these people whose bodies are sick and deformed."

WIEBE COMMENDS HARTLAND VS

Following a visit to western United States Voluntary Service units, VS Director Dwight Wiebe reported that the Hartland Forestry project, which began in October 1959, has developed very favorably. The five-man VS team is giving the 160-acre retreat grounds a thorough face lifting. Years ago when a lumber company had taken the usable timber and moved out of the Hartland area, it left many acres covered with debris and wreckage. Now the men are progressing on the tedious and difficult work of cutting up dead wood as well as infected trees and cleaning brush and debris piles.

"The contact with Mennonite Brethren from the Reedley community is also very important. Nearly every day someone from the community comes to Hartland to work alongside the men. A summer camp program is now underway and the men will be able to see more directly the fruits of their winter's labor."

Wiebe also made a visit to the Hoopa Indian reservation, Eureka, Calif., where a voluntary service project will begin in August. The new community hospital in which MCC personnel will help is nearing completion. A unit of four to work in the hospital, plus a matron for the unit, will serve in a community of 7,000, of which 1,500 are Indians.

The hospital has 16 beds with clinic room facilities for four doctors. According to the contract with the Public Health Service, the hospital reserves eight beds for Indian patients coming from the reservation.

The chairman of the hospital, with whom Wiebe met, said that he was not personally acquainted with Mennonites or conscientious objectors but that the hospital is extending a strong invitation for a VS unit to assist in this hospital program and that MCC's assistance would be of greatest benefit during the crucial period of getting the hospital started.

our churches

CONGREGATIONS COMBINE

WHITEWATER, MAN. The Whitewater and Ninga groups of the Whitewater Congregation have combined and are now building a common meeting house. This new church will be located in Boissevain. The 56 by 92 foot building will seat 500. Nine young people joined the congregation through baptism on Pentecost.

SONG FESTIVAL HELD

BETHANY, LOST RIVER, SASK. Rudy Penner of Prince Albert, and Lydia Harder of Teddington were married on June 3. They will make their home in Prince Albert. On June 12 a song festival was held in co-operation with the Carrot River congregation. Five persons were baptized on June 19.

ANNUAL MISSION SALE

SCHOENSEE, TOFIELD, ALTA. On Ascension Day the women's missionary society held their annual mission sale. Pastor Abram Heidebrecht made the introduction by reading two passages of Scripture. Ed Regehr was the auctioneer. Louise Bargen was baptized and received into the church on May 29.

WOMEN PRESENT PROGRAM

PEARDONVILLE, B. C. On April 24 the sewing society presented a program in the church for the benefit of the church building fund and for missions. The senior women's group entertained the guests of Mennoheim with a program on April 28. Nine children including a pair of twins were dedicated on Mother's Day. Four young people were baptized on May 29 by Elder H. C. Scheffler.

NEW PARSONAGE BEGUN

CLEARBROOK, B. C. On June 8 ground was broken for a parsonage in Peardonville. The service was led by Elder H. D. Scheffler. On June 6 the message of the day was brought by Peter Klassen from Brazil.

ASCENSION DAY PROGRAM

YARROW, B. C. There are more than eighty women in this community who have lost their husbands through death or violent separation. For the last several years these women met on Ascension Day for a program and reunion, alternating between our church and the Mennonite Brethren Church as a meeting place. This year the service led by Sister Susanna Thiessen was held in our church. Sixty-three attended. Our mission sale on May 29 took in $568. Five young people were baptized on Pentecost.

TWENTY BAPTIZED

WEST ABBOTSFORD, B. C. Twenty young people were baptized and received into membership on Pentecost. Elder A. A. Harder and Peter J. Froese officiated.

OFFERING TO HONG KONG

BETHEL, HYDRO, OKLA. Our Children's Day offering amounted to $141.38. It will be sent to Hong Kong and Korea to buy milk for undernourished children. Our Oklahoma Indian Mission Churches of Hammon, Clinton, Seiling, and Canton held their summer retreat at Camp Hydro, May 27-June 3, with twenty-three retreaters and seven staff members. Vernon Duerksen of Omaha, Neb., was guest speaker. A very fine spirit was shown, and a number of young people made decisions for Christ.—Wilfred Ewy

MINISTER ORDAINED

FRIEDENSBERG, AVON, S. D. May 12 was a special day for our congregation; Henry Siebert was ordained as a minister of the gospel of Jesus Christ. He will serve us as pastor. J. Herbert Fretz of Freeman officiated at the ordination service and spoke on "Ambassadors for Christ" (2 Cor. 5:20). Thirty-seven children enrolled for two weeks of Bible school. The majority of them from non-Mennonite families. Pastor and Mrs. Siebert attended the Northern District Conference at Henderson, Neb. Alfred and Dellane Stucky were with us June 26 and brought a service in the evening.

FRETZ HOLDS PRE-EASTER SERVICES

GRACE, PANDORA, OHIO J. Herbert Fretz of Freeman, S. D., was our pre-Easter speaker. His ministry was an inspiration and a blessing. Each evening he showed colored slides of the Holy Land for 30 minutes before his message. Women's missionary societies of the five area churches had an all-day meeting at St. John Church. Four missionaries spoke. Our choir sang the "Crucifixion" at Easter time. Mr. and Mrs. Elam Suter observed their golden wedding anniversary on May 1. Communion was held April 14. The Vernon Sprunger family was with us on May 15. On June 12 our new pastor, Virgil Gerig, was installed. Wilmer Shelly gave the charge to the congregation and L. L. Ramseyer gave the charge to the pastor. P. E. Whitmer read the Scripture lesson and offered prayer. A tribute was paid to the Wilmer Shellys who served us for nine months.—Mrs. L. A. Amstutz

MEN REPORT INTERESTING MEETINGS

BETHEL, WINNIPEG, MAN. The men's organization of the Bethel Mennonite Church has had a number of very interesting meetings since the beginning of the year. On Mar. 21 they were hosts to the men's group of the Altona Bergthaler Church. Special feature on that occasion was a panel discussion on the theme, "The place of a men's organization in the Mennonite church." Several members from each group took part in the panel.

Another highlight was a visit to the Canadian Broadcasting Corporation building in Winnipeg. We were informed of the main functions of the C.B.C.

John M. Schmidt spoke to our group on two occasions about the teachings and techniques of two cults: Jehovah's Witnesses and Christian Science. He informed the meeting on where and how these cults differed with the Christian faith. He said that the best way to meet their proselyting is to know the Bible well so that they can be referred back to the Scriptures with accuracy.

The men truly appreciated these talks and were encouraged to follow Christ from day to day.

"SEVEN LAST WORDS" GIVEN

Hoffnungsau, Inman, Kan. Good Friday morning our choir sang "The Seven Last Words" under the leadership of Don Peters, North Newton. Arnold Nickel, pastor of the Eden Church, was our speaker for the Holy Week services. On April 3 Mr. and Mrs. J. B. Martens celebrated their 50th wedding anniversary. Eva Pauls was guest speaker at our Mission Societies on Apr. 7. A good number of boys and men went to Fellowship Retreat, April 23 and 24 at Camp Mennoscah. Mr. and Mrs. P. H. Ediger celebrated their golden wedding anniversary on May 1. A farewell for Mr. and Mrs. Herb Ediger, missionaries to Ethiopia, was held May 6. Four infants were consecrated on Mother's Day. Thirteen members joined our church on Pentecost — 10 by baptism and 3 by letter. On June 12 Communion and feet-washing were observed. The Happy Hour Circle celebrated their 25th anniversary recently. The Otto Schmidts and the Olin Schmidts observed their 25th wedding anniversaries in May. Children's Day included the dedication of 121 Christmas bundles and a collection for Bible schools in the Indian Mission in Okla. Amelia Dyck from Germany, Margaret Kroeker from South America were guests at a Mother-Daughter Tea held May 22.—Mrs. John P. Franz

WILLARD SCHRAGS LEAVE TO ATTEND SEMINARY

First Church, Fredonia, Kan. We had Communion on Mother's Day. At our S.S. picnic the Willard Schrags were presented with a farewell gift. Pastor Schrag has enrolled at Mennonite Biblical Seminary. We wish him God's blessing. On June 5 Rev. Pease, minister of one of the Fredonia churches, brought us the morning message. His topic was from 1 John 4: "There is no fear in the love of God." Our church, together with the Church of the Brethren, had a week Vacation Bible School. Our Mission Society made 15 layettes.—Mrs. Alvin Schmidt

TWO VACATION BIBLE SCHOOLS

First Church, Newton, Kan. Two summer Bible school sessions have again come to a close. The rural session was held in May with four teachers and 60 children. Of the urban session Superintendent Mrs. Arnold Epp said, "The Lord truly blessed the 27 dedicated workers who gathered daily to teach the 232 children enrolled in our school. The course of study used (Mennonite Summer Bible School series) is very closely graded, with the Word of God as the core." Myron Augsburger, Mennonite evangelist from Harrisonburg, Virginia, served our church March 20 through 27. The hearts of the people were reached by his challenge to true discipleship. Child consecration services were held on Sunday evening, May 15. Nineteen children were dedicated to the Lord. Baptism was held on Pentecost Sunday. Seventeen young people identified themselves with the Lord through baptism and five joined the church by transfer of letter. The total membership of our church now stands at 862. Due to a constant need for additional Sunday school space, the church is launching an expansion building program. The first major step of this program was the recent purchase of two adjoining properties. The Cherub Choir, consisting of children of grades 1, 2, and 3, gave an evening program on Children's Day under the direction of Mrs. Jacob Harms.

ERNEST NEUFELDS MOVE TO PHILADELPHIA PASTORATE

First Church, Summerfield, Ill. Mrs. A. S. Bechtel, wife of a former pastor of our church, passed away on May 12. Ernest Neufeld preached his last sermon as pastor of our church on May 15. A farewell dinner was given after the service. The Neufelds left on May 17 for Philadelphia. Harold Thiessen and family were with us on June 5. He gave the morning message. Our DVBS, sponsored by the two churches in our town, was held for two weeks in June. Rev. A. P. Toevs of St. Louis is supplying our pulpit through July. On June 12 our congregation gave a unanimous call to Harold Thiessen to serve us as pastor. He has accepted the call and will begin his pastorate on the first Sunday in August. He has served the Donnellson (Iowa) Mennonite Church for a number of years.

"SEMINARY DAY" OBSERVED

Topeka, Ind. May 8 was "Seminary Day," and Erland Waltner gave the morning message. In the evening Harry Martens, seminary business manager, showed slides and spoke. A number from our congregation, including Pastor Roy Henry, attended the Central District Conference. The marriage of Vera Lou Yoder and Dan Steiner took place on April 29. Rose Marie Marten, member of the 1960 graduating class of Topeka High School, was presented with a Bible. The Bluffton College Choir gave a concert on May 15. The men of our church served the mother-daughter banquet on May 18. Mrs. Phil Yoder was leader of the program. Mrs. J. E. Hartzler was speaker and told of their trip to Russia. The marriage of Linda Johnson and Larry Hartzler took place on May 21. On May 22 our young people and their guests, the Methodist Youth Fellowship, discussed "The Christian and His Car." On May 27 the men of this church were hosts to the men of General Conference churches in this area. Omer and Betty Nisley and their daughter were with us on June 5. Mr. Nisley brought the morning message. A fellowship dinner and short program were held in their honor. They are members of our fellowship and have accepted the pastorate of Wayland (Iowa) Mennonite Church. Omer is a 1960 graduate of Mennonite Biblical Seminary. On June 5 R. L. Hartzler reported on the recent trip to the Congo. The Christmas bundles were dedicated during the Children's Day service. Infant consecration was also held. Children of Elwyn Frains and Floyd Lambrights were dedicated. Nancy Yoder graduated from Bluffton College and Mr. and Mrs. Larry Beatty from Andersen College in Ind. Rosebuds on the pulpit announced the arrival of Patricia Sue to Mr. and Mrs. Wayne Werker, June 2; Dawn Elaine to Mr. and Mrs. Kyle Cunningham, June 13; Randy Jay to Mr. and Mrs. Elwyn Frian, June 12.

NIAGARA MISSIONS CONFERENCE

Vineland United, Ont. The spring season was highlighted by the Missions Conference of the Niagara district church in April. Peter and Mary Derksen spoke for foreign missions. H. P. Epp, Peter Klassen, and Hans Rempel spoke of Paraguay and on "Missions Today." In May there was a song festival in which our choirs participated, and also the annual Women's Missionary Conference at Dunnville. Several sewing circles of our church held their closing programs for the season. One of the circles gave an interesting play, "Beatitudes — the Way to Happiness." Catechism instruction was given by our pastor from September to June. On Pentecost eleven candidates were baptized and received into the church. Holy Communion was served to approximately 260 on that same afternoon. Our guests at the nearby Old Folks Home are privileged to hear all the services in the church over a P.A. system. Retreats are being held this year again at Chesley Lake near Georgian Bay. Summer Bible school is being held July 11-22. Several graduates from the colleges and the seminary have returned for the summer.—L.T.

mutual aid placement

ALTERNATIVE SERVICE OPENING

There is opening for several 1-W men to do janitorial work at Bethel College, North Newton, Kan. Contact Earl Koehn, business manager.

HOUSEKEEPER WANTED

A mature Christian woman is wanted to live with two young girls as counselor and housekeeper. Home in Newton, Kan., and generous arrangements offered. Contact Mutual Aid, 722 Main, Newton, Kan.

our conference

continued from back page

BRAZILIAN MENNONITES PROGRESS

The Board of Christian Service has, to date, received three-quarters of the $30,000 loaned to Mennonite farmers in Brazil in 1951 to help them resettle. Besides this large share of the principal, the interest has been paid.

J. Winfield Fretz, member of the board, who spent a year (1958-1959) studying Mennonite colonization in South America, reports that where on his 1951 visit to Brazil there was a large ranch, there now are four agricultural villages, and a new one is being planned. The settlement is known as New Witmarsum.

ADDITIONAL CYCLONE DAMAGE REPORTED FROM INDIA

Contributions for the India cyclone disaster have been coming in. Special appreciation is expressed to these donors. The Board of Christian Service and the Board of Missions have been sharing equally in seeking to meet this need.

Since the first appeal went out, further word has been received from India regarding the extensive damage the cyclone did in Janjgir, Jagdeeshpur, and Saraipali. Further contributions are urgently needed to meet this need.

EDIGER IS NEW DIRECTOR OF JAPAN PEACE PROGRAM

The new director of the Mennonite peace program in Japan is Ferd Ediger of Hyuga, Miyazaki-ken, Kyushu Island, formerly of Drake, Saskatchewan. He replaces Paul Peachey of Harrisonburg, Virginia, who has served in this capacity for three years. Under the Peace Section of the Mennonite Central Committee, the peace program is a joint undertaking of several Mennonite groups.

The Ferd Edigers returned to Japan in 1959 after a year's furlough from the General Conference Mennonite mission there. They left for Tokyo about the middle of July.

YOUTH CORPS PROPOSED BY U. S. GOVERNMENT

By signing the Mutual Security Act of 1960 on May 14, President Eisenhower approved the Congress proposal for study of a Point Four Youth Corps.

Section 307 of the Mutual Security Act reads in part, "The President shall arrange for a nongovernmental research group, university, or foundation to study the advisability and practicability of a program to be known as the Point Four Youth Corps, under which young United States citizens would be trained and serve abroad in programs of technical co-operation."

There are more men of draft age than are needed for military service at the present time. The proposed youth corps would provide an avenue of service for these men. Such a program is of interest to the Mennonite church because it could affect alternative service opportunities for draft-age men.

TEN NEW STUDENT NURSES

Ten new students were enrolled in the nursing school at Mennonite Christian Hospital in Hwalien, Taiwan. Sue Martens (Eyebrow, Sask.) reports that these nursing students are enthusiastic and are a good testimony. She asks for prayer for an increasing witness during their stay.

Other personnel in the hospital also witness to the Christian faith. One member recently stated, "When I was married, only my wife was a Christian in that family. Now they are all Christians except my father-in-law. He still needs much prayer."

The missionaries appreciate the concern of fellow Christians in Taiwan and the prayers of Christians in the homeland for power for new converts to remain loyal.

WITNESS IN JAPAN

Japanese from various walks of life frequent the home of Leonore Friesen (North Newton, Kan.) for classes in English and in Bible. A policeman who has been studying English for a while is now using the Bible as a textbook. A group of high school girls make up another class. A Sunday school class for juniors is also conducted by Miss Friesen in her home. At the request of doctors from the TB hospital where Miss Friesen witnesses, she has started an English class for hospital personnel, and four doctors, an office worker, and a nurse attend. A Bible class is conducted for people in the community.

OATS COMPANY CO-OPERATES WITH MEXICO PROGRAM

The Quaker Oats Company, one of the largest milling companies in the United States and one interested in producing the best oats in every country, has sent one hundred varieties of oats to Willard Stucky in Mexico. Stucky, who is a representative of the Board of Christian Service in agricultural research at Cuauhtemoc, will develop these oats together with Mexico farmers.

Most of the oats produced in Mexico comes from Mennonite farms. As better varieties are developed, Mennonite families will have increasingly higher standards of living.

into the beyond

Jacob Boldt of Winnipeg, Man., was born December 7, 1893, in Tiege, Sagradowka, South Russia, and died June 9, 1960, at the age of 66 years.

Helene Wieler Klassen of Chicago, Illinois, was born October 16, 1906, in South Russia and died June 13, 1960, at the age of 54.

Charles A. Miller, member of the Topeka Mennonite Church, Topeka, Indiana, was born July 8, 1882, and died May 16, 1960.

John Penner, of Beatrice, Nebraska, member of the First Mennonite Church, was born August 18, 1884, and died June 5, 1960.

Dan V. Yoder, member of the Emma (Indiana) Mennonite Church and attendant for the Topeka (Indiana) Mennonite Church died at the age of 87. His funeral was on June 3, 1960.

Jacob E. Androes, member of the Spring Valley Church of Newport, Wash., was born Aug. 22, 1896, and died May 15, 1960.

Helene Janzen Loewen, Hague, Sask., died on May 26, 1960, at the age of 71. She was born in Ostewick, South Russia.

Gerald David Klippenstein, Altona, Man., died on March 20, 1960, at the age of 12.

Franz Harder, Steinbach, Man., died on June 4, 1960, at the age of 72.

John Janzen, Gruenthal, Manitoba, died on May 11, 1960, at the age of 80.

Abraham A. Willms, Virgil, Ontario, died on May 5, 1960.

our conference

MISSIONARIES LEAVE CONGO

All missionaries in Congo under the Congo Inland Mission are fleeing. This information was received by the Congo Inland Mission office in Elkhart, Ind., and relayed to Orlando A. Waltner, associate executive secretary of our Board of Missions. The cable, dated July 11, was sent from a place in the Portuguese territory of Angola identified by Vernon Sprunger of the CIM office as a diamond mine, was signed by Allan Wiebe. Wiebe reports that all missionaries from the Tshikapa station have arrived safely in Angola. All other missionaries are on their way to Angola, but have not yet been heard from.

SHELLY REPORTS PROGRESS AT INDIAN SEMINARY

Andrew R. Shelly reported good progress in the developments at Union Biblical Seminary, Yeotmal, India. Shelly recently returned from a meeting of representatives of co-operating home boards which was held at Winona Lake, Indiana. The building program at Yeotmal is going along ahead of schedule through the receipt of unexpected gifts. The student body numbers 100, which is capacity. Not only are the students preparing for service after graduation, but they are also engaged in an aggressive program of evangelism during their school year and vacations.

Our Board of Missions participates fully in this co-operative venture, having a faculty member (Kenneth Bauman) on the staff, having membership on the governing council (Lubin Jantzen at present), contributing to the operating costs, and participating in the building expansion program.

One of India's greatest needs today is for trained Indian teachers, evangelists, and pastors. To provide these is the goal of Union Biblical Seminary at Yeotmal, India.

ANNE PENNER BEGINS FURLOUGH

Anne Penner, missionary nurse to India, recently returned to North America for her second furlough. On her trip home, she took some time to record the thoughts that come to a person while preparing to end a term of service:

There are thoughts of regret—for tasks left untouched that should have been done; for tasks not completed; for contacts not made or pursued; for visits to neighbors, sick and sorrowing friends, spiritually needy which were not made; for tasks that should have been done better. "These ought ye to have done and not to leave the other undone."

There are thoughts of concern—for health and strength and wisdom and guidance for those who are carrying on the multiple routine tasks; for those who are babes in Christ and need much spiritual nurture; for the church of Jesus Christ and all who labor earnestly for it; for the many untouched and unreached areas needing a Christian witness. "That ye may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

There are thoughts of yearning—for meeting with loved ones in the homeland; for contacts with home churches and co-laborers in the Lord's vineyard; for time and opportunity for study and for the renewal of old friendships and making of new ones. "I thank my God always in remembrance of you."

100 PERSONS WILL GRAPPLE WITH SOCIAL CONCERNS

Definite arrangements have been made for nine discussion groups on social issues. The Peace and Social Concerns Committee of the Board of Christian Service has formed groups of ten or twelve interested persons in nine areas which will meet ten times a year for intensive study of social problems. There is a possibility the discussions may lead to a study conference on social issues in 1961.

Topics to be studied and the location of the study groups are as follows: "The Church as it Relates to the Prisoner," Pennsylvania; "The Laboring Man in the City," Toronto, Ontario; "Helping People in Need in Faraway Countries," Bluffton, Ohio; "Problems in Agriculture," Freeman, South Dakota; "What the Bible Says about Society," Elkhart, Indiana; "How We Witness in Race Relations," Chicago, Illinois; "Church Work in the City" (Urbanization), Winnipeg, Manitoba.

At a meeting of the Peace and Social Concerns Committee in Newton, Kansas, in June, members heard Gordon Kaufman, professor at Vanderbilt University, report on the university because of lunch counter strikes related to the race issue.

Papers were presented by Gordon Kaufman and William Unrau on what the Bible says on temperance.

Reports were heard on the students in industry project in Illinois, followed by a discussion of how to make the best use of the result of the project. Other discussions centered in what the church should say about the use of income taxes for war purposes and on capital punishment, especially as the church relates to the prisoner.

VS PROJECT LEADS TO INVITATION FROM WASHINGTON

The Board of Christian Service has received an invitation from the chairman of the United States Senate Committee on Problems of the Aging to present a paper to the International Association of Gerontology in August.

The committee is interested in the results of a survey presently being conducted by a Voluntary Service unit in the central Illinois area. Volunteers are calling on persons in the community who are over sixty-five years of age and are compiling data regarding their number, their needs, and facilities available and how they serve them. The survey is of special interest to the Senate committee because it is conducted in an ethnic church group setting.

It is likely that the paper will be presented by Carl Smucker of Bluffton, Ohio, the director of the survey.

JULY 26, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

COVER
Camp Friedenswald, Cassopolis, Michigan

ARTICLES
THE FELLOWSHIP OF FAITH
Russell L. Mast 471
THE LORDSHIP OF CHRIST
John F. Enns 473
FROM RECORDS TO ARCHIVES
John F. Schimdt 474
JANZEN MEMORIAL SCHOOL
Samuel Stephen 475

DEPARTMENTS
EDITORIALS 470
MENNONITE MEN
Vacation with Meaning 476
MENNONITE YOUTH
I Am a Refugee 477
OUR SCHOOLS 480
MCC NEWS 480
OUR CHURCHES 481
OUR CONFERENCE 484

CREDITS
Cover, Loris Habegger; page 475, Andrew Shelly; page 477, Religious News Service; page 478, Eleanor Williamson; page 480, S. F. Pannabecker.

CONTRIBUTORS
Russell Mast, pastor of Bethel College Church; John F. Enns, student at University of Chicago; John F. Schmidt, archivist at Bethel College Historical Library; Samuel Stephen, headmaster at Janzen Memorial School, Jagdeeshpur, India.

of things to come

July 24-30—Jr. girls' retreat, Men-O-Lan
July 25-30—Senior high I retreat, Mennoscah
July 25-30—Pre-junior retreat, Friedenswald
July 31-Aug. 6—Junior boys retreat, Men-O-Lan
Aug. 14-20—Family retreat II, Friedenswald

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 29**

editorials

SEARCHING THE SCRIPTURES The Scriptures had been published in 1,151 languages by the end of 1959, according to the American Bible Society. It is estimated that there are still about 1,000 languages in which no part of the Bible has ever been published. Translations into these languages are being brought out at the rate of more than one new language a month. Thus far in the the twentieth century, the Scriptures have been made available in more than 500 new languages.

Making the Scriptures available in the language of the people is one problem; but getting the people to read the Bible when it is available is perhaps an even greater problem. An interesting project was undertaken recently in Buffalo, New York, when the American Bible Society and over a hundred Protestant churches joined in an experimental Bible study project. The project focused public attention to the place of the Bible in the life of the individual and the society in which he lives.

The Buffalo project began early in the year when a group of representative clergymen and lay leaders met to select six Bible passages, each related to personal life and community problems. A clergyman was chosen to serve as "Bible Expositor" for each passage.

These Bible expositors then led a special preparatory seminar for the clergy. Ministers who attended their seminar then served as group leaders for the Bible study week, when all members of the Christian community were urged to read one of the selected texts each day and meditate on it in the light of current problems. The selected passages also served as texts for sermons preached from Protestant pulpits throughout the area.

The purpose of such an emphasis on the Bible was to let the people hear what God is saying to us through the Bible and to show how it sheds light on our problems, thus helping the people to come to grips with the relevance of this age-old book to today's modern problems.

What was attempted on a large scale in one of our modern cities could well be adapted and tried in our smaller church communities. The minister with his education committee could select a series of timely Bible passages for daily reading and study. Sermons could be preached on these pasages. The Sunday school could emphasize these readings. There could be weekly Bible study on the same passages until the messages would get hold of the people.

Many people feel rather uneasily that they should be more faithful in their Bible reading, but they scarcely know how or where to begin. Some such planned and guided emphasis would be a welcome help. The plan could be adjusted and adapted to local needs. Concerted effort and emphasis on more careful Bible study should certainly be part of the program of each church.

"They searched the Scriptures daily."

THE FELLOWSHIP OF FAITH

Russell L. Mast

The way of faith is not a lonely pilgrimage. Faith involves us in a household of faith—a fellowship of faith which is a redeeming fellowship, a sustaining fellowship, a witnessing fellowship, and a transcendent fellowship.

THE fellowship of faith is a redeeming fellowship.

This is one of the most important of all the characteristics of this fellowship of faith, for it describes what is taking place continually within the life of this fellowship. The outward evidence of its genuineness is in the fact that the lives of people are constantly being made over. They are forever learning, growing, maturing. They are everlastingly forgetting the things which are behind, and reaching unto the things which are before. That is to say, the process of redemption is constantly at work within the fellowship of faith.

One of the most illuminating and provocative parables which Jesus ever told was about two men who went up into the temple to pray. One went on the basis of his moral achievement and the other on the basis of his moral need. The one said, "God, I thank thee, that I am not as other men are." The other said, "God be merciful to me a sinner." But it was this man who felt his moral need, and not the other, who according to Jesus' significant comment, "went to his house justified" (accepted). A person comes into a redeeming fellowship on the basis of one's moral need rather than on the basis of one's moral perfection. "For they that are whole have no need of a physician." Let us follow through the important contrast which Jesus portrays in this parable, and see what it tells us about the nature of a redeeming fellowship.

TO BEGIN with, a redeeming fellowship is simply not for those who throw out their chests in self-righteousness, or who point with pride to their many virtues—both seen or unseen, or who have no awareness of the vast gulf that still exists between what they are and what they ought to be. Pride is not only the most basic but undoubtedly the most subtle of the sins that assail us. For it comes upon us precisely when we are most sure that we have warded it off.

A redeeming fellowship is not a fellowship of the perfect but of the committed. We keep saying that faith is primarily an act of commitment, involving the response of the whole person. What unites us in such a fellowship is not our perfection but our striving for perfection. Not that we have together come to the end of the road, but that together we are moving along the way. In the pilgrimage of faith it is a fellowship of pilgrims pressing on.

A redeeming fellowship is a fellowship not of the righteous but of the justified. Paul taught again and again that we are justified by faith, rather than by our righteousness, which even at best comes far short of being the perfect will of God, which is another way of saying we are accepted before we're acceptable! But what is most important for us to understand is that in this relationship of acceptance into which we have now come through our faith, our lives are subjected to powerful transforming influences. A redeeming fellowship is a fruit-bearing fellowship, in which lives bear the fruit of Christlikeness.

IN THE SECOND place, the fellowship of faith is a sustaining fellowship. Not only are lives made over again in the fellowship of faith, but they are strengthened and sustained in it. Not only are new gains sought in the Christian life, but old gains are conserved. We take the sustaining strength of a fellowship of believers far too much for granted. More than we may be aware, we learn from each other, we benefit by each other's experiences and insights and by each other's successes and failures. We are stronger in the simple knowledge that we are not standing alone—that others too are standing where we are standing. Moreover, we are strengthened in our own convictions and in the highest manner of behavior to which we have committed ourselves, because in the pilgrimage of faith we are surrounded by so great a cloud of witnesses. There is always a strong stimulus to be or at least to become what fellow pilgrims expect us to be.

Here is both a responsibility and an opportunity, for all of us who are of the household of faith. It is a responsibility in that it is up to us to see that at the very least we do not become the occasion for the stumbling of another, and that we support and uphold others in their best—that we do not seek to make them over into our own image, but that we help them to be what God would have them to be. On the other hand it is for us an opportunity. By locking hands with fellow believers in the Christian way, we have hold of a part of the church of God. And fighting against the hosts of evil arrayed against us, we feel the strengthening influence of other shoulders on both sides of us. Let us never underestimate the sustaining strength that we can both give and receive in the fellowship of faith.

IN THE THIRD place, the fellowship of faith is a witnessing fellowship. Witnessing is not only talking. In fact, it is not primarily talking. While it may include talking, let us be reminded that witnessing can sometimes be done most effectively in complete silence. To those who were bound to Him in a fellowship of faith Jesus said, "Ye are the light of the world." "Ye are the salt of the earth." Both light and salt are vital witnesses, but do their witnessing in silence.

Of course, a witness may be a spoken witness and often is. But let this be kept in mind: in the fellowship of faith there is more than one means of communication, there is more than one meeting ground among men. Witnessing, finally, like faith itself, involves the whole man, the complete personality. And faith at its deepest level is a matter of contagion.

Witnessing is inevitable and natural where faith is vital and real. For when faith is all that we have claimed for it, both in its content and its resources, then it quite literally overflows one life and touches all the lives of those around it. Genuine faith is like a light. It bears witness of itself because of what it is. You cannot keep a true faith to yourself any more than you can smother a light with darkness. Jesus said, "Neither do men light a candle and put it under a bushel, but on a candle stick." It is in the nature of a light to shine and it is in the nature of faith to witness. True faith like good news must be shared. "We cannot but speak the things we have seen and heard." These were the words of those who had a witnessing faith.

FINALLY, the fellowship of faith is a transcendent fellowship. Faith is a common experience in daily life. We cannot and we do not live without faith. However, faith is not always great and noble. It depends, as we have said, on its content—what faith regards as being ultimate. We are speaking of a faith which regards God as ultimate—known as Creator, Redeemer and Indwelling Presence, Father, Son, and Holy Spirit. A faith that takes such an object is a transcendent faith—literally a faith which rises above.

For one thing it is a fellowship which rises above the spatial. The fellowship of faith must begin at a personal level. There must be an intimate meeting of person with person. This is possible in a small church where there can be a more intimate encounter of person with person. A fellowship of faith cannot be real where the encounter is always impersonal. But what we are really saying now, however, is that the fellowship of faith transcends the local, personal, spatial limitation. It reaches out to the very ends of the earth. There is a "tie which binds our hearts in Christian love" even when we part. If we feel no tie binding us securely to other Christians outside our own church, outside our own nation, or outside our own race, then we have simply failed to grasp the fact that the fellowship of faith can transcend and does transcend that which is spatial. It is not limited by geographical barriers.

This fellowship of faith rises above the transitory. That is, it is not in any way subject to the barriers of time. The fellowship of faith links us with the past, it makes us to be of the company of brave saints who have gone before us. After speaking of the great heroes of faith who have gone before, the writer of Hebrews says, "Seeing we also are compassed about with so great a cloud of witnesses. . . ." This means that future generations will also be linked with us in the fellowship of faith, so that the fellowship of faith does rise above the transitory.

And then the fellowship of faith rises above the temporal. Paul speaks of the fellowship of faith in Ephesians: "the whole family in heaven and on earth." So the fellowship of faith not only overpasses time and distance but death itself. This is what happens when the fellowship of faith transcends the temporal. Then we as fellow pilgrims travel life's eternal road which leads not to destruction or despair but to the Father's house.

The way of faith is not a lonely pilgrimage. Faith involves us in a household of faith—a fellowship of faith which is a redeeming fellowship, a sustaining fellowship, a witnessing fellowship, and a transcendent fellowship. This is the infinite togetherness of the Christian experience.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

The Lordship of Christ

Excerpts from a study on Anabaptist-Mennonite belief about Christ

John F. Enns

THE ANABAPTIST leaders looked upon Jesus Christ as the Son of God who came into this world to save men from sin. This they had experienced in their own lives. This fact is apparently taken for granted, for less mention is made of this relationship than of the issues at hand. The functions in conflict were the issues that drew the great amount of commentary.

Theirs was the supreme triumph of rediscovering the theology of the Bible. The assumption that they had a theology with a developed Christology would follow.

This is well borne out in the writings of the various leaders. In referring to their faith, they defined it as operative in the person of Christ—always unique, supreme, redemptive, and directive.

We note Menno Simons' oft quoted desire: "I desire nothing else before God, who created me, than to deal plainly with the living voice before everyone as one will to be overcome by the Spirit of Christ, or to overcome; for my desire is that I and many with me be saved; . . ."

This is a clear recognition of the Lordship of Christ and its primacy. The *Gemeinde* of spiritually-minded men and women was a natural corollary — fellowship of concerned sons of God — joint heirs with Christ.

The inclusiveness of Christ's Lordship is framed by Menno Simons in terms of the kingdom: "We acknowledge, teach, and seek no other kingdom than that of Christ which shall endure forever, in which there is no pomp, splendor, gold, silver, meat, and drink, but righteousness, peace, and joy in the Holy Ghost; we confess with Christ that our kingdom is not of this world. . . .

"These regenerated have a spiritual King over them who rules them by the unbroken scepter of His mouth, namely with His Holy Spirit and word. He refreshes them with the living water of His Holy Spirit, and feeds them with the bread of life. His name is Christ Jesus. . . "

CONRAD Grebel's life is wholly inexplicable without a deep religious renewal or transformation. Writing to Vadian in July of 1523, he uses these words in reference to himself: "By the spirit of God he was born again, he had become a new creature, he had put on Christ." That Grebel accepted Christ as Savior and Lord is clear.

Hans Denk has little to say about Christ as a person. He refers to the "inner Voice" or presence of the Spirit of Christ. He says that "Christ has come from God as a sunbeam from the sun. . . . Christ is the Son of the Highest and all good men are the children of God."

Denk goes on to state that Christ would remain the mediator of all men for all time. All true Christians were one with God in Christ, or, as he says in another place, "God and man are individuals but they are bound together through Jesus Christ who became man."

Dirk Philipps writes on the incarnation in, "Enchiridion" (pp. 100-125). He introduces the topic with John 1:14 and 1 John 1:2, 1 Timothy 3:16, etc. He believed in the incarnated Christ. Following a summary with numerous quotations, he adds that any one who did not believe is no better than the devil who also believes. It implied an acceptance of Christ as Lord.

We may conclude that the Anabaptist writer conceived of faith as an appreciated acceptance of the Lordship of Christ in the universe. They were witnesses of this fact, exemplifying their faith in discipleship, the fellowship of believers—the church, and acknowledged this through baptism. All manifested acts were to signify Christ's rule as Savior and Lord.

Apparently the Anabaptist vision implies biblicism, discipleship, practice of the church-fellowship, and paradoxical doctrinaire. It was the vision of the Christ, high and lifted up, whose Lordship covered the earth, instilling within them a witness readily distinguishable in its various aspects.

The complex relationship, so peculiar to the Anabaptists of the sixteenth century, is readily discernible in the historical Anabaptist "churches" and the oft-expressed concept of the "Lordship of Christ." The Anabaptists speak of the subjection of all powers by Christ. They acknowledge Christ's Lordship personally and universally. More specifically, they speak of Christ's Lordship over all things in contrast to those that limited His Lordship over that small section which was the church or even some phase of the function of the church. The error made by the "limited reformers" is still prevalent in a socially and culturally oriented church.

The Anabaptists expressed in their confessions the supremacy of Christ. Everything in heaven and on earth (Matt. 28:18) and the knees of all creatures, of those in heaven and on earth and under the earth, bend before him (Phil. 2:10). Their confession that "Jesus Christ rules as Lord" and that "every tongue" confesses him as Lord is simply expressed. His name is "above every name" (Phil. 2:9).

In conclusion, it appears that the vision of the Anabaptists was that of Christ's Lordship and their implicit fulfillment of His will in a concern for the church and the world. This attitude of surrender to Christ simply expressed the reality of their vision. Manifestations of this were to be corollaries to the essence of the vision. Test of character or discipleship became those who were "worthy of Him." The church was a natural outgrowth of the desire to fellowship with believers. The structured church grew in part, as a necessity, in a society that required collective security. To the followers of Hutter this implied the "community of goods," while to Menno Simons it implied a structured church with congregations for the specific purpose of a redeeming fellowship.

I conclude that the essence of the Anabaptist vision, referring to the Anabaptism inclusively (i.e., the Spiritualists and the Anabaptists) lay in their encounter with Christ through the word of God and in the witness of the Holy Spirit and that of the fellowship of "believers." Their initial acceptance of His Lordship produced the zeal and action manifest in their lives. The situational and socio-economic and the religio-political activities of the times affected the resultant. For many, their witness to His Lordship was dimmed, yet are they counted worthy of the spiritual movement that bears their name. Thus were they joined to the church universal —these of every age who have accepted the Lordship of Christ in their lives.

From Records to Archives

John F. Schmidt

EVERY institution or organization produces records which reflect its origin, development, and growth. These records consist of papers, maps, pictures, or other documentary materials.

Early in their lives these records have administrative value. As their age increases, administrative value decreases and their historical value increases. As their historical value becomes primary, they are preserved as evidence of the operations of the agency. Through processes of selection and preservation, according to principles of archival integrity, these records become the archives of the agency producing them.

What are some of these principles of archival integrity?

In the first place, the archives of an organization have a unity corresponding to the unity of the organization. If portions of the archives of an organization are destroyed or removed at the level of the administrative function of these records, or during their transfer from administrative records to archival records, the unity of the archives is destroyed and the remaining archives are impaired as a record of functions.

Since all records at some time pass from a current phase (administrative tools) to a non-current phase (historical records), there is need for concern during the entire life cycle of the records. The archivist, who must in the end function as custodian of the records, is concerned in the pre-archival phase of records control and management. He is concerned that records maintain the integrity of their original relationship. Thus, an essential function of governmental archival institutions is that of records management.

While the archivist is concerned for the unity of the archives and their maintenance in the order given them by the creating agency, he also recognizes the principle of selective preservation as he confronts the problem of bulk. What must be retained and what must be disposed of is a problem of the archivist rather than a problem of the creator of records.

In the transfer of records from the current to the non-current stage, groups of documents that constitute units should not be broken except horizontally. The entire series, or at least the entire series to a certain date, should be transferred as a whole. There should be no selection of certain documents which are supposed to have especial historical interest. In any series, all parts are necessary for the understanding of any one part. The organic whole of the series may not be dismembered. If random selection is allowed, the unity of the series is broken and the impression is promoted that the selected documents contain all that is of value and that the rest is worthless.

The creator of records may determine when these are no longer useful for administrative purposes, but only the archival authority should determine when records are no longer useful for historical purposes.

All records produced by individuals while in the employ of an organization, or while discharging official business as an officer of that organization, are property of the organization and may not be treated as private property. In fact, the organization or institution has authority to recover documents which were once a part of its records.

To sum up: Records of an institution are institutional property. Series or groups of documents should not be broken. Disposal of records should take place only by the archival or historical agency according to a definite program.

A light in Indian education

JANZEN MEMORIAL SCHOOL

Samuel Stephen

SUFFER little children to come unto me for of such is the kingdom of heaven."

In accordance with this command of Jesus, Janzen Memorial School takes in from 250 to 300 children each year and gives them an opportunity to "increase in wisdom and stature, and in favor with God and man."

In July 1958, Janzen Memorial High School was stepped up as a "higher secondary school," teaching one year of college subjects. Graduates from this school can now enter any three year degree college or any professional school. This pattern is followed by all the high schools in the state. The stepping up makes many demands in equipment, laboratories, library, classroom space, and teaching personnel of higher qualifications.

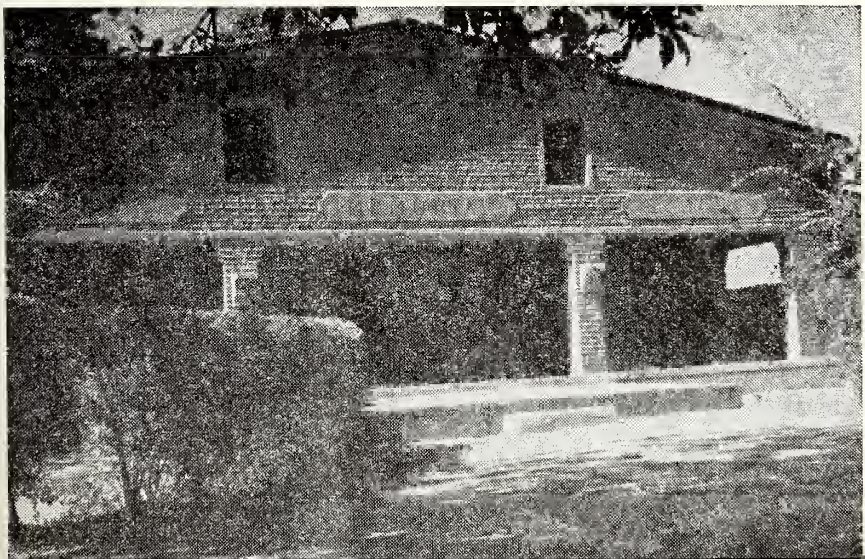
This year Janzen Memorial School has 250 students, 64 of them being girls. Eighty-five per cent of the students and ninety-five per cent of the staff are Christians. Of some twenty Christian high schools in the state, Janzen Memorial School alone has such high percentage of Christian students and staff. The greater majority of our students come from our own church area. Our church groups are scattered in the jungles and out-of-the-way villages where boys and girls have no opportunity for high school. Many of the young people come to Jagdeeshpur and live in our boarding homes. Some parents have sent their children to Janzen Memorial School because of Christian atmosphere, whereas they might have sent them to public schools in their own towns.

Since 1954, four more high schools have come into existence in this area of about 5,000 square miles, where Janzen Memorial School did the pioneering in 1940. Janzen Memorial School had the privilege of supplying teachers to about fifty elementary schools, social workers in the development plan of the government, nurses, farmers, evangelists, and pastors. Four of our high school graduates have returned to us after finishing their work at the Union Theological Seminary, Yeotmal. Two of these are pastors, one is an evangelist, and one a teacher in our Janjgir Bible School.

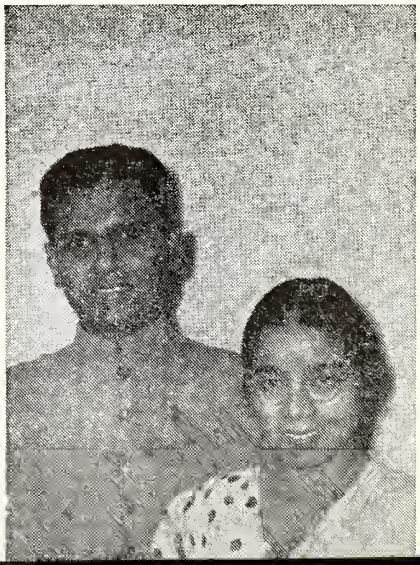
The opening of all these new high schools has not affected the enrollment of Janzen Memorial School. It is a unique school and its opportunity is great. Being a private institution, Janzen Memorial School has freedom of planning and directing its program. The staff, which has been carefully trained, has more stability than those of public schools where transfers are common. In Janzen Memorial School students can get the best of a well-planned program and well-prepared teachers. The few day pupils are within half a mile of the school.

In the opinion of the great church leaders of India, we must keep burning whatever little lights we have. In our estimation, Janzen Memorial School is one such light. To keep it burning, the staff puts the school first and self last. Supporters of the school will have to uphold the staff in their daily prayer. And they will need to continue to provide funds so that we can give opportunities of education to our children of poor Christian homes. One bottle of "coke" can pay for the meals of one student for the whole day in this school. We thank friends in U.S.A. and Canada for their continued support. Your continuing financial subsidies to our school program bring much courage to us. It is a tribute to your concern to help us in our needs.

Janzen Memorial School



Samuel and Helen Stephen



Vacation with Meaning

MANY MENNONITE men like to travel. In these summer days many families will take to the highways for relaxation and refreshment. There are many places of interest to be seen.

Vacation time is not a time, however, to forget Christian courtesies and Christian concerns. It can be a time of spiritual growth, Christian fellowship, and a meeting of new Christian friends. It can be a time to visit sister Mennonite churches or other churches.

An interest often overlooked by Mennonite men is the visitation of Mennonite missions and institutions. Christian laymen can strengthen their interest in the work of the church and can experience the rich fellowship of making new Christian acquaintances or renewing old friendships by visiting Mennonite missions or institutions in the vicinity where they are vacationing.

Last summer the men's brotherhood of the Buhler (Kansas) Mennonite Church had a program on vacations. During this program a list was presented of places of interest in continental United States and Canada. Through the courtesy of Eldon Voth of the Buhler men's brotherhood, this list is submitted as possible vacation helps to Mennonite men who will be traveling with their families.

Arizona Indian missions (Hopi Indians): Oraibi, Tuba City, and Hotevilla. These missions are located north of Holbrook, Arizona, on Highway 66.

California Kings View Hospital, Reedley.

Colorado Rocky Mountain Mennonite Camp, Divide (on Highway 24). This camp is sponsored by the (Old) Mennonites. Facilities include a playfield, miniature golf course, horse-back riding, cabins, tent shelters, and food service.

Indiana Mennonite Biblical Seminary, Elkhart.

Illinois Meadows Mennonite Hospital, Meadows; Mennonite Hospital, Bloomington; Woodlawn Mennonite Church, Chicago.

Kansas Bethel College, North Newton; Central office of the General Conference, Newton; Kauffman Museum, North Newton; Prairie View Hospital, Newton; Bethel Deaconess Hospital, Newton; Bethel Home for the Aged, Newton; Bethesda Hospital and Home for the Aged, Goessel; Hillsboro Community Hospital, Hillsboro; Hillsboro Home for the Aged, Hillsboro; Home for the Aged, Inman; Memorial Home for the Aged, Moundridge.

Mississippi Camp Landon, Gulfport.

Maryland Brook Lane Farm, Rt. 5, Hagerstown.

Minnesota Bethel Hospital and Eventide Home, Mountain Lake.

Montana Indian missions (Cheyenne Indians): Ashland (Highway 8), Birney (Highway 8), Busby (Highway 8), Lame Deer (Highway 8).

Nebraska Henderson Community Hospital, Henderson; Mennonite Deaconess Home and Hospital, Inc., Beatrice.

Ohio Bluffton College, Bluffton; Mennonite Memorial Home, RFD 2, Bluffton.

Oklahoma Indian missions (Cheyenne and Arapahoe Indians): Canton (Highway 58), Seiling (Highway 281), Hammon (Highway 34), Clinton (Highway 66).

Pennsylvania Mennonite Home for the Aged, Frederick.

South Dakota Freeman Junior College, Freeman; Salem Mennonite Home and Freeman Community Hospital, Freeman.

Alberta, Canada Menno Bible Institute, Didsbury; Alberta Mennonite Home for the Aged, Coaldale.

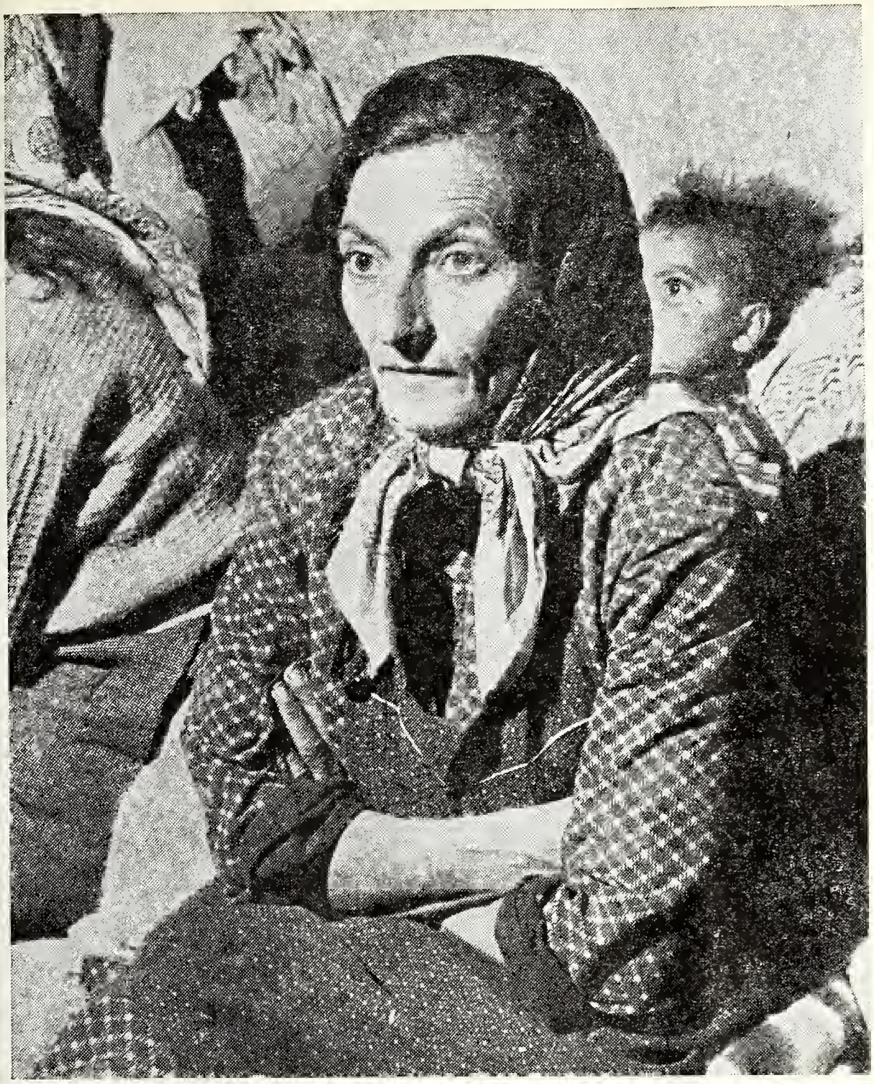
British Columbia, Canada Bethel Bible Institute, Abbotsford; Menno Home, Marshal Road, Abbotsford; Mennonite Benevolent Society, N. Clearbrook.

Manitoba, Canada Canadian Mennonite Bible College, Winnipeg; Elim Bible School, Altona; Mennonite Collegiate Institute, Gretna; Mennonite Hospital Society and Concordia Hospital, Winnipeg; Mennonite Benevolent Society (Bethania) and Home for the Aged and Infirm, Winnipeg; Salem Home for the Aged, Winkler.

Ontario, Canada United Mennonite Educational Institute, Leamington; United Mennonite Home for Aged, Vineland.

Saskatchewan, Canada Rosthern Junior College, Rosthern; Swift Current Bible Institute, Swift Current; Mennonite Home for the Aged, Rosthern; Youth Farm, Rosthern; Invalid Home, Herbert.

Editor: Richard F. Graber, Moundridge, Kan.



I AM A REFUGEE

YES, look at me. So many strangers have stared that I'm used to it by now. Oh—you're going to speak to me. Excuse me for being slow to respond. The old days of politeness are just a lovely memory now, and it is hard to remember that somewhere they still exist.

I sound bitter? Oh, I am, I am! I'm a refugee. See all the people around here? The families crowding into the doorways to look at you, the woman and the children walking by? They're all refugees, too, and there are hundreds more like them in this camp alone. What is there in life for us? To sit here and rot.

Don't misunderstand me. I'm not bitter about myself alone—there is no point to that. There are some, mind you, who take the small allowance the government gives them and get drunk every week end. They do it because they think too much about the old days, and being drunk makes them forget—for a while.

Or else they think too much about the vast difference between what life here in the camp is like and what they had hoped for when they first came. None of us thought we'd be here long. "Wait till things get settled," we thought, "and we'll be able to go back home again, or emigrate and build new homes—have jobs—be happy." And what are we told? That we haven't homes any more, thanks to some government technicality. Nobody wants us.

So here we sit. God knows why. I mean, the thing that hurts us most is that in human terms there is no point to it. We have gone to the heights of all the hope men can muster. We have reached all human limits of endurance, of patience. Then more is demanded of us, because here we still sit.

You wonder how we can do it. It is indeed a thing to wonder at—this human spirit which does not stop struggling while life lasts. I think the answer is that we only hope as much as we dare. See the bench outside the barrack building over there? The old folk are sitting there as they do every day, to soak the sun into their cold bones. Do you think they hope to get out of here? They can't. That would be too much for them to bear. All they hope is that they can stay here till they die.

How old their faces are! Yet some of them are scarcely fifty years old. This camp is a place of peace to them, after the upheavals that brought them here. It would kill them to think of losing the roof over their heads. All that they have is here: the few possessions they have managed to cling to; the few friends of the past who managed to stay with them.

I DON'T blame you for looking sick. It's not pretty, is it, to see men and women who deserve the fruits of life, clinging fearfully instead to the shreds of existence? Oh yes, I suppose there are things you could do for them—but would you be strong enough to do it? Could you bear to see a hungry-dog look of gratitude on their faces if you took them a small can of shortening, or a bit of sugar, or a blanket? Could you bear to see the terrible hurt look on an old woman's face when you give what you have to her neighbors and have nothing left for her? It has happened to her before; but each new disappointment is crueler than the one before.

Oh no, the answer is not to stop giving. The answer — pardon the cliche—is to help us to help ourselves. That is easiest with the old people, of course, because their wants are the simplest. Give them something to sew, perhaps, to bring some beauty or comfort into their lives. Or a plant to care for—how they would love that. It wouldn't be hard to organize, if you are willing to help. But tell me, what would you do with the rest of us? We are helpless. We have no power to change our fate, as things stand.

Take Sonia here. Never have I met a woman with such courage and determination. She won't put her knitting down to talk to you, because that is what supports herself and three helpless people: an older mother with a bad heart, a blind sister who was shell-shocked into idiocy, and a child of eleven, with all the promise in the world—if he could only get out of the camp and go to school and learn a decent way of life.

IT SOUNDS too fantastic to be true? The stories of all of us here are equally fantastic—and just as true. Go and admire Sonia's knitting if you like. But let me warn you, before you wound her with a shocked look, that her wool is little better than string. It's all they could give her to work with.

They have their problems too—the camp authorities—trying to look after us. They do their best, but they haven't enough materials. Only the other day several hundred people arrived. They were shifted here from another camp which the government is closing to show that the refugee situation "is gradually improving." And our camp was full to start with! Now we are crammed in together. We sleep on tier after tier of bunks—men, women, and children all in the same large rooms—fighting desperately to keep privacy and self-respect. Some hang blankets or coats on bits of rope around their beds. It's woefully inadequate. What kind of place is that in which to bring up children?

The children—that reminds me of something. A lot of babies were with the new refugees who just arrived, and the camp kitchen wasn't prepared for this. There was no milk for the babies and of course no fruit for the children. Fruit! You'd think it was made of gold, it's so scarce. But with no milk, the babies started to get sick. There's a Red Cross worker here, trying to do the best he can with all of us. When he found this out, and went round to visit people, I thought he'd break down and cry. He has aged a lot since he came. Now he looks almost as frustrated as though he were a refugee himself. He's a good man; we all respect him, which is saying a lot for people so absorbed in their own troubles. But he has nothing to work with! Supplies come late, and never enough to go around. And so we are reduced to fighting like animals when word gets around that there'll be a distribution of clothing.

HOW CAN I impress upon you what a vacuum we live in? It is a void. It is empty and purposeless! It is a denial of all that man has to live for. Take me, for instance. I'm able-bodied, a bit thin right now, and my cough is tiresome, but what does that matter? What does matter is that I want to work. I want to get out of here and do something useful. I'd work till I dropped if I were only given the chance. And the same is true of each and every one of us here, and in the other camps — camp after camp after camp. If we could only be real people again. If we could just have a bit of land perhaps, to watch it bear fruit under our hands. Or a house to make it a home and see our children grow up with no wariness in their eyes or hard look on their faces. If only our children were not made to feel inferior to other children because they grew up in a refugee camp. If only they were happy and laughing and free!

God help us, it is with these innocent children that the worst damage is done. There is a kind of rot in all of us after sitting here and watching the years slip by in idleness. But it will surely vanish in the heat of activity once we get on our feet again—if we ever do. It cannot hurt those of us who were hardened before we ever came here. We have already endured things terrible to tell. But we hate no more. We only suffer because of our losses.

But the children who grew up here and know no other kind of life—we must get them out. Anna here is thirteen, not too clever, but clean, friendly, hard-working. Aren't

those virtues enough with which she could start a new life?

Do you know what she will learn if she stays here in camp? It's a very familiar story. She will learn to be idle, to seize whatever pleasure the moment can offer—for it will be much more real than a future hoped for but never realized where ambition and hard work are rewarded. In just a few years more, unless she develops a terrible hatred of the camp—strong enough to get her out and to help her forget as quickly as possible — the dream (the dream of all of us) will be as unreal as a fairytale. And Anna is handicapped. Her own mother is soft. Anna doesn't know where her father is. All she knows is that her mother is continually pregnant.

Other children here are more fortunate in having parents with a strong faith in God. They may have nothing, and less than nothing, but they will be too proud to steal or lie. Moreover, they are more likely to be given help by various church organizations. Does this make them any better than Anna? Shouldn't she be given just as much opportunity to get out and make something of herself as they?

I am getting angry—please forgive me. We think our emotions have died, but they turn out merely to be numb. It is all so unjust. Ours is the curse of wasted time and lost opportunities. And the double curse of being despised because of opportunities we couldn't help losing.

DO YOU KNOW what, my newfound friend? You are to blame for it. I am glad it is not my guilt, or I would never sleep again. You are to blame, along with anyone else who knows what our situation is and does nothing. We heard some time ago that Canada was going to take one hundred families out of refugee camps. How we laughed! Do you know what our Red Cross worker told us? That there are sixteen million refugees in the world today! And of the sixteen million you take perhaps four hundred. Don't be offended now. We are glad you did it; it was a nice thing to do. But you are mature enough to realize that it wasn't enough.

Did you notice how people stared at you when you walked into the camp? They were looking at your clothes. Very likely they hadn't seen anything like them before. And pardon my saying so, but you look very well fed.

Perhaps your only fault is that you don't realize how much you can do to help. There are the fundamentals, of course: the food and clothing. We have yet to see the day when there is a surplus of these in a refugee camp.

But do you know what is infinitely heartening to us? The people who actually come to work with us. They make us feel that we haven't been forgotten after all.

It didn't happen here, but they are still talking about it in a neighboring camp. Some young Americans came and stayed a year or two each. Maybe you wouldn't give them much credit for making any changes in conditions, but their influence was enormous. They always had time to listen to people's stories, or problems, or just jokes. They taught a bit of English, and helped to straighten out the masses of red tape that surround anyone's attempts to leave. We hear, too, that they got groups of people to "adopt" refugees without their even leaving the camp. They'd write letters and send them things. That would be wonderful. . . .

And it's so encouraging, to be listened to. Just as you have been listening to me. Don't let me keep you if you have more important things to do. But I could tell you lots more things if you like. I have all the time in the world. . . .

All the time in the world.

Onward, by permission
Eleanor Williamson

If the story of the refugee leaves you with a feeling like "Yes, but what can I do about it," here are examples of what money given to the Mennonite Central Committee can do.

Fifty cents will pay MCC's expenses in providing enough U. S. government surplus flour to one refugee in Jordan for one year.

A dollar will feed one child in India five meals a day for one week at a feeding station near Calcutta.

A dollar will purchase forty notebooks or fifty pencils or fifty rulers or 160 pen points in Vietnam on the local market. Prices are about the same in Indonesia and Korea. School supplies like these are given to refugee children.

Three dollars and twenty-five cents will enable MCC to purchase a top quality wool blanket for a refugee.

Five dollars will provide a towel and a full outfit of clothing (purchased in Korea) for a Korean boy or girl.

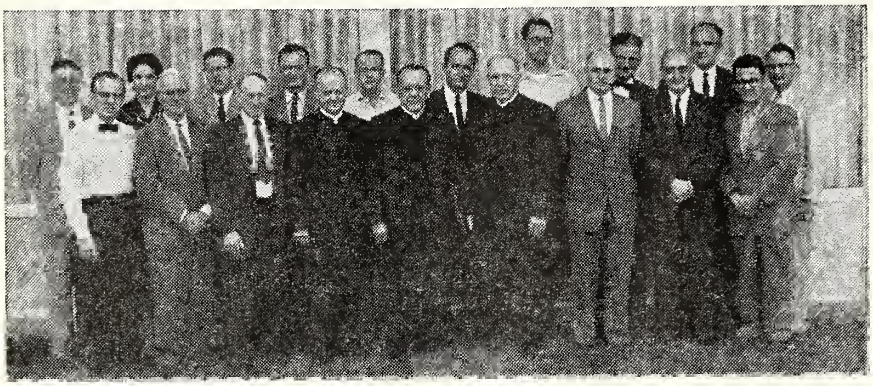
Your contribution for relief may be sent through the Board of Christian Service, 722 Main St., Newton, Kansas.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

ANABAPTIST SEMINAR HELD IN ELKHART

On June 28, scholars working in Anabaptism met for their annual seminar at Elkhart, Ind. Five major papers were read: "Grace in Anabaptist Thought" by John C. Wenger, "The Place of the Holy Spirit in Anabaptist Theology" by William Klassen, "Doctrinal Implications of Anabaptist Hymnody" by Rosella Duerksen, "Henry VIII and the Anabaptists" by Irvin Horst, "Theological Conflicts between Lutherans and Anabaptists in Central Germany" by John Oyer.



Left to right: William Keeney, Aaron J. Epp, Rosella Duerksen, Cornelius Krahn, Jacob T. Friesen, Melvin Gingerich, Leland Harder, John C. Wenger, John Oyer, C. N. Hostetter, C. J. Dyck, H. S. Bender, John Howard Yoder, J. Winfield Fretz, William Klassen, Guy F. Hershberger, Robert S. Kreider, Paul Peachey, Erland Waltner.

ADVISORY COUNCIL REPORTS ON IMS RESEARCH SUBJECTS

The Anabaptist Seminar at Elkhart, Ind., was preceded on June 27 by a meeting of the Institute of Mennonite Studies Advisory Council. The directors of the institute, C. J. Dyck and H. S. Bender, reported research work on a variety of subjects including an Anabaptist bibliography, capital punishment, the church and mental health, building Mennonite churches in the city, a theology for Christian social service. Ways and means of co-ordinating Mennonite research were also discussed, particularly with the Mennonite and Brethren in Christ college representatives on the advisory council.

The Institute of Mennonite Studies is the research agency of the Associated Mennonite Biblical Seminaries, seeking to promote the life and work of the church through research in areas calling for special attention and study.

MCC news

THIRTY-SIX COMMISSIONED

Thirty-six volunteers completing orientation for MCC assignments were commissioned in a special service at the Crossroads Brethren in Christ Church, Mt. Joy, Pa., on July 10. C. N. Hostetter, Jr., MCC chairman and past president of Messiah College, presented the commissioning message on "The Christian's Obligation to the Suffering." Testimonies were given by six outgoing workers: Walter Martin (Jordan), Evelyn Fisher (Paraguay), Margaret Schrock, R.N. (Haiti), Dwayne Schrag (Europe Pax), Arthur Klassen, M.D. (Paraguay), and Elaine Baechler (Wiltwyck School for Boys). Other participants in the service were William T. Snyder, MCC Executive Secretary; Paul G. Landis, Voluntary Service Director for the Eastern Mennonite Board of Missions and Charities; and the host pastor, B. E. Thuma.

HOSPITALS ADD PSYCHIATRISTS

Arrangements for additional psychiatric staff have been announced by two hospitals co-ordinated by Mennonite Mental Health Services. Wilford J. Gardner, M.D., a graduate of the Menninger School of Psychiatry, began service at Prairie View Hospital, Newton, Kan., on July 1. In October, Jacob Samler, M.D., will become the third full-time psychiatrist at Kings View Hospital, Reedley, Calif.

AMBASSADOR VISITS AKRON MCC

Dr. Juan Platte, ambassador from Paraguay to the USA, was a guest of the MCC headquarters staff on July 9-10. His visit, along with two of his teen-aged children, enabled mutual acquaintance for the ambassador and the seven MCC workers who were in orientation before leaving for Paraguay.

POULTRY PROJECT UNDER WAY IN KOREAN VOCATIONAL SCHOOL

At the Mennonite Vocational School for Boys, in Kyong San, Korea, a hatching and poultry project was begun in April with approximately 60 duck and 60 goose eggs. In addition to the ducks and geese incubated, 370 four- and seven-week-old chicks were purchased to add to the farm poultry flock, reported Paxman Allen Litwiller, Delavan, Ill.

"Nearly every day we help boys in work programs around the farm —digging drainage ditches, digging a pond, working on the foundation for the barn, planting and weeding large fields of vegetables. Each of the 185 orphan boys is required to spend two periods of his school day in farm work.

LAPP APPOINTED 1-W CO-ORDINATOR

At the 1-W Co-ordinating Board meeting held in Chicago, July 7, John E. Lapp, Lansdale, Pa., accepted the call to become co-ordinator on a half-time basis with Paul S. Gross serving as full-time assistant. Dwight M. Wiebe served as coordinator from May 16-July 7. The office of the co-ordinator will be located in the Plains Church, Route 1, Lansdale, Pa.

John Lapp was formerly chairman of the Co-ordinating Board. Because of Lapp's new responsibilities as 1-W Co-ordinator, Esko Loewen was elected to serve as board chairman for the rest of the year. Edgar Stoesz was elected secretary to fill Loewen's former position on the board. Marion Kliewer is board treasurer.

MCC Akron will handle the financial aspects of the program with responsibility to the treasurer. 1-W contributions should be sent to the Mennonite 1-W Co-ordinating Board, % Willis Detweiler, Akron, Pa.

our churches

TRAINEE IS GUEST OF YPU

Bethel, Pekin, Ill. Hans Corrodi, an MCC trainee from near Zurich, Switzerland, was a special guest at a meeting of the young people on Jan. 31. On Jan. 10 Luther Tigner of the Illinois Temperance League delivered a temperance message. Children of the Sunday school presented fifteen Christmas bundles for dedication on Feb. 14. On Feb. 28 Martha Burkhalter brought the message. Kenneth Good of Morton, Ill., brought special Holy Week messages. On Easter Sunday the Angel Choir and Adult Choir brought messages in song. A congregational dinner was held in the newly renovated church basement on May 1. Lester Wagler showed pictures of the Holy Land and Rome. On March 23 three carloads went to Calvary Church in Washington to hear Paxman John Janzen. Erland Waltner brought the message on May 15. Harry Martens brought the evening message with a film, "This Day." Rosemary Wolfer was received by baptism on May 8. This spring the Dorcas Society has held a mother-daughter tea, a joint meeting with the Groveland Evangelical Mennonite Missionary Society, presented a program in Peoria Gospel Mennonite Mission, and was host to the ladies of Boynton Church of Hopedale and Groveland Evangelical Society on June 3. At the June 3 meeting, R. L. Hartzler gave a report of his recent trip to Congo. Robert Ramseyer, missionary to Japan, presented a message to the young people on June 17.

ADDITION NEARING COMPLETION

East Swamp, Quakertown, Pa. Our church and Sunday school expansion program is nearing completion. We are still using the new basement addition for services. We praise the Lord for His goodness. Pastor Sprunger is practically back to normal health again following his accident. He still walks with crutches. Claude Mumbauer is convalescing from a lung operation. John Krigor was hospitalized again for a heart condition. Pearl Weitel passed away suddenly on her way to visit her brother-in-law, John Krigor. Our young people graduating from high school were: Marjorie Jankins, Claudette Mumbauer, Evelyn Pflieger, William Hunsworth, and Douglas Shaffer. Marlene Ruth, a senior at Grace Bible Institute, is in Tacoma, Wash., getting further practical work training. It was a joy to welcome a former pastor of our church, Howard Nyce, as guest speaker for Adult C.E. and Youth Fellowship on June 12. Our Youth Fellowship spent the week end of June 17-19 at Hickory Run State Park. They had charge of the Sunday service at church there. Summer Bible school was held in the evening from June 20 to July 1, with classes from nursery to adults.

JUNIOR COLLEGE GRADUATION HELD AT ROSTHERN CHURCH

United Church, Rosthern, Sask. Graduation for the 66 graduates of Rosthern Junior College was held in our church on June 14. Elmer Richert (president of the school), H. T. Klassen, Jacob Andres, and Nickolas Dick were speakers for the day. The valedictory address was given by Margaret Sawatsky of Hague. Henry Wiens of Langham spoke briefly on the different phases of the work of the Board of Christian Service and showed a film. On June 19 the Osler, Laird, Horse Lake, and Rosthern churches met. The first part of the service was for the children. For the adults, Henry Funk and Ed Ratzlaff spoke on the subject, "Ye Shall Be My Witnesses." The theme for the evening was treated by A. A. Dyck of Saskatoon and Carl Ens. July 10-19 was a time of refreshing and heart searching for Rosthern and district; J. J. M. Friesen of Rheinland was guest speaker. Pastor and Mrs. J. C. Schmidt and family left for Elkhart, Ind., where he is taking a four-week pastoral course.—Helena Lesser

SUMMER BIBLE SCHOOL HELD

Friedensfeld, Turpin, Okla. On June 12 our summer Bible school closed with a church picnic. Our boys and girls contributed $27.42 for the Arizona Bible school. On June 5 we dedicated twenty-one Christmas bundles. Franzie Loepp, Kenneth Janzen, Lorene Dick, Joy Ann Dirks, and Nola Janzen presented a German song at the June 26 worship service. These young people had taken German at Bethel College where they are students. Recently a short filmstrip about the work of CROP was shown.—Mrs. Chester Windsor

FAREWELLS FOR MISSIONARIES

Garden Township Church, Hesston, Kan. Farewells were held for Floriene Dirks, who left for her fourth term in Nigeria, and for the Alvin Bergen family who left in June for Ethiopia. Waldo and Abby Harder recently showed pictures of their work in Congo. Pastor Clayton Goertzen, Alvin Bergen, Mrs. Menno Sperling, Mrs. Eldo Schrag, and Mrs. Les Hubin were our summer Bible school teachers. Adolph Bachman has been very ill, so friends harvested his wheat.—Mrs. Ferd Neufeld

SIX YOUNG PEOPLE BAPTIZED

Deep Run, Bedminster, Pa. Loretta DeBatin, Ruth Hunsberger, Kathie Robbins, Gail Wasser, Peter Hunsberger, and Dale Mill were baptized on June 12. A parent-child consecration service was also held. Mrs. Mary Boyer was honored by the Junior Choir mothers at a recent supper. She began the choir and directed it for seven years. Eighty-two Christmas bundles were dedicated. Nancy Wismer, 1960 graduate of Bluffton College, is at Gulfport, Miss., for Voluntary Service. Harry Martens from the seminary was guest speaker on June 5. Our choir ended its season with the annual picnic. Pastor Claude Boyer conducted a Pennsylvania Dutch service in May. Henry Poettcker was speaker at the Senior C.E. meeting June 12. The Youth Fellowship presented a drama, "Ins and Outs," which centers around the problem of cliques.

NINE GRADUATE FROM RJC

Eigenheim, Rosthern, Sask. Hedie Friesen and Michael Balogh were married on June 10. June 19 was the wedding of Susanna Janzen and Edward Stobbe. Nine students from our congregation graduated from Rosthern Junior College this year.

ANNUAL MISSION FESTIVAL HELD

Rosenort, Rosthern, Sask. Since none of our branch churches are large enough to hold our entire congregation, we held our annual festival at the Rosthern Youth Farm on June 26. A special program was presented in the morning by children of the Sunday school classes. The afternoon was a mission festival. The evening service centered around the theme, "A Life for Christ."

FOUR YOUNG PEOPLE BAPTIZED

Hague, Sask. Four young people were baptized on June 12 in the town church. Fourteen were baptized in the country church. The ladies of our three sewing societies served the noon meal in Rosthern during the commencement season of Rosthern Junior College.

CHURCH LEADERS INSTALLED

Chilliwack, B. C. A. B. Koop was installed as leader of our congregation by Elder N. N. Friesen, Aldergrove, on June 19. Peter W. Klassen was ordained as deacon on the same day.

YOUTH PRESENT DECLAMATION

Vineland, Ont. On May 1 our young people's group presented the declamation, "The Lost Son," by E. Modersohn. Fifteen people were received by transfer of membership and eleven by baptism on May 15 and on Pentecost.

FIFTY YEARS' SERVICE HONORED

Herbert, Sask. The celebration of our elder John J. Nickel's fifty year service in the ministry was held here recently in the MB Auditorium. The Herbert and Capeland congregations were hosts for the occasion. John Siemens, Herschel, and David Bueckert, Eyebrow, brought special messages.

S. S. BUILDING BEGUN

Leamington, Ont. Ground was broken on May 25 for a Sunday school building for the town church. On June 5, thirteen new members were received into the north church and on June 12, nineteen into the town church. Leland Harder, who was the commencement speaker for the UMEI graduation, spoke in our church on June 12. H. Warkentin, Mennonite Brethren pastor, was the speaker at the alumni banquet on that same day. Helena Unrau, 78, suffered a heart attack and is in the hospital.

ELDER PRESENTED WITH AUTO

Blumenort, Gretna, Man. Our congregation has three places where worship services are held each week. When all groups meet together the service is held in Rosenort which also has an adult Sunday school. Classes for children are held at four different places. June 26 was our mission day. Reports were given by Helen Ens (Rhineland), and Rita Klassen (Gnadental) on their work as teachers in Mexico. The main message of the day was brought by F. F. Sawatzky. The congregation presented a new automobile to our elder P. J. Schaefer.

PROGRAM HONORS OLDER FOLKS

First Church, Saskatoon, Sask. On June 26 our church held its annual program in honor of our older members. Poems, songs, choir numbers, and talks comprised the service. Elder J. J. Thiessen and Gerhard B. Wiens spoke. Refreshments were served by the senior mission society. We have over seventy members who are sixty-five years or older.

ELDER HAS SEMINARY TRAINING

Tiefengrund, Laird, Sask. After nine months of study in Mennonite Biblical Seminary, Elkhart, our elder, Arthur Regier, has returned, and so we had our baptism and communion on second Pentecost. Baptized were Robert Regier, Laverne Friesen, and Dennis Froese. The yearly brotherhood meeting of the Rosenort Mennonite Congregations was held on June 22 in the church at Hague. Its branch congregations include Hague, Aberdeen, Neuanlage, Capasin, and Tiefengrund. Mrs. Agathe Regier suffered a heart attack on May 3 from which she is gradually recovering.

CONGREGATION INCORPORATED

Montevideo, Uruguay. A son, Henry, was born to Mr. and Mrs. Werner Regier on May 30. On June 1 Oscar John was born to Mr. and Mrs. Rudiger Kunze. On June 7 a son, Arnold, was born to Mr. and Mrs. Erhard Dueck, of Dalta. Four young people were baptized on Pentecost by Elder Eckhard Bergmann. Our Mennonite congregation in Montevideo which was begun on October 10, 1952, was recently incorporated and registered with the Uruguayan government under Number 2774-1957. Elder of the congregation is Eckhard Bergmann. John Woelke, Karl-Hermann Kunze, and Harry Janzen are preachers. Gustav E. Reimer, who is serving in Brazil, is also a minister of this congregation. Arthur Quiring and Rudiger Kunze are deacons. The congregation also has three Sunday school teachers and two assistants as well as six district leaders. Sunday worship services are held at 4 o'clock in the afternoon in the basement of the Central Methodist Church. Weekday meetings are held in the MCC home. Youth meetings are held in the home of one of our ministers, K. H. Kunze. The congregation has 207 members plus 88 children. Twenty-one of these members are widows as a result of the two world wars.—John Woelke

HARVEST THANKSGIVING SERVICE

Fernheim, Filadelfia, Paraguay. On the last Sunday in May the entire colony participated in a harvest thanksgiving service. It was a true thanksgiving because the harvest was good, especially the peanuts and kafir. Even Filadelfia, which has about one-third of the people of the colony and who are without an exception not farmers, joined in the celebration led by our ministers Hans Wiens and Peter Wiens. The baptismal service for the Indians of the Chulupi station in Filadelfia planned for June 12 had to be postponed because of the weather. The picnic for sixteen and seventeen-year-olds planned for the same time fell literally "into the water." The teachers of the colony held their monthly conference in spite of the torrential rains. William Klassen, the principal of Fernheim, gave a lecture on teaching. He has had fifty years of teaching experience. Rudolph Linnere also lectured and Paulhans Klassen reviewed "Und die Bibel hat doch recht" by Keller. —F. Luitjens

FOURTEEN MEMBERS RECEIVED

Alexanderwohl, Goessel, Kan. On Pentecost, fourteen young people were baptized and received as members. Aaron Epp and family of Reedley, Calif., were with us on June 19. Brother Epp brought the morning message, and in the evening he spoke to the young people. A number of families are having children from Gulfport, Miss., in their homes for a period of two weeks. The children arrived July 15 and will leave July 28.

SEMINARY, COLLEGE PROMOTED

First Church, Sugarcreek, Ohio. Harry Martens brought the morning message on July 3 and spoke about the work of our seminary. Harry Yoder was in our church community recently in the interest of Bluffton College. The film, "Education Is Everybody's Business," was shown. On June 26 a fellowship meal was held in the newly renovated Fellowship Hall and kitchen. William Stauffer and Lester Hostetler are in charge of services while Harold Thieszen and his family are on vacation. In June Marjorie Hostetler was married to Robert Charles Bulkley, and Shirley Mutschelknaus was married to William Dunwoody. Lois Shutt is a member of the MCC tour and work camp group in Europe for the summer.—Mrs. Ernest Gross

BAPTISM AND COMMUNION HELD

North Kildonan, Man. Thirteen were baptized and received into the church on June 19. Communion was also observed on that day. A special program was held on a recent Sunday during the worship service in recognition of the completion of work by the oldest Sunday school class. A Bible was presented to each pupil and prizes awarded for achievements in learning. On June 21, Miss A. Ediger who has spent six years as a missionary to India reported to our church on her work. She is returning to India for a second term.

into the beyond

Earl W. Beechy was born in Holmes County, Ohio, in 1887 and died June 11, 1960.

Raymond O. Miller was born at Sugarcreek, Ohio, in 1903, and died on June 14, 1960.

Raymond Goering, member of the First Mennonite Church of Pretty Prairie, Kan., was born March 18, 1921, and died at the University of Kansas City Medical Center on June 27, 1960.

Gertrude Wiens of Gartental, Rio Negro, Uruguay, was born February 27, 1880, in Czatkau-bei Dirschauen, West Prussia, and died on May 15, 1960. She was the mother of Elder Helmuth Wiens, Niagara-on-the-Lake, Ont.

Anna Peters of Winnipeg, Man., was born March 26, 1884, in South Russia and died on June 21, 1960.

John J. Enns of Greendale, B. C., was born in 1900 in Burwalde, Russia, and died on July 1, 1960.

Franz J. Goertzen of St. Catharines, Ont., was born July 18, 1900, in Tiegerweide, Molotschna, South Russia, and died on June 19, 1960.

Barbara Wiebe von Kampen of Tugaske, Sask., was born November 9, 1905, in Michoalsbury, South Russia, and died June 20, 1960.

Gertrude Goertzen Banman of Saskatoon, Sask., was born October 4, 1868, in Schardau, Russia, and died June 19, 1960.

mutual aid placement

SECRETARY WANTED

Applications are being accepted for full time position with the Board of Christian Service for a secretary with typing and office skills. The position offers a positive fellowship with workers and the opportunity to meet many people serving the church. Inquire with the Board of Christian Service, 722 Main St., Newton, Kansas.

our conference

continued from back page

AID FOR CHILE

Clothing and cash are needed for earthquake victims in Chile. Besides clothing and Canadian pork, Mennonite Central Committee is sending a rehabilitation team. It should be especially helpful to have persons available for distribution of relief goods.

Mennonites of South America are co-operating with MCC in disaster aid to Chile.

UN LAUNCHES NEW CAMPAIGN

June 30 officially ended World Refugee year. United States governmental and private outlay during World Refugee Year was more than $100 million.

Immediately following the close of World Refugee Year, the United Nations launched its five-year Freedom from Hunger campaign. This is part of the program of the UN's Food and Agriculture Organization.

The United States, with its abundance of food, accepts responsibility for the largest single share of the budget of the FAO. This, however, is smaller than its share of the world's wealth.

REPRINTS AVAILABLE

The centennial hymns, which were printed in April in *Mennonite Hymnary*-size sheets have been so well received that Mennonite Publication Office has had to reprint. Other publications recently reprinted are the *Catechism* and *Words to Young Christians.*

COST OF HEALTH INSURANCE REMAINS THE SAME

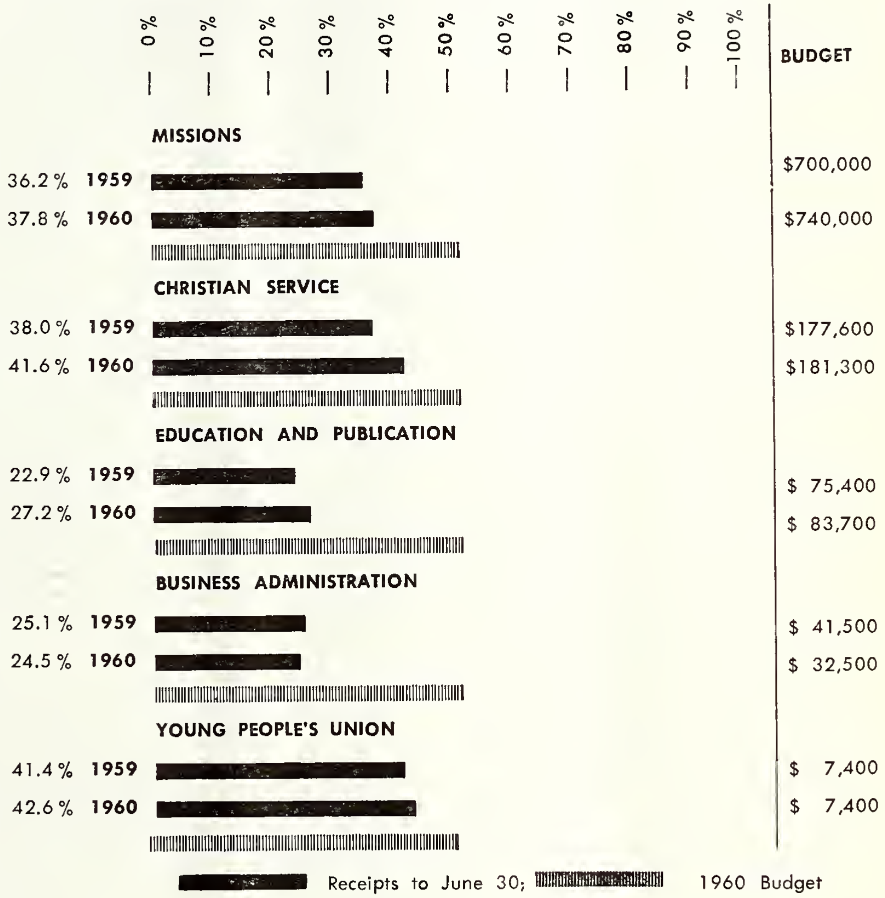
Twenty per cent of the General Conference congregations in the United States are members of the Mennonite Aid, Inc., hospital-surgical plan, it was noted at the semi-annual meeting in Goshen, Indiana, on July 9. The total membership in the plan is 20,453.

MAI officers felt it was significant that there has been no cost increase in the plan in the past several months. For the cost of between $85 and $90 per family per year, MAI pays 75 per cent of the hospital bill presented and 62 per cent of the surgical bill.

Particular advantages of the hospital surgical plan include benefits for all, regardless of age, and special rates for widows or widowers with children. Special benefits are available in catastrophe cases.

conference stewardship

June 30, 1959, as compared to June 30, 1960



YOUR TREASURER REPORTS

We are happy to report that total receipts for June are gratifying. You will notice that we are 2.2 per cent ahead of last year at this time.

Business Administration has not fared too well in the first six months. We do not conduct special campaigns to raise money for this board, yet the service rendered by the Board of Business Administration is essential to the total work. Some donors prefer to give to only one cause, forgetting all others. This is a little like trying to send a letter without affixing a stamp. Someone has to buy the stamps. If all of the churches would take at least one offering a year specifically earmarked for the Board of Business Administration, this board's budget would be met. We urge you to support also this area of the total work.

Wm. L. Friesen
Conference Treasurer

our conference

ALL CIM MISSIONARIES SAFE IN ANGOLA

All seventy missionaries and their fifty-four children have been able to leave strife-torn Congo and are safe in the Portuguese territory of Angola just south of the Congo, according to a cablegram received July 16 at the Congo Inland Mission headquarters in Elkhart, Ind. There has been no evidence that our missionaries met with any direct threats or serious incidents as the CIM missionary personnel evacuated southward by motor vehicles to Angola.

Having predetermined the meeting place, missionaries took different roads to Malange where there are telegraphic communications, medical facilities, and a Methodist mission. Transportation is available for them to move to Luanda on the Atlantic coast.

We are now informed by the State Department at Washington, D. C., that our missionaries are destitute and without funds. Minimum subsistence for an adult is $7.00 a day. It will likely be necessary to repatriate a goodly number of missionaries. The cost per missionary will be about $700. We invite and heartily welcome gifts for this repatriation program. At the present time there is no decision as to who and how many missionaries will return to America shortly. Continue praying for the evacuated missionaries and for the Congoese church now left on its own. We rejoice that our entire staff was able to be evacuated without incident.

The above communication came to the Board of Missions from the CIM headquarters in Elkhart, Ind. An attempt is being made to keep in touch with the situation in the Congo. At the present time, however, it is not possible to get news from inside the Congo relating to our fields.

This is a time for dedicated prayer and giving. Contributions are urgently needed. Send to Board of Missions, General Conference Mennonite Church, 722 Main, Newton, Kansas.

GRACE MOYER COMPLETES WRITING ASSIGNMENT

Grace Moyer has been writing Uniform Sunday school curriculum for junior-age children for the last ten years. The third quarter 1960 *Junior Bible Study Guide* and Teacher's Manual completed her assignment for the Board of Education and Publication of the General Conference Mennonite Church. In appreciation of her contribution in the field of Christian education, the Editorial Committee under which her assignment was given presented her with a pen and pencil set.

Since the Living Faith Graded Sunday School Lessons for juniors are ready for use with the fall quarter this year, the *Junior Bible Study Guide* is being discontinued.

Miss Moyer is a member of the First Mennonite Church, Allentown, Pennsylvania, and has been active in church work and in the Eastern District Conference.

FAMILY LIFE PROBLEMS TO BE STUDIED IN AUGUST

A consultation on family life will be held in Newton, Kansas, August 23 and 24. It is expected to help find ways of resolving problems in family life.

Eight areas of concern will be studied: parent-child relationships, Christian vocations, marriage education, husband-wife relationships, sex education, family worship; church-family relationship, and child guidance and development. Competent leaders for each area will be provided.

The Committee on Education in Church, Home, and Community is the sponsoring committee. Interested persons may write to the Board of Education and Publication, General Conference Mennonite Church, 722 Main, Newton, Kansas.

Why you should invest in Mutual Aid

1. This is a safe investment—as secure as the church and its agencies.
2. The offer is attractive—3½ and 4% interest earnings each year.
3. Investing will give you spiritual satisfaction while it puts Christian stewardship in action.
4. MAS, Inc., needs $15,000 now for special loan needs to deserving members.
5. Your savings can witness for Christ through MAS, Inc. Will it do the same if invested in commercial stocks and bonds?

MUTUAL AID SERVICES, INC.

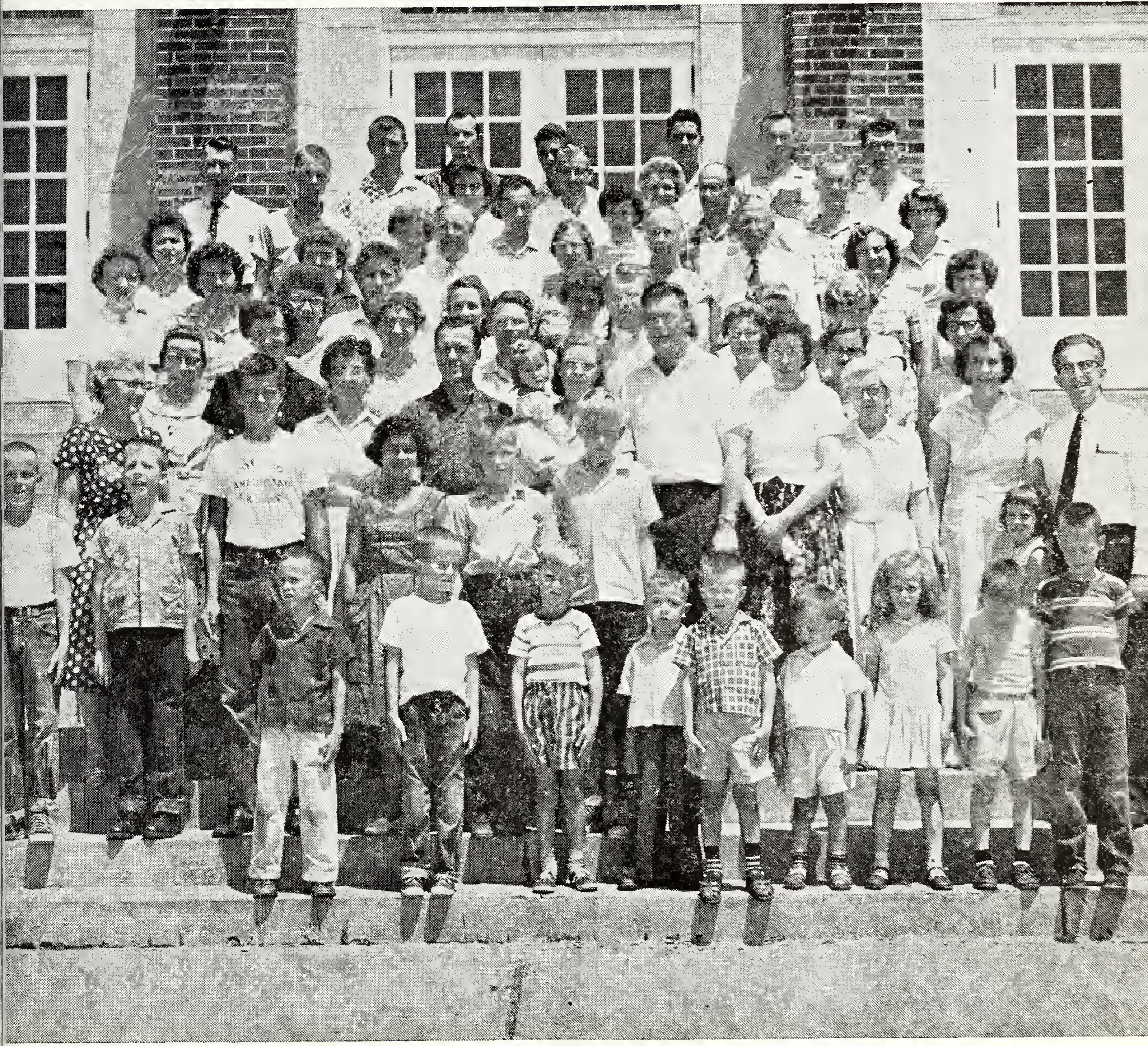
General Conference Mennonite Church, 722 Main, Newton, Kan.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

AUGUST 2, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



in this issue

COVER

Orientation for missions and voluntary service workers, held at Newton, Kansas, July 15-24. Caption on back page.

ARTICLES
CALLED BY GOD
Abe Krause 487
REPORT FROM RUSSIA 488
VIETNAM'S CHALLENGE
Willard Krabill 491

DEPARTMENTS
EDITORIALS 486
YOUTH
Two Answers Given by a Mother 493
Speaking of Voluntary Service 493
Canadians on the March 495
OUR SCHOOLS 496
MCC NEWS 496
OUR CHURCHES 497
OUR CONFERENCE 500

CONTRIBUTORS

Abe Krause, pastor of Eden Church, Inola, Okla.; Mrs. Waldo Voth, teacher and homemaker in Goessel, Kan.

PHOTO CREDITS

Cover, Willard Claassen; pages 489 and 490, MCC Information Service.

of things to come

July 24-30—Jr. girls' retreat, Men-O-Lan
July 25-30—Senior high I retreat, Mennoscah
July 25-30—Pre-junior retreat, Friedenswald
July 31-Aug. 6—Junior boys retreat, Men-O-Lan
Aug. 14-20—Family retreat II, Friedenswald
Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 30

editorials

OUR PRESENT PARADOX One is puzzled by evidence of increased interest in religion when at the same time there is an increase in crime. One would naturally think that the increase of one would mean the decrease of the other. It may be that the general population increase is a partial explanation.

One explanation offered is that evil is not actually increasing, but that more publicity is given to it and that the revival spirit has quickened our consciences and aroused our concerns. But this explanation will hardly prove adequate to explain the increase of crime, the renouncing of moral standards, and the corruption and injustices all about us.

Another group explains the new popularity in religious themes is a somewhat shallow attempt to use Christianity as some sort of panacea for our spiritual ills, much the same as we would use a tranquilizer. These say that the interest in Christianity does not go beyond the surface desire to secure some sort of peace and spiritual happiness without expecting to pay the exacting price for such achievements. Perhaps current interest in religion is purely selfish. Perhaps we are seeking something which we sadly miss, not being quite sure what it is. Perhaps there is a vain hope that the outer forms of religion can bring the inner peace and security we crave.

It soon becomes evident that mere religious forms are not enough. It was this attitude which Jesus criticized so severely. How sharply He pointed out that putting on religion as a cloak does not change a man. Making clean the outside of the cup does not indicate cleanness within. It is hypocritical to merely repeat "Lord, Lord" and not to do the things He commands.

But the renewed interest in Christianity is a hopeful sign. It signifies that at least people have hopes that Christianity can furnish something which they so keenly lack. The renewed interest in revival campaigns as manifested in the Billy Graham meetings is hopeful. The new interest in religious themes in books, moving pictures, and even in popular songs and political speeches offers some encouragement. It does show that the spirit of man is hungry for something it does not find in the material surroundings, abundant though these surroundings may be.

And this is precisely where the church should come to the rescue. We cannot go farther until we go deeper. It is "going deeper" that the church needs to emphasize and publicize. The heart of man must be at peace, and not only his mind. The total personality must be dedicated to God so that our ethical behavior and our religious faith are blended into one.

Such dedicated and transformed lives carry the hope of the world. Again, as in the time of Esther, we may have come to the world for such a time as this. This is a time when the world is seeking for that which we as faithful stewards should be able to offer.

CALLED BY GOD

Abe Krause

THE TWELFTH chapter of Genesis marks a new beginning in the Bible. God spoke to one man, Abraham, instructing him to go into an unknown country and promising to him that country for an inheritance.

The point at which the Bible takes up the story of Abraham is when God called Abraham to leave his home and to go into a country which the Lord would show to him. It is at this time when God calls Abraham into service, that his life takes on an important meaning. For, after all, what is the meaning of life until it is lived under the guidance and the will of God? Therefore, it seems only natural that the life of a biblical character would begin at the point where God takes control of his life.

Abraham was called by God for a particular service. We are not told clearly how Abraham knew that the Lord was speaking to him. The Bible tells us that the Lord did speak to Abraham and told him what he must do and where he must go.

As we read the story of Abraham, we get the impression that Abraham must have lived very close to the Lord. It is possible to assume that he likely had a deep religious experience which caused him to set out for the land of Canaan. For a little later, as soon as he comes into the land of Canaan, Abraham builds an altar so that he might worship the Lord. The call of God to man is not something which is separate from the religious experience which we have with God. Rather it is something which is a very real part of our moments of worship. Such was also the experience that Isaiah had in the temple. When Isaiah sees the glory of the Lord and the sinfulness of man, he understands what his mission in life is to be. And it is during this experience when he answers, "Here am I, send me."

God is speaking to young men and women today in the same way. When we come to the place where we see God as He really is in His glory and in His holiness, and when we see the world as it is—out of harmony with God, then we begin to see ourselves as instruments that God is wanting to use to bring His message to the world. This is the message of love, of atonement, and of reconciliation. Such an experience in our hearts is the voice of God speaking to us. It brings an unexplainable urge into our hearts and it brings unrest which can only be satisfied by saying, as Isaiah said, "Here am I, send me."

I believe the reason Abraham's name has been preserved for us in the pages of the Bible is that Abraham was obedient to the call of God. Abraham is no different from other people, except in this one point. God spoke and Abraham listened. God called and Abraham obeyed. The obedience of Abraham stands out boldly in the Scriptures against the background of all the generations of people who did not obey.

There are many different ways in which any man is able to answer the call of God. Abraham could have answered the call of God by saying, "No." He was not forced to obey God any more than people today are forced to obey God.

Abraham could have thought of all the hardships that this venture might involve. He had no assurance that this call into an unknown country would really work out. Why would any sensible man break up a comfortable life just because of something uncomfortable in his soul? The rich young ruler heard a voice that called him to a complete and new commitment, and he refused. So did Nicodemus when Jesus spoke to him one night in long ago Judea. Today, also, men and women are smothering the voice that speaks of some new movement of the will, of moral courage, or of loyalty to a high ideal.

Another answer that a person can give to the call of God is one which is insincere. Abraham might have accepted the divine message with the momentary enthusiasm of the man who is proud that he has been singled out for special notice, but whose enthusiasm quickly cools when he finds where he must go. Consider the son in Jesus' parable who, when his father asked him to go into the vineyard, said: "I go sir; and went not." It is one thing to have religious emotion; it is another thing to actually set the whole life in motion on the roads of God. An insincere answer to the call of God is like church members who are deeply stirred by a beautiful sermon, who sing the hymns with fervor, but who, as soon as they get outside the church's atmosphere, let their spiritual temperature drop to exactly what it was before.

There are many answers that man might give to the call of God. Think of what Abraham might have said to himself, when the call came. There could have been a great host of excuses, all of which sound reasonable enough. But Abraham represents a different example. He had the kind of motivation in the first place which kept him going in the direction to which God had called him. Such a motivation does not come in a moment. It comes as the result of many years of the kind of thoughts and the kind of desire which will not be uprooted when the first wave of resistance strikes.

So Abraham went out "not knowing whither he went." Neither was Abraham permitted to see the end result of his act of faith. In fact, the end result is not even now complete. But just because Abraham did not see the result of his obedience does not mean that there were no results.

One of the results of Abraham's obedience is the prominent place that Abraham has in the Scriptures.

The creation story, the actions of the first family, and accounts of generations before Abraham are told in the first eleven chapters of the Bible. But the account of Abraham, his life and family, the nation which he fathered, and God's working among these people take up the rest of the Bible. Such is the result of one man who was obedient.

The writer of Hebrews tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." In his experience Abraham never found such a city in his land of promise. Yet spiritually, he had built a city—a dwelling place for new hope, new purpose, new ideals, for history, and for the human race.

Abraham did not see the results which had been promised to him by God. He was to be the father of a great nation, but his first child was born when he was nearly a hundred years old. Today, however, there is a nation that traces its direct descent to Abraham. But more than this, we are all descendants of Abraham because he was the father of all who act on faith.

Through Abraham the full realization of God was made plain to man when Jesus was born. This was the greatest fulfillment of the promise which God gave to Abraham, when He said, "In thee shall all the families of the earth be blessed."

The call of God comes to each individual Christian. It will be answered in some manner by all who hear His voice. He is not asking us to completely understand its meaning. He is asking us to be obedient, to follow where He leads. If you have heard the voice of God speaking to you, heed His calling and give your life to Him in obedient service.

Report From Russia

Traveling as tourists, the four brethren, H. A. Fast, Gerhard Lohrenz, David Wiens, and Peter Dyck, arrived by plane in Leningrad the evening of May 26 and left Russia June 15. During these three weeks they visited the four major cities of Leningrad, Moscow, Tashkent, and Alma Ata and traveled a distance of about four thousand miles.

Part of the trip was under the so-called Deluxe Plan which provides for a car and guide, while part of it was under the Pension Plan which provides for lodging and meals only plus the courtesy of being met at the railroad station or airport upon arrival at each city and taken to the hotel, as well as being seen off again when leaving the city. The Pension arrangement is, of course, the cheaper; and, if the tourist speaks Russian, it is not a bad arrangement since he is able to get around by himself quite well. Taxis are plentiful, the fare reasonable, and the tourist may go anywhere he likes in the city without having to report on his activity or being shadowed.

Intourist, the Soviet travel agency, is doing a fairly good job on the whole, considering the fact that tourist travel in Russia is relatively new, the number of good hotels limited, and the distances enormous. Meals are adequate, but after a few days tend to get monotonous. Vegetables and fruits are available in season only. This happened not to be the season for these. On the other hand, most hotel rooms for Intourist tourists are more than adequate in size, carpeted and frequently ornate. Each room is equipped with a radio loud-speaker and telephone, but telephone books are as good as nonexistent in Russia, and a tourist must not mind being frequently called to his telephone only to discover that after he has answered the call, there is no reply at the other end.

Facade or Fact?

The question every serious-minded tourist in Russia sooner or later asks himself is whether what he sees and hears is real or rigged, facade or fact. Is one merely on a "museum trail" as someone has called the Intourist-directed tours through Russia, or can one believe what he hears and sees?

The Soviets' own answer, after another encouraging word to open your eyes and look around, would be that every nation and family has its living room where things are tidied up for company and its closets where things are not tidied up and which are not for company. Why would a tourist, having only at best four weeks at his disposal, want to spend his precious time prowling around in Russia's back yard when there is so much that is worthwhile to see in the front yard—more than he can see and photograph in this short time. Lack of adequate hotel accommodations and good roads to remote places is another reason for not taking tourists there.

Some tourists, though believing all this, still suspect that there are

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

other reasons — that there is a "skeleton" in that closed closet.

The population explosion seems also to have hit Russia and finds this vast country woefully unprepared to provide adequate housing for its citizens. Real efforts are being made to solve this problem, but the haste of erecting new apartments is perhaps also in part the reason for unimaginative outward sameness and inferior quality and workmanship. Although it was obvious in every city visited that many people must live in very primitive dwellings for some years to come, there were building crews constantly at work, often including women doing men's work, tearing down the old and erecting the new. And then there are the truly splendid old, and sometimes modern, public buildings, such as the churches (now mostly museums), the impressive Moscow University, the grand palaces of the Czars (now also museums), some hotels, and the like. Russia is rightly proud of these, as well as of her enormous public parks and up to the hundred-yard-wide streets.

As one would expect in a socialist state with a controlled and centrally-guided economy, there seems to be little if any real unemployment. One had the feeling, however, that not all people were suitable for their jobs nor happy in them. Many women doing manual labor such as road and house construction, street-sweeping, and working on the railroad, appeared to be muscular enough for the rough assignments, but one wondered about the feminine touch in the homes and tenderness to husband and children. Perhaps such a combination is possible in Russia, even if rare elsewhere. Wages are generally low, ranging from 400 to 1500 rubles per month (10 rubles equal $1). Food prices are reasonable, but clothing is very expensive and of inferior quality and tailoring.

Religion in Russia

It is common knowledge that religion in Russia is taboo. Most of the Bibles and other Christian literature carried by the brethren were impounded at the border when entering Russia and again returned at the time of departure.

People are not, however, in contrast to former times, imprisoned or exiled for their religious convictions and practices, but neither are they free. There are many and varied subtle ways of punishing believers, especially when they are other than old women.

It would appear from the limited contact of the brethren with the Russian Orthodox Church that the few churches still open and used for church services are well attended and the people devout. Services are, of course, highly liturgical, but people enjoy the wonderful Russian singing and find relief and some satisfaction in simply being there, standing in a crowd of believers, repeatedly crossing themselves and thus affirming openly their belief in God.

All one has heard about the crowded Baptist churches is true in the four cities where the brethren visited, but that is not the whole picture. To interpret this correctly, one needs to take into account that Moscow, for instance, with a population of some seven million people, has one evangelical (Baptist) church with a membership of 4,500 of which not half can crowd into the church at one time. Still it is a wonder that even these come to church and that a few among them are young people.

The brethren were courteously received by the Baptist leadership and ministers, but of course did not have the opportunity to speak to the congregations, nor deliver greetings. It was rather obvious that during the two and in one instance three-hour services the place for these foreign visitors was as silent listeners in the pew, while before and after the service they belonged in the minister's study or in the church office rather than outside, mingling with the people. To have been there helps one to understand why this needs to be so.

Official invitations were extended to the Baptist leaders to the third peace conference known as Puidoux (after the Swiss town Puidoux, the place of the first of these peace meetings) to be held this August

Left to right: H. A. Fast, David B. Wiens, Gerhard Lohrenz, Peter J. Dyck in Leningrad. Monument of Peter the Great in background.

near Paris, France, and also to the Seventh Mennonite World Conference to be held in Canada in 1962.

Meeting Mennonites

Because Mennonites in Russia are not registered as a Mennonite church, they may not legally conduct their own worship services. Nevertheless, some do meet in private homes, but most of them probably attend the Baptist churches. This is especially true of the Mennonite Brethren. Some also join the Baptists but others, undoubtedly, are not believers though having "Mennonite names."

The brethren met a number of Mennonite men and women of both groups, the so-called "Kirchliche" (G.C.) and the Mennonite Brethren. It is difficult to evaluate such contacts, weighing carefully the positive but also the possible negative aspects. The warm hand of friendship, the brief fellowship, the face and voice radiating love and understanding, the word of spiritual counsel, and the prayer together were precious experiences and these experiences may, under God, be more far-reaching than we dream.

It had been reported in various letters, and the brethren verified the fact, that the Baptist church admits to its Communion table only those who have been baptized by immersion. This narrow ruling excludes from the Lord's Supper many Mennonites baptized by application but who are truly born again and who lead sanctified lives. The concern and plea for greater tolerance was laid before the Baptist leadership, because in times of stress when those who love the Lord Jesus Christ need each other so urgently, quarrels about outer forms are not only tragic but ruinous. All those who love the Lord and lead a life of sanctification should consider each other to be brethren and should treat each other as such.

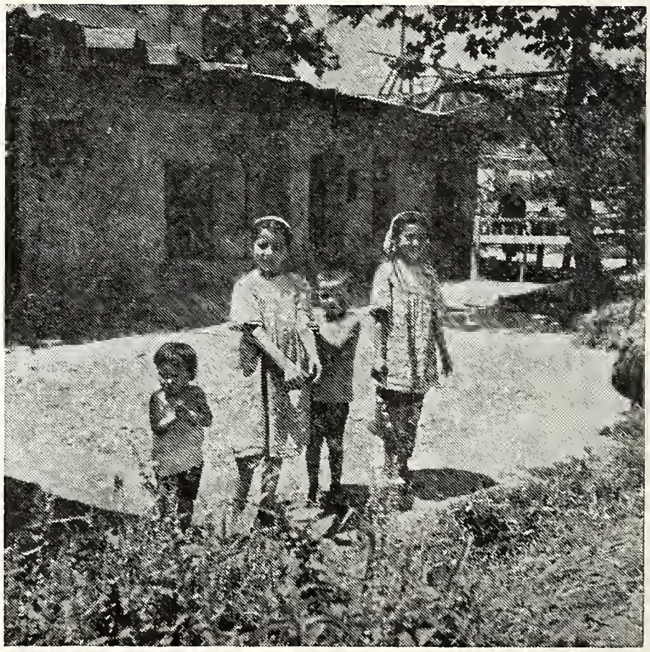
Humanly speaking, the last chapter of Mennonites in Russia is now being written and will soon be done —but God's arm is not shortened! Many are not believers any more, others join the Baptists, and some are going off on spiritual tangents, joining heretical sects or even organizing new groups such as "Gemeinde Gottes," and "Heilige Gemeinde," which among other things teach the Christian's state of perfection, that is, of sinlessness. But many others are sincere believers of the true Word, humbly and earnestly trying to live and walk by the Spirit of Christ, as the Apostle Paul admonishes in Galatians 5:25.

Materially, the Mennonites are faring quite well. They have their daily bread, clothing, and shelter. This is not their chief concern. Some even occupy responsible positions and receive relatively good wages, but for the many broken families the continued separation of loved ones is creating immense hardships and unbelievable trials. It appears that though the reunion of such broken families is not altogether hopeless—the emigration to Canada has increased slightly in the past year—those relatives permitted to leave Russia are, however, almost without exception the old and feeble folk.

The four brethren who spent three weeks in Russia will be reporting to the various congregations as opportunity presents itself. Some will show pictures, and there will be many private conversations about the things heard and seen. Their one concern is that there be much prayer in the brotherhood for Mennonites and all Christians in Russia.

—MCC Information Service

St. Basil's Church, Moscow, today a museum. Many Soviet visitors upon entering still remove their hats.



Children in Tashkent who still live in primitive houses but which the government promises to replace with modern six to ten-story apartment houses "as soon as possible."

Vietnam's Challenge

Willard Krabill

THE POLITICAL, social, economic awakening of nearly all East Asia countries presents the church with a formidable task. Like many of the Asian nations, Vietnam is a challenge for many groups: The United States government is pouring increasing amounts of economic and military aid into the country. The Communist world continues to try to draw this part of the country within its orbit in the same way that it absorbed North Vietnam. The Roman Catholic Church considers Vietnam a challenge. Each year that we served in the country, Cardinal Spellman of New York stopped in Saigon for an important visit. For Protestant Christians as well does Vietnam present a real challenge.

The challenge of Vietnam is to strengthen the church of Christ. Doors in Christian service work have thus far remained open. If we fully grasp the opportunity given us, the existing churches of Asia can be greatly strengthened for the task which is ultimately theirs—the evangelization of Asia. I feel strongly that one of the greatest challenges in Christian service anywhere today is that of strengthening the national churches in the independent countries of Asia and Africa.

We have heard a lot about nationalism. My first confrontation with this in Vietnam illustrates the spirit of nationalism. MCC planned for us to enter Vietnam in 1955 to set up a medical relief unit, using as our base one of the provincial hospitals which was without staff after French doctors and nurses left the country. These hospitals had become the property of the Vietnamese government—they were government hospitals, but were not adequately staffed. Our efforts to establish the envisioned program failed. It was three months before we realized that although the country badly needed my services, and although the people welcomed our help, they could not quite accept a foreigner in charge of one of their government hospitals. We had to proceed on our own, independently and privately.

Movement of 800,000 refugees from North Vietnam to the South in 1954 was the occasion for the inauguration of the MCC program. There was need for traditional relief programs, and there were extreme needs for medical services and for Christian fellowship. The national church was unprepared to meet the physical needs of its own people in this dislocated situation and required assistance. As medical workers, confronted with our unacceptability in a government hospital and with the extreme physical need of the tribes people of the highlands, we accepted the invitation of the Christian and Missionary Alliance Mission to work with it at Banmethuot. We established our work in its area and assisted at its leprosarium. This partnership proved to be one of the best things our church could have done in Vietnam in terms of practical giving on the local level. It was a definite relief program in local identification with, and assistance to, an evangelical mission.

Today the medical program in conjunction with the Christian and Missionary Alliance at Banmethuot is drawing to a close. But a new one is projected. The program this time is anticipated in partnership with the national church. This will be even more difficult perhaps, but probably also even more important.

SIR, WE WOULD SEE JESUS

We who have come to this hallowed place
Burdens of sin and temptation face,
Members are we of the human race—
Sir, we would see Jesus.

Poverty, weakness, despair, and pain—
Body and soul we're steeped in stain.
We would be cleansed and made whole again.
Sir, we would see Jesus.

Comfort for sorrow, new joy for grief,
Courage to meet every trial and reef,
Faith and forgiveness of dying thief—
Sir, we would see Jesus.

Patience to wait, and the will to dare
Follow the footsteps of One of Prayer,
We would the truth of The Way declare—
Sir, we would see Jesus.

—Emma Blosser Hartzler

There is one church in Vietnam. There has been none of the denominational competition so characteristic of other Asian lands, especially Japan. The Vietnam church has had little contact with their Christian brothers in other parts of Asia. We can strengthen the cause of Christ and bring help to a very needy area by strengthening and assisting this church, as well as our own Mennonite missionaries arriving on the scene.

We must accept our role in Vietnam as helpers. Whether as an individual or a church, we must go prepared to serve, not to dominate—prepared to assist, not to direct. Only a thorough-going Christian approach can overcome the spirit of nationalism.

The per cent of Christians in Asia is decreasing yearly. The growth of the church in Asia is not keeping pace with the birth rate. Making Christ known will be reached more successfully by the national churches with our help than by our working by ourselves. We are white. We are foreign. And our days in Asia may be numbered. Only as the gospel is seen to be universal will it be accepted by the Vietnamese (or the Asian) today. It dare not be handled like a foreign import.

Strengthening of young Asian churches can only come out of a partner relationship. We need not give up or hide any essentials of our own precious faith: we can still be good brothers to our needy brethren and their countrymen in Vietnam. We can be their partners in a common cause. Can we be as selfless and helpful to the national church as we have been with our fellow white Christians of the Christian and Missionary Alliance?

These young Asian churches are immature, but this very immaturity accentuates our need to be partners. If this immaturity is turned against us, it will mean the collapse of our whole program in the country. National governments work with their own nationals and recognize them as the leaders. We must realize the importance of the national church leaders in these countries. In planning our programs in countries like Vietnam, we cannot make the decisions and then tell the national church leaders what they are. This has been done and failed badly. The decisions in carrying out our programs must be reached in prayer and consultation with the national church.

Vietnam is a needy country, materially and spiritually. The Vietnamese church wants to help the spiritual and physical need of its people. Vietnam needs the church. Asia needs the gospel. Asia needs a strong church. All of this can best be achieved by our strengthening the national churches through a partner relationship. This may not have been our role as Mennonites in Asia in past years, but it must be our role today.

It is the right way, I feel. And world conditions, feelings, and politics leave us no real alternative. We can best help by strengthening them. MCC is uniquely qualified to do this in Vietnam—in a medical program and in still underdeveloped service programs in education, agriculture, literacy, and to a limited extent in our traditional programs of material aid.

The Delay that Had a Purpose

We were on Orchid Island for an eight-day medical and evangelistic trip. We were waiting for the boat that was to take us back to Taiwan. Its delay was puzzling. We had stayed four days longer than planned.

On Monday while Miss Lin and I were preparing our noon meal on an outdoor fireplace, several Chinese soldiers came to have their teeth looked after. One young man came to converse with us. "Are you Catholic?" he asked. "No," we replied, "we are Protestant." "What is the difference between the two?" In a few words I explained the difference.

"I would like to become a Christian," he said. "What must I do?"

"Do you have a Bible?" I asked. He said he didn't.

From our supply, I gave him a Chinese Bible and turned to John 1:12 and John 3:16 for him. Feeling my limitation to converse in Chinese, I started him out reading the New Testament and asked him to come back at noon when our men (who were out preaching) would be back. The young man did come back and I got one of our boys to speak to him. Later I found out that he had only been told to read the Bible. I was greatly disappointed and asked him to please come back after supper. This he did.

Now with a Chinese Bible, my English New Testament, and my flashlight, we went to the seashore. In my faltering Chinese I told him how I had found the Lord. I showed him a few verses of Scripture. The Lord opened his heart so that he understood and gladly accepted the peace and joy of sins forgiven.

What a joy it was to hear him pray, thanking the Lord for what He had done for him. Simply and sincerely he spoke to the Lord as he had spoken to me.

I knew now why our boat was delayed. Just as the Lord himself needed to go through Samaria because there was a Samaritan woman who was longing for salvation, so there was Mr. Lu on Orchid Island who was seeking the Lord.

Later that evening, Mr. Lu was back at our door calling me, to tell me that he had just received a telegram saying that our boat would arrive the next morning. We were all happy—and yet I knew I would leave with some reluctance. Here was a new Christian with no one to help him and instruct him.

As far as we know, Mr. Lu is the only Chinese Christian on the island. I promised to write him, but mail service is very irregular. The story of Philip and the eunuch came to my mind and has been a comfort to me. Please pray for Mr. Lu.—Lena Peters

Two Answers Given By a Mother

Mrs. Waldo Voth

YOUTH likes action. The Christian religion is a religion of action. The Bible is not just a book of words. The Bible is filled with the activities of man and God. God so loved the world that He had to do something about it, so He gave the world His Son. This Son, Jesus, so loved humanity that He had to do something about it, so He completed His mission and shed His blood on the cross for us.

This spirit of Christian activity is the challenge for youth today. Christian teen-agers, you are the sanctuaries. The Spirit of God is within you. The spiritual part of you is not found in a separate compartment. The spiritual is the whole of you, it is you in its entirety. It governs every decision and prompts every action. Panels on youth problems are evidence of the fact that you want Christian action. You want to do something about the problems confronting you.

In a recent youth fellowship meeting in our church, I was asked to speak on two problems. They were in the form of questions: "Should parents force teen-agers to go to church services, Sunday school, YPU meetings? What part should Christian teen-agers play in the spiritual life at home?

In answering the questions, I'd like to point out my dislike of the verb "force" in connection with church activities. If the Spirit of God is within you, it will create in you a desire to go. It will automatically dissolve the necessity of a battle at home. Discipline is required in every phase of life if we are to know the will of God. High school attendance is not compulsory in Kansas. The very fellows who feel that they wear a band of bondage on their sleeves when asked to go to church go to high school five days a week without question. These same fellows are on the church roll, they are members of the church. Is there any reason for them to suppose that the home and the church shouldn't expect them to spend part of a Sunday in church? If questioned, these teen-agers would admit, "No added inner happiness comes from skipping church." Such absences are due, perhaps, to a feeling of insecurity and a lack of peace of mind in the individual himself.

If you battle with this question of church going, ask yourself, "Is this really my own desire—not to attend church — or is pressure brought on me by the gang leader or the crowd? Have I really become so self-sufficient that I no longer need my parents' guidance, God's direction, and the church's fellowship? Am I battling with this question because of fear—fear of being called 'chicken' by the gang?"

Ask God to help you to decide. With divine guidance, that small sacred altar within you will tell you whether to decide for good or evil. Conscience, however, if left to human discretion can be very tricky. Without guidance from above, nominal Christians have killed Jews, lynched Negroes, sold and bought liquor, violated laws of sexual morality, all with clear consciences because they rationalized their thinking into believing that, "Others do it, why can't I?"

God and parents can do little for teen-agers whose dominant desires are for bodily thrills and acceptance by the gang. When you come to grips with this temptation of severing yourself from church attendance, do some clear thinking. The human mind, when guided by God, is a wonderful apparatus for Christian action. It may tell you to be the appointed leader of a crowd which brings pressure to bear on other teen-agers for church loyalty. Parents need not force youth to go to church—youth can solve its own problems by listening to the Spirit within.

In each Christian teen-ager there is instilled a sense of responsibility, a sense of duty, and a sense of gratitude toward his parents and toward God. To let you teen-agers just do as you please at home would be doing you a grave injustice. It would open the way for that same type of home life in the next generation when you are the parents.

For some of you it may be only five or ten short years until you will be on the other side of the fence. You will be parents. You will have the responsibility of guiding and instructing children. Therefore the time is ripe—the time is now.

for you to participate in the spiritual life at home.

Some teen-agers are strictly religious at home about washing dishes, choring, caring for the yard, washing the car, but are hesitant to take their turn at family devotions. There is no better place to learn this than at home. Perhaps the first few times will be difficult. But what if you do make a mistake! Only those who love you the most are there to hear it.

Let's note again that the spiritual part of you is your whole being. It's in the Christian home, therefore, that you will discriminate between the fundamental and the incidental things of life. This will formulate your convictions. This will give you the courage to say "no" when everyone else says "yes." This standing alone and standing fast for an ideal is one of the greatest spiritual contributions you make to your home, your parents, and your God. "Doom comes to the many; the hope of the world is found in the righteousness of the few."

Another spiritual contribution which you may make at home is to talk about Christian thinking and Christian living with other members of your family. If this has not been a natural thing in your home since childhood, it may be a bit difficult to start it now in your teens. Many personal problems on which you need advice and guidance are hard to talk about to parents. On some issues you will not agree. In every home some clashes arise between youth and parents. But in a home where confidences are shared, these clashes may be put on a scale to see which outweighs which—the ideas of Mom and Dad or the ideas of Tom, Dick, and Sue. Whether you and the rest of the family agree or not, you will feel better for having spoken of it to them. This is a spiritual family guidepost.

Statistics prove that each one of us passes on to our children what we learned in our own homes. That's why it is tremendously important for you to learn to conduct family worship, to partake in family discussion, and to take personal inventory as to what you actually believe during these teen-age years.

My prayer for you is this: May you catch the vision that the Christian religion is a religion of action—a romance which may be lived day by day. In these days of national and international crises and cold wars, this religion of action for the good of others as taught by our Master is the security and the hope of maintaining this world's civilization.

Speaking of Voluntary Service

The summer unit at Gulfport, Miss., consists of five girls: Leanna Wiens, Inman, Kansas; Nancy Yoder, Topeka, Indiana; Nancy Wismer, Hilltown, Pennsylvania; Helen Goertz, Newton, Kansas; and Margie Lyons, Kettering, Ohio. Martha Bergen of Drake, Saskatchewan, has completed a one-year term of service in Gulfport.

A teen-ager from Gulfport, after a two-months visit in a Mennonite home on the prairies, gave his impressions of the Mennonite church and of the community: "The people seem to be real Christians. . . . I like the way the whole family goes to church and worships together. . . . People don't judge you by your skin, but by what you do and say . . . . You are loved and appreciated even if you're different on the outside."

Eleven members make up the Voluntary Service unit in the North Battleford, Saskatchewan, hospital. Unit Leader Tony Enns makes the following observation in the *1960 Unit Echoes*, the unit's quarterly paper:

"We have come to realize how difficult it can be to satisfactorily defend some of our prejudices and the traditions we took for granted. This is good, for now our Bible studies become more meaningful as we keep our eyes open for answers. For the rest of the summer we could be faced with the danger of getting into a rut, that is, adhering to patterns and activities we have already established and thereby robbing ourselves of many blessings and profitable new experiences. This danger faces every organized group, and a gradual succumbing to it often necessitates drastic revival. We want

Working with mentally ill people (last summer in Fergus Falls, Minn.) has been a great challenge to my life. One begins to really comprehend a small part of the vastness of God's love and power. I feel that many of the patients have not really known any type of love.

Just a pat on the back, a "How are you today"—just "two mites of love"—brings a beam in the person's eyes, a smile, a tug on your arm. And you know that Christ can love through you, and that it is this love that's needed.

I cannot thank God sufficiently for all the blessing received for the small amount I gave.

—Mazie Herr
Goshen, Ind.

to counteract this danger by freely sharing any personal blessings and disappointments and by remaining alert to new service opportunities."

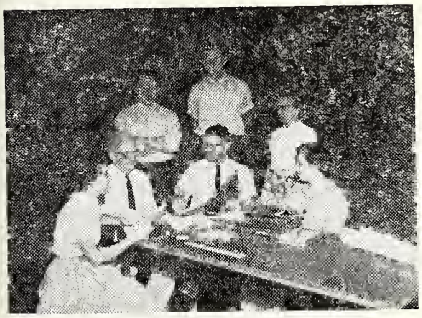
Board of Christian Service office personnel recently visited various units at their places of service. Anita Warkentin visited the three girls who made up the Kansas City unit, teaching Bible school. Wilfred Unruh visited the six-member team on aging in Illinois. Peter J. Ediger spent some time at the Arizona missions where seven volunteers are helping missionaries in children's work.

Leo Driedger stopped in at Elkhart to discuss with volunteers the students-in-industry project; visited the unit of five in Chicago; five at The Pas, Manitoba (MCC); and five in construction work at Thompson, Manitoba.

Through this contact with unit members, board and office personnel become aware of the total work. They can evaluate the projects undertaken, get to know the volunteers, and work and worship with them sometimes. The experiences of the past year are background for the coming year.

The voluntary service survey team which interviewed older members of eleven congregations in central Illinois completed its work this month. Working nearly every day and often well into the night, the team and their leaders interviewed over 250 older persons. The team's purpose in this research project was to attempt to determine how well the needs of the aged are being served by our congregations.

The study, under the sponsorship of the Board of Christian Service and Bluffton and Bethel colleges, gave upper class college students an opportunity to engage in field research eligible for credit while serving under the voluntary service program of our church. The study was supervised by Carl Smucker, professor from Bluffton College, and directed by Robert Steiner, graduate student in Social Work at the University of Michigan.



Survey team, left to right: Linda Krueger, Carl Smucker (project director), Joe Steiner, Roger Siebert, Robert Steiner (research director), Helen Loewen, and Loretta Hilty.

Team members reported an enjoyable six weeks and many meaningful contacts with older members in our congregations. Many of the older persons, too, enjoyed the opportunity to chat. A special note of thanks and appreciation was recorded by the team for the warm reception given them by the congregations and pastors and for the friendly assistance each community extended to them.

Results of the study are now being formulated. When completed later this fall, the results of the project will be shared with the participating congregations and with others who make their interests known.

The fifteen VSers in the Students-in-Industry project in Elkhart, Ind., have a schedule which rather takes your breath away. Besides their regular jobs in industry, twice a week they meet for classes. Visiting speakers for these classes have been John Cooke, industrial counselor from our Woodlawn Church in Chicago; Kermit Eby from the University of Chicago; J. Lawrence Burkhalter, Carl Kreider, Guy Hershberger, and Howard Kaufman from Goshen College; Leland Harder from Mennonite Biblical Seminary; and local labor men from union and management.

The Mexico workcamp ends at the end of July. The eleven workers helped in the hospital, typed out manuscripts for school materials (there isn't any printing press), painted in Mexican high schools, repaired sidewalks, built a Sunday school room in the recreation building, in addition to other varied jobs. Represented in the unit were Ohio, Kansas, California, Indiana, Illinois, Manitoba, Idaho, and Saskatchewan.

FROM THE YOUTH OFFICE

CANADIANS ON THE MARCH

Listening to the various reports at the Canadian Mennonite Youth Organization sessions at the Canadian Conference on July 5 left one with the strong impression that Canadian young people are on the march.

Besides an all-Canadian youth organization which represents a district in our YPU, each of five provinces (British Columbia, Alberta, Saskatchewan, Manitoba, and Ontario) has an active youth organization of its own. Each province carries on a full retreat program every summer.

Reports referred to young people's and young married couples' retreats, children's camps, workshops, leadership clinics, mission projects, choir festivals, music scholarships, work days, a World Conference travel fund, newsletters, gift subscriptions for young people in service, sponsoring a radio program, and other projects. All of this costs the Canadian young people about $27,000 a year plus a lot of voluntary service.

How do they do it? some of us from the United States are prone to ask. Church membershipwise, the Canadian District is only a little larger than the Western District. One secret is certainly that in Canada young people stay in the youth organization longer. Many are in the twenty to thirty age bracket. These older young people generally have more money to give, and they provide good leadership.

Officially the YPU includes young people through the age of thirty; but, in the States, at least, many of our young people drop out of the youth fellowships long before they are thirty. We are happy for the high school age group but your youth fellowship also needs the support, stability, and leadership of the older young people.—Milton Harder

our schools

NEW DORM FOR BLUFFTON

The Bluffton College Board of Trustees meeting on the campus in a special session on July 8 made several important decisions regarding the next steps in the development campaign.

In view of the pressures for increased enrollments, it was decided that a new women's dormitory should be the next phase of the program. Just previous to the announcement of the ten-year development program, Bluffton College had dedicated a new wing on Ropp Hall, the present women's dorm. All campus facilities for women will be filled this fall, so it was decided to erect a new dormitory to house sixty students with possibilities for future additions to give it a capacity of about one hundred.

This new dorm would be located across College Drive from Ropp Hall in the space on which the old music hall is located. If finances are adequate, the college would expect to break ground sometime in 1961 and have the dormitory ready for use by 1962. The board indicated that at least one half of the total cost must be available in cash by the time the building is erected, and the remainder would be provided through annuities and loans. The building will be designed by McLaughlin and Keil of Lima.

The Board of Trustees also approved the recommendations of James Bassett, landscape architect, to increase the parking lot facilities behind College Hall.

The Board of Trsutees also gave consideration to priorities for development beyond the building of the new women's dorm. It was decided that the remodeling of Science Hall and an addition to the Musselman Library should be the following steps in the program. These might be done sooner if funds specifically designated for these projects should become available.

The ten-year Bluffton College development program was announced in October 1959. The Mosiman Hall, a new music building, is under construction and will be put into use this September. The dedication of the building is scheduled for Parents' Day, October 23. Already about $210,000 has been received in cash and $90,865 in pledges toward the development program. Of this, $176,000 has been designated for the construction of Mosiman Hall. Additional funds will be used to equip the building.

The proposed $900,000 ten-year campaign included a men's dormitory to house sixty to one hundred students in addition to the buildings and remodeling already given general approval by the board.

41 IN SUMMER SERVICE

A total of forty-one Bluffton College students or alumni have entered various forms of church service this summer. Most of these will be serving only for the summer in Mennonite Central Committee projects or in programs sponsored by the General Conference Mennonite Church.

The largest group is serving under the Mennonite Central Committee. Following are thirteen engaged in Voluntary Service for the summer and the project to which they are assigned. Five are at the National Institutes of Health at Bethesda, Md.: Jean Benedict of Calcutta, India; James Burry of Bluffton, Ohio; Joyce H. Jackson of Wilberforce, Ohio; Lorraine Lowenberg of Donnellson, Iowa; and Joenita Shetler of Bluffton, Ohio. Carolyn Sauder of Grabill, Ind., is working with migrants near Hamilton, New York; Carole Dirks of Elkhart, Ind., is at The Woods Schools for the mentally deficient in Pennsylvania; Helen Diller of Arlington, Va., and Lorraine Kauffman of Middlebury, Ind., are at Camp Paivika, Crestline, Calif.; Sandra Grosvenor of Columbus, Ohio, is at the Institute of Logopedics at Wichita, Kan.; Laura Diller of Bluffton, Ohio, and Joan Benedict of Calcutta, India, are at Hastings State Hospital in Minnesota; and Royden Nyce of Hatfield, Pa., is at Junior Village in Washington, D. C.

Twelve persons are in voluntary service programs sponsored by the General Conference Mennonite Church. They are Judith Hilty of Bluffton, Ohio, and Barbara McDowell of Sugarcreek, Ohio, at Camp Friedenswald in Michigan; Marjorie Lyons of Kettering, Ohio, Nancy Wismer of Hilltown, Pa., and Nancy Yoder of Topeka, Ind., at Gulfport, Miss.; Loretta Hilty of Versailles, Mo., and Joseph Steiner of Sterling, Ohio, on the Illinois Survey Team at Bloomington, Ill.; and Suzanne Diller of Pandora, Ohio, Mary Krehbiel of Reedley, Calif., James Larimer of Goshen, Ind., Barbara Mosimann of Macinaw, Ill., and Walter Sprunger of Dalton, Ohio, at the Mexico Work Camp, Cuauhtemoc, Chihuahua, Mexico.

Four are also participating in a Students-in-Industry Program in Elkhart, Ind. They are Marlin Gerber of Sugarcreek, Ohio, Thomas Lehman of Berne, Ind., Ronald Lora of Bluffton, Ohio, and Robert Shellenberger of Buhler, Kan.

Nine students and alumni have accepted Mennonite Central Committee assignments either on the staff or for relief work. They are Dr. and Mrs. Maurice J. Kaufmann, Middletown, Wis., who have gone to Paraguay; Mrs. Vern Preheim of Elkhart, Ind., on her way to Algeria; Gary L. Yoder of Middlebury, Ind., at Prairie View Hospital in Kansas; and Ann Hilty of Bluffton, Ohio, Mr. and Mrs. James Mohr of Milford Square, Pa., Claude Boyer of Bedminster, Pa., and Phyllis Bixler of Dalton, Ohio, at the headquarters in Akron, Pa.

Lois Shutt of Baltic, Ohio, is taking the European Summer Tour sponsored by the Mennonite Central Committee. This also includes some work in voluntary service. Ed Springer of Hopedale, Ill., is counseling at Camp Wesley, Bellefontaine, Ohio.

This is one of the largest groups of students and alumni engaging in such service during a summer in the history of the college.

MCC news

EIGHTY-SEVEN SERVE IN MCC SUMMER SERVICE PROJECTS

This summer, 87 volunteers are serving in twelve MCC summer service projects, United States program. Seventeen are serving as psychiatric aids at two Minnesota state hospitals, Fergus Falls and Hastings. Twenty-five are participating in research tests at National Institutes of Health, Bethesda, Md. At the Institute of Logopedics, Wichita, Kan., four volunteers are assisting the staff in work with children with speech and hearing defects. As camp counselors, seven volunteers are serving at Camp Paivika, Crestline, Calif., a camp for crippled children. Working with emotionally disturbed boys, three volunteers are helping at Brookland Plantation, Edisto Island, S. C.; four are working at Wiltwyck School for Boys, Esopus, N. Y. Five volunteers are working with children from broken homes at Junior Village, Washington, D. C. Twelve workers are taking part in education, crafts, and religious instruction at migrant labor camps in Hamilton and Waterville, N. Y. Four are working with retarded children at the Woods School, Longhorne, Pa. Six are working in health education in connection with the YMCA program at Camp Camohmila, Morelos, Mexico.

MENNONITE AID SECTION STUDY AUTHORIZED

Growing out of a request of the 1960 MCC Annual Meeting, a special committee to study the purpose, scope, and functions of the Mennonite Aid Section was appointed by the MCC Executive Committee on July 16 upon the recommendation of the Aid Section meeting a day earlier.

Named to the committee were Henry A. Fast, chairman; C. A. DeFehr; J. Winfield Fretz; H. Ernest Bennett; C. N. Hostetter, Jr.; and Robert W. Miller.

In other action at their semiannual meeting the Mennonite Aid Section recommended:

That MCC, in partnership with South American Mennonites, make available its resources to Chile earthquake victims, initially sponsoring a reconstruction team made up of three Paraguayan Mennonites and one Paxman;

That a Spanish primary school operated as a missionary endeavor at Kilometer 81 in connection with the Paraguay Leprosy Mission be encouraged and promoted;

That an MCC commissioner help the Paraguayan Mennonites evaluate the services that would most adequately contribute to their mental health needs and that the brethren be assured of North American concern and willingness to help;

That plans by the Association of Mennonite and Affiliated Colleges to send professors, through International Co-operation Administration grants, to the University of Asuncion be enthusiastically endorsed.

Robert W. Miller, under whose direction the Aid Section program is administered as a part of MCC foreign services, reviewed developments on the South America scene; excerpts from the report follow.

Leprosy Mission—The newly combined mission-medical program at Kilometer 81 is progressing well. Paraguayan Mennonite churches and MCC are represented together on an executive committee. Administrator for the furlough year of Dr. John Schmidt will be Dr. Arthur Klassen, assisted by missionary Hans Regehr.

Asuncion Headquarters—Steps toward improving the present headquarters facilities have been taken. A new sewer system has been installed as well as new toilet facilities. More adequate furniture is being placed in the guest rooms.

Mental Hospital—Since its opening in September, 1959, the Sanatorium Hoffnungsheim has provided about 125 outpatient consultations each month in addition to ward services for nine chronic patients and eight to fourteen curable patients. Dr. Haenel, the lady psychiatrist in charge, has reported, "The relationship of the public toward the sanatorium is positive and confident; this is evidenced by their usage of the clinic and ambulatory service." The hospital has a first-class building, but there are problems of shortage of personnel and budget.

Trans-Chaco Roadway—During the past months, good weather has enabled steady progress with construction at Kilometer 17, about 20 kilometers from the next river, the Rio Negro. Williams Brothers Construction, working from the north on a 130-kilometer contract, has completed 50 kilometers, but is now working more slowly. Two new portable dormitory houses for the Paxmen have been constructed, and a kitchen-dining room is in process. An encouraging development is that the Paraguay Voluntary Service program is planning to supply the Paraguay roadway workers.

Bolivia—Two Paxmen were transferred to Bolivia in early March and have been busy helping the Mennonites in various ways: starting a hog project which has been duplicated by the colonists, dealing with a number of plant diseases, securing a government agricultural agent to visit the colonies, arranging for regular visits by a medical doctor, helping colonists to contact government offices for loans and other purposes.

British Honduras — MCC nurses Susan Hiebert and Ada Smoker have established a clinic in Orange Walk and are branching out with a small clinic in Blue Creek and regular visits to Shipyard. Spanish Lookout has been granted $50,000 from the government as a loan to help in land payment. Commissioner Adam Martin has arranged for the shipment of three plane loads of heifers and bulls for the colonies. A property has been purchased in Belize for a trading center and hostel.

our churches

PAX WORKERS COME AND GO

GOSPEL CHURCH, MOUNTAIN LAKE, MINN. May 1, John S. Tschetter of Windom spoke representing the Gideon work. Missionary Bruce Helland gave the message. Gordon Eitzen returned from Germany after his two years of Pax work. The semiannual church business meeting was held May 4. Six children were presented by their parents for dedication on Mother's Day. J. J. Esau spoke at the Ascension Day service. Testimonies were given by the ten baptismal candidates on May 29. On June 12 Holy Communion was observed. That evening a farewell service was held for the P. J. Nickels who left for their work in Alaska. Our church and the E.M.B. church united for a week of DVBS for a week of all day school—June 13-17. Nancy J. Bredle and Elroy Pankratz were married in our church on June 14. Rodney Nickel left in June for two years of 1-W work in Peru. Our annual Children's Day program and Missionary Service was held on June 26. Speakers were Elroy Pankratz of the Marie

Medical Mission and Alvin Fast, missionary from Cuba.—Mrs. Waldo Stoesz

JOINT CHOIR GIVES ORATORIO

SALEM-ZION, FREEMAN, S. D. A joint chorus directed by LaVera Schrag, of Freeman Jr. College, presented "The Seven Words of Christ" by Handel on Good Friday in our church. On Mother's Day, Pastor Olin Krehbiel dedicated eleven children in a special service for the parents. Eighteen young people joined the church on June 12. Gerald and Mary Stucky of Colombia, South America, were guest speakers on June 5. The South church and the Freeman church had a joint Sunday school picnic on July 4 at Swan Lake Camp. Our men's chorus presented several songs. The children prepared 68 Christmas bundles. Quite a few of our young people went to Swan Lake Camp for cleaning and preparing for retreats. Four of our young people are in summer Voluntary Service. Mr. and Mrs. Gerhard Buhler are directors of the summer work camp at Canadian Mennonite Bible College in Winnipeg. The church grounds committee was busy this past spring landscaping and planting trees and shrubbery around the church.—Carl Miller

CHRISTMAS BUNDLES DEDICATED

WEST ZION CHURCH, MOUNDRIDGE, KAN.: May 8 we had child dedication with 13 children dedicated to the Lord. June 5, seven young people were received into the church through baptism and two by letter. June 12, Children's Day services in connection with the regular service; also dedication of 35 Christmas bundles. June 19, our church celebrated the Lord's Supper. Our pastor, Harris Waltner, attended the centennial study conference at Donnellson, Iowa. June 26, Pastor Waltner and family left for a vacation to California to visit their parents at Paso Robles, and other relatives at Reedley.—Mrs. P. J. Bartel

THREE JOIN CHURCH

IMMANUEL CHURCH, DELFT, MINN.: Rev. and Mrs. Emil Krahn and Rev. Marvin Wall joined the church May 1. DeLyn, son of Mr. and Mrs. Irwin Friesen, and Leroy, son of Mr. and Mrs. Ed. Radtke, were consecrated May 8. Mr. and Mrs. J. W. Faust observed their fortieth wedding anniversary April 24, and Mr. and Mrs. Henry Tiechrou on July 3. May 29, Verona Friesen and Vernon Friesen were married, and on June 28, Janet Wiebe and Marlyn Bartsch were married. June 26 we had our children's day program. Mrs. Crockett from the "Word of Life" program of station KWOA in Worthington, was the guest speaker. Refreshments were served. Sunday morning speakers during our pastor's vacation have been J. J. Esau and H. E. Wiens. Anna Quiring and Albert Neufelds of Panama were the speakers at recent Wednesday evening meetings.—Mrs. P.B.P.

NEW PASTOR IN AUGUST

JOHANNESTAL CHURCH, HILLSBORO, KAN.: Consecration of infants was held during the worship service on Mother's Day. Our basement has been redecorated, the walls painted and a new asphalt tile floor laid. Henry Goossen has accepted the call to serve our congregation, beginning Aug. 1. At a recent C. E. meeting, Curtis Burrell, student from Hesston College, Negro Mennonite from St. Louis, Mo., gave his life story and a personal testimony for Christ. We had two weeks DVBS with 38 in attendance. Forty-nine Christmas bundles were brought for consecration, June 12. Our S.S. picnic was held at our church. A son, Mark David, was born to Mr. and Mrs. Lloyd Plenert, May 31. June 19, Leo Driedger brought a timely message on James 2:17, "So faith by itself, if it has no works, is dead." The young people had their annual outing by attending the services at Bethany Lutheran Church at Lindsborg. The P.M. was spent at the Kanopolis dam; the pastor and family accompanied the group. Summer union services will be held on the lawn at the First Mennonite Church in Hillsboro. A variety of programs is planned. The juniors contributed 56 spools of thread for Hotevilla Mission, this being the project for May and June. Our Mission Society and Y.M.M. made 30 layettes for Africa; about 10 pounds of quilt blocks have been sent, a three-fourth size quilt to Japan, and one Korean bundle, including clothing for one year. We are preparing for a mission sale in fall. Pastor Esko Loewen and family plan to take a vacation trip to Texas and possibly Colorado.

MONTANA CHURCH OBSERVES GOLDEN ANNIVERSARY

On June 26, the Golden Anniversary of the Bethlehem Church, Bloomfield, Mont., was celebrated. The theme for the day was "Forward With Christ," taken from Philippians 3:14, 'I press toward the mark for the prize of the high calling of God in Christ Jesus."

It was a blessed day with services in the morning, afternoon, and evening. The senior and junior choirs furnished the special music for the morning service. J. F. Sawatzky, who was pastor from 1928-1938, now of Newton, Kansas, gave the first message of the morning. He used Psalm 118:24 and Psalm 50:14-15 as his texts. He gave a very good mission challenge in which he stressed individual loyalty to the Lord. He also gave a brief historical account of our church and listed some of the visible results of our church work. How the Lord has led in our church was also emphasized.

Our pastor's wife, Mrs. E. A. Albrecht, presented the charter members who were present.

J. M. Franz, who held the pastorate from 1916-1919, now of Dallas, Oregon, gave a very challenging message on the "Victorious Church" using Matthew 16:18 as his text. He emphasized Christ as the foundation and chief cornerstone of the church. Where Christ is not honored as God there can be no church. Christ is the strength and victory of the church.

Several former pastors including John Buergen now in Oklahoma and H. E. Widmer now in Washington sent letters of greeting. Greetings were also sent by Ben Sawatzkys, missionaries in India; Robert Unruhs, working under MCC in Paraguay; and Verney Unruhs, missionaries in Japan.

The Ladies' and Men's Choruses furnished the special music for the afternoon service. J. M. Franz gave a message on the "Missionary Responsibility of the Church" using Luke 19:11 as his text. He stressed the fact that because some fields are closing to the missionary there is a great need for more workers now.

George G. Dick, who was pastor from 1943-1955, now of Winton, Calif., gave a message on the "Mission of the Christian Church." His main emphasis was the whole of the gospel for the whole of man through the whole of the church to the whole of the world.

The evening service was given by former or present members who are now in full-time Christian service.

We had a very good crowd in attendance. The ladies served the noon meal to 295 persons. It was a very high point in the experience of our church.

Some of the special speakers stayed over a few days and gave us services on Monday, Tuesday, and Wednesday evenings. — Myron Schultz

our conference

continued from back page

untary Service program. He discussed how service witnesses and how volunteers can live out their witness in love. Volunteers were also informed of office procedures.

Thirty-two missionaries attended the sessions held on the Bethel College campus. All foreign fields in which the General Conference carries on mission work were represented as well as some of the home fields. This brought to focus the challenge of the total missions program.

Both missionaries and board members appreciated coming to grips with the practical aspects of mission work. Procedures and points of view were crystallized in informal fellowship, especially when experienced missionaries joined the discussion. Missionaries appreciated learning to know fellow workers from other fields. Comparing notes, they find that basically their problems and concerns and many of their experiences are the same. Missions candidates as well as the twelve volunteers just entering service appreciated the opportunity of learning from those with experience.

On Sunday afternoon a dedication and Communion service was held. Leo Driedger spoke on "Dedication." Andrew R. Shelly had charge of the Communion service. He said, "We represent several continents. We form a 'fellowship of the concerned.' " He stressed the deep meaning of the celebration of the Lord's Supper as co-workers in the spread of the gospel. "The Lord's Supper is a symbol of the power of the shed blood which is adequate for the salvation of all who accept it."

On the final evening, Roland and Sophie Brown were ordained as missionaries to Taiwan.

GRABERS REPORT ON CONGO

Harold and Gladys Graber and their children were the first of the evacuated missionaries of the Congo Inland Mission to return to their home in Pretty Prairie, Kansas. They arrived on July 22, twelve days after leaving the Congo.

In response to a request by Andrew R. Shelly, the Grabers went to Newton to report their experiences to the mission orientation school.

Missionaries had been surprised, Graber said, that Independence Day had passed without incident. Some rioting had been anticipated. By the evening of the following day, however, the supposedly "joyous noise" was heard in the villages. What had seemed a harmless rejoicing in five days, turned into rioting. Missionaries became appreciative of their interstation broadcast facilities.

By July 9 it began to be clear that missionaries would have to leave. The American Consul advised missionaries to leave, first of all in the Katanga area, then in Congo generally.

Evacuation began July 10 when rioting was within ten miles of the Charlesville mission where the Grabers were located. Rioting was expected to begin also in Charlesville where forty soldiers had been stationed since the tribal warfare began.

Tshikapa already had had trouble so the Charlesville group took another route to the border, stopping at Banga and other places to pick up missionaries. Although no particular difficulties were experienced en route, some stones were thrown at the cars and there was some gunfire.

On arrival at the Angola border, the missionaries spent a night in a hospital, one in a Catholic mission, and the third night they arrived at the Methodist mission in Malange. CIM missionaries from other stations also came to the Methodist mission. In all, some 200 missionaries had congregated at the Methodist mission. It was evident that immediate plans would need to be made. It was decided that those whose furloughs were due soonest should leave for home so that they would be ready to return to Congo when the opportunity came. Thirty-five then left for France and subsequently for home. Others will follow. Six or eight men have been left in Angola to watch progress in the Congo for three months. If by the end of that time there is no change, these too will probably return.

Missionaries left Congo with mixed feelings. The Grabers were relieved, however, to leave responsibility of the Charlesville church in the hands of two faithful pastors, one being Matthew Kazadi who visited North America in 1957.

The church is in danger because of the conflict between the Baluba and Lulua tribes. The Balubas have joined the soldiers in their plunder. They have acquired all the guns, leaving the Luluas more or less helpless. It appears the Luluas will get pushed out.

The Grabers are confident that the conflict will not kill the church, because of Christ's promise, "Lo, I am with you always." They feel that it was God's guidance that CIM integrated the mission and the Congo church, because it was a preparation for this crisis. They believe this experience will be good for the church because it will sort the tares from the wheat.

Taking leave of the missionaries at Charlesville, Pastor Kazadi referred to Jesus' rebuking the disciples for their fear in the storm, and said, "We don't know our future; you don't know yours. But let us take the word of the Lord, 'Fear not.' "

The Grabers are certain that the doors to Congo will again open. They are looking forward to a new type of mission work there after the turmoil of the new nation has ceased.

Meantime, they ask for prayer for the church of Christ in Congo. Pray for the pastors who now have the burden of the church. Pray especially for the Kasai district where tribal warfare threatens to split the church at a time when unity is so needful.

mutual aid placement

HOUSEKEEPER WANTED

A mature Christian woman is wanted to live with two young girls as counselor and housekeeper. Home in Newton, Kan., and generous arrangements offered. Contact Mutual Aid, 722 Main, Newton, Kan.

TRAILER FOR SALE

Thirty-six foot, 1954 model Travelo trailer, one bedroom. Ideal for married students. Contact Jim Knox, Beaverburg, Bluffton, Ohio.

32 MISSIONARIES, 12 VOLUNTEERS ATTEND ORIENTATION

The crisis in the Congo became the most important concern at the missionary orientation school in North Newton, Kansas, July 15-24. Word was received on the first day of the orientation that all missionaries under the Congo Inland Mission had been evacuated and were temporarily located at Malange, Angola. The Frank Ennses, Russel Schnells, and Hulda Banman returned on furlough just prior to orientation. Before the end of the week, the Harold Grabers of the evacuated group arrived to report on the latest conditions in the Congo and the position of the church there.

Beginning with a picnic supper on July 15, to which all former and retired missionaries in the Newton area had been invited, members of the Board of Missions and executive secretaries from the Central Office ate with the missionaries and service volunteers and their children. After the picnic Willard Wiebe, chairman of the board, addressed the group on "The Glory of the Church."

On Sunday morning missionaries served at the worship services of twenty-seven of the Western District Conference churches. In the evening, the new film on Taiwan, "Gates Ajar," was shown in the Bethel College Church.

Orientation for the workers included listening to lectures and reports, participating in discussions, sharing experiences, and learning about mission fields other than their own by way of films and otherwise. Vernon Neufeld, president of Bethel College, welcomed the missionaries and volunteers to the campus.

A number of sessions were held jointly with missions and service personnel participating. One of these was the morning Bible study and prayer periods which were conducted by John P. Suderman, member of the Board of Missions; Arnold Nickel, pastor of the Eden Church, Moundridge; and Howard G. Nyce, pastor of the Faith Church, Newton.

Orlando A. Waltner, associate executive secretary of the Board of Missions, had charge of the daily period on "Missions Today," in which the broad issues of present-day missions were discussed. E. G. Kaufman lectured on Hinduism, Mohammedanism, and Christianity.

Willard Claassen presented a talk on "Literature and Missions," outlining the development of Sunday school curriculum produced by the Board of Education and Publication. In turn, missionaries reported on literature produced on the various mission fields.

Herbert Schmidt, local physician, spoke about health problems of missionaries. William Zehr, who has produced several films for the Board of Missions, spoke on "Photography and Missions."

Mrs. Orlando Waltner addressed the women on problems unique to women in mission work and led a discussion on the questions most often asked by women on the mission field.

The practical aspect of the total mission program was given a place in the orientation sessions. Wilhelmina Kuyf of the missions office spoke to the group about missionary itineration. She feels that both home and foreign missionaries have much to share, and that congregations are interested in hearing about the work. The ideal plan for itineraries is that each congregation in the General Conference will have the opportunity to hear at least two missionaries during a year, besides those brought in for special occasions.

Andrew Shelly, executive secretary of the board, explained the organizational function of the board and office procedures. One of his topics was on promotion and publicity. He stated that while we can and should do much more, we are near the top in per capita giving among American denominations.

Tina Block, missions bookkeeper in the Central Office, explained the financial operation of the board, informing missionaries about allowances for travel, equipment, language study, medical expenses, deputation, Social Security, taxes, and retirement.

Mrs. Andrew Shelly was in charge of the program for the twenty-four children of missionaries throughout the ten days. Susan Voth and Anita Warkentin, secretaries for the Boards of Missions and Christian Service made arrangements for accommodating guests in Bethel College's Carnegie Hall and looked after the many details connected with the orientation.

For the separate sessions of the Voluntary Service section, a series of talks was given on "Peace and Service" by H. B. Schmidt, member of the VS and 1-W committee and 1-W counselor for the Western District. Elmer Ediger, administrator of Prairie View Hospital, gave two helpful talks on "Understanding People."

Leo Driedger, associate secretary of the Board of Christian Service, traced the development of the Vol-

continued on page 499

CAPTION FOR COVER PICTURE OF ORIENTATION

First row: David Shelly, Timothy Stucky, Marvin Dueck, Ronald Koehn, Roland Flickinger, Danny Flickinger, Ruth and Richard and Thomas Rutschman.

Second row: Paul Stucky, Robert Rutschman, Peter Stucky, Estela Alvarado, David Rutschman, Russell Schnell, Jr.

Third row: Hulda Banman, Mary and Gerald Stucky, Wanda and Anna Ruth and Clifford Koehn, Helen A. Penner, Willa Kuyf, Viola and Linda and Andrew Shelly.

Fourth row: Eva Pauls, Sarah Dyck.

Fifth row: Anne Neufeld, Martha Burkhalter, Glen Habegger, Roland and Sophie Brown, Rebecca Nickel, Mary Hein.

Sixth row: Anita Warkentin, Margaret Willms, LaVerne and Harriet Rutschman, Judith Stucky, Evelyn and Marilyn Schneli.

Seventh row: Susan Voth, Annemarie Warkentin, Russell and Helen Schnell, Agnes and Frank Enns, Evelyn Stucky, Elma Andres.

Eighth row: Orlando Waltner, Donald Schmidt, Mary and Peter Derksen, Sidonia and Calvin Flickinger, Henry and Helga Dueck.

Ninth row: Alvin and Nadine Peters, Waldo and Abbie Harder.

Tenth row: Arlan Kaufman, Edwin Busenitz, DuWayne Wiebe, Lester Rupp, Leo Driedger.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

AUGUST 9, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

COVER

This young mother and her child are now living in a canvas tent near Le Kef in Tunisia. The following slogan, carried by a recent relief poster, also fits this week's cover: "The clothing they need is in your closet."

ARTICLES

CALL TO CHRISTIAN CONSISTENCY
Henry D. Penner 503
COMMUNITY DEVELOPMENT IN UNDERPRIVILEGED COUNTRIES
Howard Raid 504
SEVEN NEW MISSIONARIES
Andrew R. Shelly 505
LET'S GO SOUTH
Walter Neufeld 506
CANADIAN CONFERENCE REPORT
Arthur D. Dick 507

DEPARTMENTS

EDITORIAL 502
THE READER SAYS 508
MENNONITE YOUTH
I Want to Join the Church 509
Speaking of Voluntary Service 510
We Went to Montana 511
Know Your Bible's Headlines 511
OUR SCHOOLS 512
OUR CHURCHES 513
OUR CONFERENCE 516

CONTRIBUTORS

Henry D. Penner, former pastor of Calvary Church, Barlow, Ore., now doing city mission work in British Columbia. Howard Raid, professor at Bluffton College. Andrew R. Shelly, executive secretary of the Board of Missions. Walter Neufeld, pastor of Bruderthal Church, Hillsboro, Kan. Arthur D. Dick, pastor of First Church, Edmonton, Alta. Don Wismer, pastor of Arvada Church, Denver, Colo.

PHOTO CREDITS
Cover, United Nations.

of things to come

July 31-Aug. 6—Junior boys retreat, Men-O-Lan

Aug. 8-13—Faith and Life radio speaker, (KJRG, Newton, Kan.), John Thiessen.

Aug. 14-20—Family retreat II, Friedenswald

Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 31**

editorials

JAPANESE CHRISTIANS EXPLAIN In an open letter to Christian friends in America, eighteen Japanese pastors and educators, all of whom have studied or visited in the United States, explain the recent events in Japan "which must seem strange to you."

The recent demonstrations, they state, were participated in by all kinds of people and all strata of society. Extremists—both right and left—sought to use the social unrest for their own ends. The Japanese Christians' explanation is that "behind the general movement to oppose the Mutual Security Pact, many complex psychological factors were at work. Fire raids and atomic bombs terrorized the childhood of those who are the young adults of today. This fear of being bombed still lives. Fear of nuclear destruction makes mothers and sons quake at the threat of rearmament and possible military draft. This fear is then compounded by indications of resurgent militarism and facist groups. Disappointment over the failure of the Summit Conference, distrust aroused by the U-2 incident, and the resultant heightening of international tension made the Japanese people very anxious about the possibility of being involved in a nuclear war which they did not want."

It is further explained that much of the popular protest was directed against the "haughty and disdainful Kishi government which, while conforming in the main to democratic protocol, has reminded us of all that is obnoxious in Japanese bureaucracy and, by its attitudes and actions, called up widespread fears of militarism and the police state. . . . Some Japanese favor the new pact; some are opposed to it. Many do not understand what it involves. But a great many are deeply offended by the Kishi government maneuvers."

Popular demand for the resignation of the Kishi cabinet soon far exceeded the opposition to the Security Treaty. Since protests in the Diet were not honored, people went into the streets to let their wills be known. Such demonstrations became more and more aggressive, fired by their opposition to war and rearmament and to what they considered the undemocratic behavior of the government.

It was also felt that President Eisenhower's visit had been so timed by Kishi that the President's great popularity in Japan could be used to strengthen Kishi's shaky political position and gain support for the Security Treaty. "We believe that the vast majority of the Japanese people regret deeply that the coming of President Eisenhower to Japan was prevented by these incidents which were totally unexpected."

The signers of the letter "pray that our Christian brethren abroad will give to our country their prayers, their patience, and their understanding. We are desperately praying for the guidance of God. . . . Your understanding will help us the more quickly to stabilize conditions here. The deep sense of Christian fellowship in your churches, schools, and homes cause us to pray for the time when this friendship will not be subject to possible tension or misunderstanding."

CALL TO CONSISTENCY

Henry D. Penner

AS JAMES sat down to write his letter, it seems that the Spirit of God showed him not only the need in the church of his day but gave him great power to envision the twentieth century church and to write especially to one of its greatest needs.

The church's great task today is to win the world for Christ. In certain respects the church is probably putting forth more visible efforts to this end now than it has. But the need for consistency in the Christian life is greater today than it has been at most other times in the history of the church.

When we look into the book of James and see what is required of a Christian and then look into the church, there is quite a gap. We see that open Christian testimony is growing. Concern for those still outside of the kingdom of God is increasing. Yet on the other hand we must, if our eyes are open, also see that the Christian is ever more identifying himself with the world in everyday life. We begin to wonder just what Christianity means. Is it only a "ticket to heaven"? Is it only a temporary means to an eternal end? Or is it a life—a fellowship—dedicated to Jesus Christ which brings fellowship with Him here and promises eternal completeness in and with Him in heaven?

There are probably many reasons why the Letter of James is used rather sparingly. There seems to be a fear of confusion. This comes from a lack of seeking the full depth of meaning of this great letter. When on the surface an apparent conflict is seen with the doctrine of free grace, people seem to shy away rather than search the riches of the letter. On the other hand it may also be as a result of our lax Christian living which does not want to be bothered with anything that requires attention and alertness in life. Have we really come to the place as a church where we feel that the demands of Christ are too hard? Have we a desire to be a part of the kingdom of God and also to be "of the world"? Or have we become so small that we cannot see that our failure to draw the world with the message of salvation comes from a lack of consistency in the Christian life?

As individuals we can not expect the world to have respect for our Savior if we are loveless and selfiish in our attitudes toward others, if we seemingly have not gained strength to combat habits such as smoking, drinking, or lewd dress in our own lives. As a church we need backbone and character. We need to stand for something. We need to have principle rather than always being on the defensive, pleading for recognition. We must be a disciplined church with the proper blending of love and righteousness that becomes the body of Christ.

The Letter of James deals with many different aspects of the Christian life such as patience, wisdom, humility, stability, and self-control. It also deals with the relation of devotion and life, faith and work and purity before God and man. Out of all these, one of the great truths that stands out is one which speaks to the church of today: Christian consistency.

In the first chapter, verse twenty-two, we have a rather simple statement, the meaning of which can never be fully exhausted: "But be ye doers of the word, and not hearers only, deceiving your own selves." Due to the well-respected place of the Christian church, it has become rather easy for people to be hearers of the word and even sometimes to be verbally identified with it. To be doers of the word seems to be more difficult because it is so easy to slide into a path of easy-going Christianity. It should be plain enough to us when we read the fourth chapter of James—where the relation of a faith in God and a life of discipleship is shown in so many ways: "Submit to God," "Resist the Devil," "Draw nigh to God," "Cleanse your hands."

One of the great messages that James was urged by the Holy Spirit to write was a simple but important statement: "If you want to be (or be known as) a Christian, then be one."

Economic aid must be backed up by cultural understanding and spiritual motivation. And a large part of the task falls to our Christian colleges.

Community Development In Underprivileged Countries

Howard Raid

IT SEEMS to me that basic to helping people in underdeveloped countries is the task of conveying new ideas that will be adaptable to local settings.

This is a problem of communication. It is not enough to go into a country and say, "Now here is the new road. It will open up new markets for you." The road will deteriorate. And unless there is an economic base to sustain it and support it, the condition is really not improved.

Nor is it enough to go into a community and say, "Here are three tractors and the plows to go with them," and then try to plow the half-acre patches of the indigenous farmer. Likewise, it will do little good to go into India, for example, with the cattle-breeding program and expect to make much of an impact—especially among the Hindus who hold the cow to be sacred.

Therefore, one of the most important things that colleges can do is help train people academically to understand that other people are not necessarily inferior because they are different. This means helping our students to understand the cultures of other people. This means giving our students an understanding of why a particular cultural pattern has developed. Why the siesta in the middle of the day in the tropics? Why the use of rice as a main food in Japan and India? This and endless other information will help students view the people they attempt to aid with clearer understanding and deeper insight.

PERHAPS WE could stress first an important task of a liberal arts college: inspiring, challenging, lifting our students to the possibilities of service in other countries. Without the motivation, the rest of the program will suffer. In Christian colleges this motivation must be based on the fundamental promise that God is God of all mankind and that everyone of every race and nationality is a potential child of God.

If this high motivation is taught, if the college student will feel that there is a real opportunity to serve God and man, then he will go with Christian love which enables fulfillment of his mission.

Perhaps the most difficult of ideas to get across to our students is that the people to be helped are just like we are. We are not going to them because we are superior. Our motivation is not to work with someone in order to satisfy our own ego. Our motivation must come from the love of God which makes possible our love for man.

ANOTHER POINT to consider is the importance of building with materials found in the country being helped. In light of analysis, one must build slowly and carefully so that the culture of the people will allow for and permit the acceptance of the new method or idea.

One of the major weaknesses of the government projects is that, although they are fine projects, they are often so large and their effect is so devastating to the cultural patterns that the society almost, if not completely, breaks down. The people find themselves with a new economic giant unleashing a tremendous potential for wealth, using economic resources which they simply do not understand and which often do not fit their cultural pattern.

A better approach is to build slowly, to start with the people. If you are thinking of an agricultural project, begin by working a small farm, winning a few who would want to work and gradually building a solid relationship. Or if you are interested in business, loan money to a few people and teach them how to operate it.

FOURTH, I believe that we can aid underdeveloped countries by encouraging more of our young people through Voluntary Service, 1-W, or Pax to engage in a year or two or three of service. Perhaps we should encourage more of our professional people to also serve in this way. This would require that more information be sent directly to our young people and to our colleges. The agencies concerned with these programs could make available more speakers to tell of opportunities and experiences. We could set up conferences on the needs of underdeveloped countries. Perhaps we could develop college courses in linguistics, anthropology, geography, and the operation of economy.

The pressure for a country to get out of the humiliating classification of "underdeveloped" is an economic motivation. The have-not nations of the world look with longing toward those who have. It is essential that we know something about the operation of their economy. It is essen-

continued on page 508

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

SEVEN NEW MISSIONARIES

Andrew R. Shelly

SEVEN General Conference Mennonite missionaries have been ordained recently. During the period from July 3 to 24, seven have been ordained to serve in India, Republic of Congo, Taiwan, and Oklahoma.

In a very impressive ceremony witnessed by over 3,000 on the occasion of the Mission Festival at the annual session of the Canadian Conference of Mennonites, five were ordained. The ordination sermon was preached by J. M. Pauls, president of the Canadian Conference of Mennonites.

Homer and Margaret Janzen are members of the Zoar Mennonite Church, Waldheim, Saskatchewan, and Bethel Mennonite Church, Winnipeg, Manitoba, respectively. The Jantzens depart for India early in September. He will be serving as doctor in one of the hospitals.

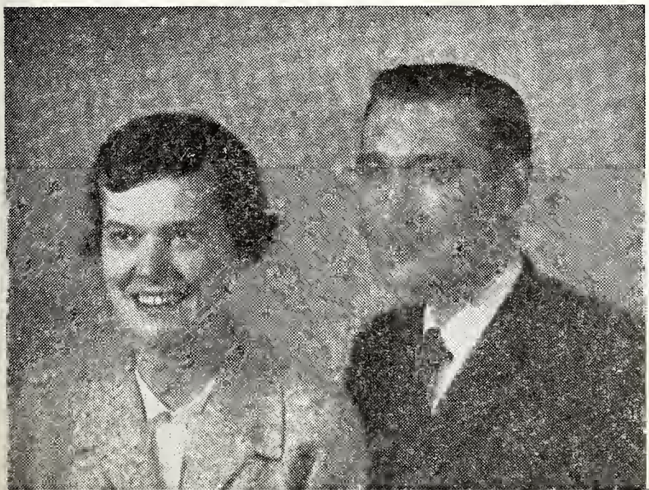
Norman and Mary Bartel are both members of the Zoar Mennonite Church, Waldheim. Formerly they served for two years in Mexico and one year in Oklahoma. Late in July they went to Hammon, Okla., where they will be serving in the Indian American work.

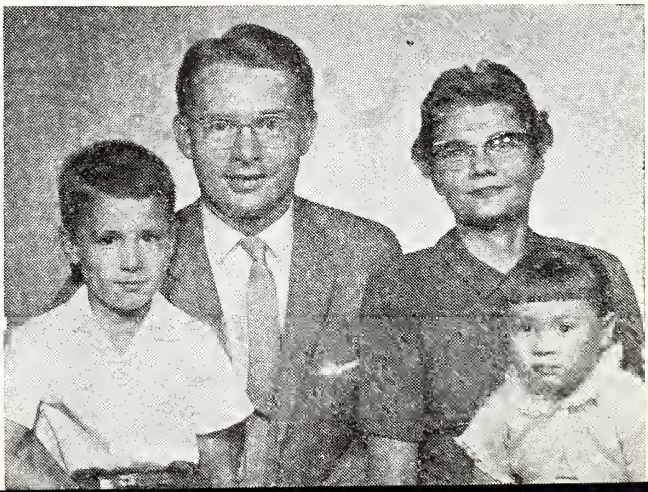
Anne Neufeld is a member of the Whitewater Mennonite Church, Margaret, Manitoba. Although appointed for service in the Congo she will serve in Mexico, awaiting further developments.

Roland and Sophie Brown are members of the Bethel College Mennonite Church, North Newton, Kansas, and the Alexanderwohl Mennonite Church, Goessel, Kansas, respectively. The Browns served in Taiwan under MCC from 1953 to 1956. During the past four years Dr. Brown did graduate work in thoracic surgery at the Herman Keifer Hospital, Detroit, Michigan. The Browns anticipate leaving for Taiwan during August.

The ordination service for the Browns was held in Bethel College Mennonite Church, North Newton, Kansas, on July 24. John Thiessen preached the sermon. Messages to the candidates and congregation were given by Sam Goering and P. A. Wedel. Orlando Waltner had charge of the act of ordination. Russell Mast led the service.

Top: Norman and Mary Bartel and Debra. Middle: Anne Neufeld. Lower right: Roland and Sophie Brown, Clifford and Carol. Lower left: Margaret and Homer K. Janzen.





Let's Go South

We felt we were turning away from an open door. Why could we not continue the witness begun with an extended rehabilitation program?

Walter Neufeld

I WOULD like to share a concern. It has come to me through a recent experience. This concern is that our Mennonite Church put into practice the insights we expound in regard to the need for expressing love in areas of racial tension.

On the evening of May 5, tornadoes skipped through various sections of Oklahoma, including part of a town by the name of Sapulpa. Sapulpa is a small city of some twenty thousand people just ten miles southwest of Tulsa. Sociologically speaking, this town is a typically "Southern" town. Residences and facilities are completely segregated.

After careful investigation, it was decided by Mennonite Disaster Service to enter this area, and offer the assistance of volunteer help in salvage and clean up. On Monday evening, May 9, Galen Rudiger of Newton, Kansas, and myself, arrived in Sapulpa in the hope of organizing and directing MDS operations here. A brief survey of the storm-torn area revealed to us that the violence of the storm had been concentrated on a section of town called "The Hill." This section of town was almost completely inhabited by lower class Negro and white people. This was the only section of town hit by the tornado. It had left a path of destruction some three to four blocks wide and approximately twelve blocks long, damaging at least 150 homes. Half were completely demolished. Only about ten per cent of the homes in the area were in any way covered by insurance. This was due partly to the general poverty and also to the fact that many of the homes were simply ineligible for insurance.

We ministered to the needs of these unfortunate people for some five days and then returned home, taking with us a mountain-top experience. The response from those in need was spiritually gratifying.

But we also took home with us a feeling of guilt and despair. We could not escape pangs of conscience, for we had the felling that we were running out on a job not yet completed. We had ministered to a 70-year-old widow—helped her salvage her clothing and furniture valuables on one side of the street. But we had not ministered to the aged couple across the street, who also had lost everything. We had picked up sticks and had stacked usable lumber neatly in a pile, but we had not helped to restore what to them had been home. We had carried the ball, but had dropped it before we reached the goal.

This feeling was further accentuated by the fact that in this tragedy no one else had cared. We were the only ones who had reached out the hand of Christ to lift the fallen. It seemed that these people in need were living on an island of despair, completely ignored by the sea of people surrounding them. At a time when these people had lost all of what little which they had, at a time when they were in need of shelter and food for their bodies, at a time when they were in greatest need of moral support and spiritual comfort, it would seem natural to us that people next door would offer the helping hand of a brother.

But as far as we could determine, the people of the city had left the unfortunate to help themselves by simply turning their backs to look the other way. The only significant effort made by the city was an organized mass clean-up on May 15 (ten days after the storm). This seemed like little more than an afterthought made necessary by the pressure brought to bear upon the city by TV, radio, and newspaper publicity of efforts of the Mennonites. We had reasonable grounds to suspect that racial intolerance stood in the way of genuine response to human suffering. This moral tragedy, piled upon the terrible tragedy of the storm, made the needs of the helpless seem even more staggering.

Out of the mixed feelings described above, came the feeling of the need for an on-going witness to these helpless. As we considered the terror of the tragedy, we simply could not escape the piercing and disturbing question, "Now that we are leaving, to whom will they turn?" Should we turn back and yell to them from a safe distance, "Turn to the Lord. Jesus will help you. Jesus is the answer to all of man's problems!"? Must we leave them destitute at the doorstep of those who do not care? Or must we as disciples, put together elbow grease and love, to answer the continuing call of God through the tragedy of the unloved black man?

To be sure, we had ministered to their needs. We had exercised love to restore their faith and hope, but as we left, we had the distinct impression that we were turning away from an open door. The door to service in this racial setting, heretofore quite closed, had been blown wide open for us by a tragedy of nature. And we as Mennonite Christians who have been speaking and writing desires to serve in such areas to the unloved black, were not entering. Oh yes, we had put our foot in the door, but then had retreated quickly to the safety and comfort of home base.

Having shared in these sobering and chastening thoughts, our minds turned in search of a positive answer to the continuing need. Why could we not continue the witness begun, with a rehabilitation program of a more extended nature?

Why could not we, through our Board of Christian Service, organize a mobile rehabilitation unit of some 6-8 mature 1-W men, to go into such an area for a period of a month, to assist in the difficult task of restoring the homes to the helpless? Why could not we go into such an area to work, to rub elbows, to worship on Sunday and pray and study on Wednesdays, in a positive expression of our belief in the ways of peace and love to all mankind? I believe we could! To be sure, there might be some opposition and difficulty. But it seems to me that these would simply serve to test the validity of a radical faith!

We have toured the South, and have written profound observations and interpretations. These are a beginning, and fine, but let us now go South, in deed!

REPORT

The Canadian Conference

Arthur D. Dick

The fifty-eighth annual session of the Conference of Mennonites in Canada was held in Steinbach, Manitoba, on July 2-6. The five-day session was preceded by a one-day meeting of the various boards who attempted to draw their work to completion before reporting to the assembly. A minister's and deacon's conference on Saturday morning and afternoon set the tone for the entire conference. Papers prepared by the Rev. Hans Rempel, Virgil, Ontario, and the Rev. Irwin Schmidt, North Battleford, Saskatchewan, brought an awareness of the moral and social laxness to be found, not only in the world, at large, but also within the confines of our own churches. Problems pertaining to pastoral care and vocational counseling were raised and discussed by the Rev. Henry H. Epp and Dr. David Schroeder.

The conference chairman, the Rev. J. M. Pauls, pointed out to the conference that this meeting was being held on historic ground, for in 1873 the Mennonites left the boat on the Red River to settle in the East Reserve, now a thriving Mennonite community.

Sunday was spent in an atmosphere of intense mission fervor. Messages from the Rev. David Schultz, Andrew Shelly, J. M. Pauls, Vernon Sprunger, and George Groening kept our minds alert and our spirits open to the call of Christ. Missionaries ordained at the afternoon service included Miss Anne Neufeld, (Congo); Dr. and Mrs. Homer Janzen, (India); Rev. and Mrs. Norman Bartel, (Oklahoma). Rev. and Mrs. A. G. Neufeld of Ninga, Manitoba, were commissioned as evangelists for work in South America. Some 8,000 persons attended the various services that

Monday through Wednesday was work with the exception of the evenings. On Monday evening we gathered as members of the body of Christ to observe Holy Communion. On Tuesday evening two services were held simultaneously. The Canadian Mennonite Youth Organization was in charge of a worship service and the Women's Missionary Association of Manitoba provided a missions program.

day.

Board reports challenged us to see the immensity of the task of the church. We saw the need for cooperation and unity. No one could do the work alone. Decisions to begin new churches in Thompson, Manitoba, and Ottawa, Ontario, along with the reception of three new congregations into the conference highlighted the Mission Board report. Received into the conference were, Grace Mennonite Church, Regina, Saskatchewan, Edgar Epp and Otto Driedger, co-pastors; Pleasant Hill Mennonite Church, Saskatoon, Saskatchewan, Ben Fast, pastor; and Waters Mennonite Church, Copper Cliff, Ontario, Menno Ediger, pastor.

Reports from the Board of Christian Service stimulated us again to think about our Christian responsibility toward the social problems of our day. What must we do in the light of the Gospel? Material aid needs for some have decreased, but in the light of thousands still starving there can be no relaxation in our relief program.

October will be a great day for our Sunday schools when our new materials will be ready for use. These, however, must be paid for and we haven't reached the goal yet, reported the Board of Education and Publication.

After many hours of deliberations we heard the chairman pronounce the benediction. Our minds still ran on thinking about the $162,000.00 budget set for the next year. Still one wonders, what would happen if everyone would tithe?

DEVELOPMENT
continued from page 504

tial that from this knowledge we provide the economic solutions to the problem. But we can never forget that once we provide economic solutions there will also be tremendous cultural and religious changes. These, too, must be adapted to the changing conditions. It is not a matter of studying just one phase of an underdeveloped country. All phases of the activities must be coordinated to achieve what is best for the country and the community.

I do not believe that we need to lower our scale of consumption—although that may become necessary. It does mean that we share with the rest of the world our knowledge and means of economic production. Once we do this, tremendous new markets will be opened up throughout the whole world so that finally we must have one monetary system, free trade, mobility of not only goods but of all of the resources of production between all countries. Thus will we be able to establish a world government and world order.

The church-related college can give the best over-all picture on understanding problems of underdeveloped countries. The church-related college looks at these problems through the eyes of compassion motivated by the love of God. Its goal is promotion of the kingdom of God. What a tremendous challenge can be presented to Christian young people to spread the message of Christ, to bring salvation to the soul, and also to help develop political and social and economic life.

the reader says

A CONCERN TO BE VOICED

In the July 12 issue of *The Mennonite,* I read with keen interest the article entitled "Truth vs. Quacks." May I register a few heartfelt concerns thereby produced?

The writing specifically mentioned the controversial Air Force Training Manual 45-0050. The writer of "Truth vs. Quacks" termed the contents of the manual "offensive" and its charges "unfounded," adding that these charges have been answered. May I suggest that the answers and indictments to date to the controversial portion of the manual have simply been broad generalizations such as "slanderous." Even casual observers must cringe when they note that, instead of answering specifics, those seemingly offended by publication of the facts launched into derision of the persons contributing to the controversial portion and others of like conviction! Specific replies to the conditions and situations that first aroused publication of the warnings have not come to the attention of the general public—and these we should have received long ago.

May I further suggest scrutinizing the statement, "Religious broadcasters and pamphleteers are peddling a strange kind of truth." Such a broad assertion challenges a broad imagination. Are there not religious broadcasters remaining that escape that label?

Could it be also that we need to investigate the logical bias of those whom we hastily condemn, for example, those termed "anti-United Nations"? If we claim broadmindedenss, we must apply it in dealing with their criticism. We do need to investigate the ministry of hate and quackery that masquerades as Christian truth.

Finally, the editorial concerning political campaigns was well-written. May we have evaluative grace in this election.

—Virgil R. Dirks
Elbing, Kansas

I would like to say a word in regard to the article "Truth vs. Quacks" appearing in *The Mennonite* of July 12, 1960. The author of this article says that the charges of the Air Force Training Manual 45-0050 against various Protestant churches and organizations are unfounded. Let us suppose that it is not true that certain church leaders in high places have knowingly or unknowingly helped the Communist cause. I for one wish that were so, but it seems to me that evidence strongly points to the contrary. It is a shame for men who name the name of Christ to get so close to the fire of Communism (if not actually in it) that these church men have the smell of the fire on them.

In *The Sunday School Times* of May 7, 1960, Wilbur M. Smith has this to say: "The assertion in the United States Air Force Manual that there is considerable Communist activity in the churches of our country is true, as many know. It may be that out of this discussion some serious thought will be given to the problem in general. The Secretary of the Air Force, Dudley C. Sharp, in testifying before the House Committee of Un-American Activities on February 25 said he had no doubt that there was such Communist infiltration, and he thought it proper for an Air Force Security Manual to say so. . .

—Glen Habegger
Berne, Ind.

Mr. Frank Epp's article sounds very pro-National Council of Churches. It rings with their typical line of thought, I believe.

In *Sunday School Times,* May 7, 1960, page 8, the statement is made that "the assertion in the United States Air Force Manual that there is considerable Communist activity in the churches of our country is true."

Good News Broadcaster, May, 1960, page 14, has an article entitled: "House Un-American Activities Committee Confirms Charge of Communist Infiltration in Churches."

How interesting that these two non-National Council of Churches publications both are aware of Communist dangers. And the latter has Mennonites on the publication staff and in connection with their broadcast.

There are other publications, too, that have given serious warning. So imagine my grief and humiliation when my official church paper printed Mr. Epp's article that warns against "quacks."

Let me hasten to add that you have published many inspiring and worthy articles. Keep on publishing such.

—Paul S. Liechty
Berne, Indiana

To and from a pastor

Don Wismer

I Want To Join The Church

Dear Pastor,

I've been thinking that I should be joining church soon. Most of my buddies say they are planning to this next year, and I'd like to do it too with them.

What do I have to do to join?

Joe

Dear Joe,

The basic requirements for church membership are: that you have an intense desire to live in a Christ-like way, and that you have a conviction that He has saved you from the controls of all other things in your life that keep you from living the way He taught. We usually say it this way: that you must be saved by grace through faith in Christ, and hold Him as Lord and Savior. If you can meet these requirements, you are welcome to join the church.

But Joe, I'm wondering if you've had this experience, since you say you want to join now because the others are. You see, the church is a group of people who have had this experience, or should have. (Sometimes it's hard to really determine when another has met Christ in a vital way.) And now they are banded together to help promote as best they can the way of life they believe in and to share the gift of the love of God with others. It is not just another organization to join, like the Lions Club or a political party.

I don't want to tell you not to join if you are convinced you want to. But I will tell you you should not join the church until Christ has turned your life inside out, exposing to His light the darkness of selfishness and sin within you, or until He has become "a master control" for your life.

Actually, the demands of Christ are too rigorous for one who has not been "captured" by His love. One who joins the church as one who has not met Christ will be either very weak in any kind of witness or terribly frustrated. He will, for example, feel compelled to live the teachings of the Sermon on the Mount when he does not really want to "take up his cross," or "turn the other cheek," or not "be anxious about what you shall eat, or what you shall drink, or what you shall put on," or be ready to "forsake all and follow him."

I want you to keep searching. Don't give up the struggle to find ultimate meaning for life. And if this experience of finding meaning in Christ comes to you, you'll know it! You shouldn't join the church till then. If you're not sure you found this, chances are you haven't.

I would suggest, Joe, that you stop by at my office and we can talk together some more about this matter which is so important for you.

Your Pastor

Speaking of V. S.

ORIENTATION FOR TWELVE

Twelve young people attended the Board of Christian Service orientation which was held in Newton, Kansas, July 15-24. Most of them are serving under the Voluntary Service program. All of the men are doing their alternative service.

Some of the orientation sessions were held together with the thirty-five missionaries who gathered at the same time. Other sessions, designed especially for the needs of this group, were on service, peace, witnessing, understanding people, unit life.

(Left to right in the picture) Edwin Busenitz of Peabody, Kansas, will be at the Mennonite Youth Farm, Rosthern, Saskatchewan. Mary Hein from Osler, Sask., is in Chicago, Ill., working in the La Rabida hospital. Donald Schmidt of Emporia, Kansas, will teach and do agricultural work in Mexico. Evelyn Stucky of Inman, Kansas, is a nurse working in Evanston, Ill. DuWayne Wiebe of Burns, Kansas, will also be working at the youth farm near Rosthern, Saskatchewan. Anne Marie Warkentin of Steinbach, Manitoba, will be teaching in Gulfport, Mississippi. Lester Rupp of Mountain Lake, Minnesota, was scheduled to go to Congo as a Paxman, but until the situation there clears his placement is pending. Elma Andres of Meadow Lake, Saskatchewan, is also working at La Rabida hospital in Chicago. Arlan Kaufman of Newton, Kansas, is working with Indian American young people in Clinton, Oklahoma. Nadine and Alvin Peters from Hampton, Nebraska, are serving in the Woodlawn area in Chicago. Margaret Willms of Coaldale, Alberta, is working as a nurse in Cuauhtemoc, Mexico.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

WORK CAMPS AT WORK

The teen-age work camp at Canadian Mennonite Bible College began July 25. The Gerhard Buhlers of Freeman, S. D., are the directors. (The Buhlers, incidentally, directed last summer's teen-age work camp at Elkhart, Ind.)

This year's campers at CMBC represent South Dakota, Manitoba, Kansas, Indiana, Minnesota, Illinois, Saskatchewan, and Montana. Totaling nineteen, the campers will stay in the campus dormitory. Their work: landscaping and clean-up.

The earliest work camp for this year was the one at Camp Friedenswald. Here 18 teen-agers laid cement, sidewalks, and foundations, developed worship spots, and in general got the camp ready. Leaders for this June 5-25 session were Piet and Tineke de Graf from Holland. Piet, a youth leader in his home country, is in the States to study at Bethel College. Tineke has been working as a nurse's aide at Prairie View Hospital in Newton, Kansas.

THE PARABLE OF THE EGGS

Talking about Arizona reminds me of the editorial that Mrs. Evangeline Hiebert wrote in this summer's Arizona V. S. paper:

"A certain Miss Anna Baerg from Oraibi went forth and set three hens upon forty eggs. And behold, the hens did all together hatch three chicks. When the sun was up, one chick was scorched and did die, leaving two healthy chicks. Who hath ears to hear, let him hear. Thus it is in the Hopi Land. The seed is being sown. Some is falling down upon good ground—those that hear the word and understand it. But many are sleeping while the enemy is sowing tares among the wheat. Let us therefore take heed that we may sow the good seed and that it may bring forth fruit."

I REMEMBER LAST SUMMER

Last summer I with other VSers had the opportunity to teach Bible school in and around Gulfport, Mississippi. Because of the large Bible school attendance, Camp Landon asked Jackie Flowers and Gwen Turnbul to help teach. It was a pleasure to have these girls see the need for Christ in the lives of young children. Perhaps some day these girls will be in charge of their own Bible schools.

—Delores Frey Funk

WE WENT TO MONTANA

Kathleen Doerksen

A WONDERFUL opportunity was experienced by a group of young people of the Inman (Kansas) Mennonite Church. We, together with our sponsors and our pastor and his wife, the Ben Rahns, visited the mission field in Montana. This trip was a project of the young people. For months we had worked hard earning money.

May 26, 1960, thirteen young people and six adults left for Montana with the following purpose in mind: to visit the mission field, to work at the various stations, to witness by giving programs, and to stimulate interest in the young people for Voluntary Service and missions.

After two days of driving we arrived at Lame Deer, Mont., where we made our headquarters for a few days.

Part of our time was spent working for the missionaries at various stations. Our work consisted of painting for Mrs. Laura Petter, cleaning the church at Busby for the Malcolm Wengers, painting for the Donavon Dillers at Lame Deer, and cementing a shuffle board slab at the recreation center of which Lyman Mueller is the leader.

Our evenings and Sunday mornings were spent giving programs at the different churches. Our programs consisted of group singing, instrumental music, vocal groups, testimonies, and a sermonette by our Pastor Rahn. At Busby it was a heart-warming experience to hear some of the Indian people give their testimonies. A short program was also given at the Bible School opening at Busby.

The Indians live in small and very poorly furnished houses. Three girls and Rev. Rahn saw the inside of one of the homes where an elderly couple lives. The man is totally blind but in spite of his handicap he teaches Sunday school every Sunday morning. During the week Daniel Schirmer reads and discusses the lesson with him. Then on Sunday morning the blind man teaches it to his people. He is happy to serve the Lord.

Our trip to the mission field was also combined with a short sightseeing trip through the Black Hills. Mount Rushmore and the Wind Cave were a few of the interesting places we saw.

With our purpose fulfilled, we feel that our trip has been worthwhile. We realize the importance of the work among the people less fortunate than we are—those who do not know Christ.

Know Your Headlines?

Many of the events recorded in the Bible would make top headlines if they happened today. But would you recognize the stories?

Here is a list of Old Testament events as they might appear in headlines in your local paper. How many of the characters and incidents can you identify?

1. FEW SURVIVE AS DELUGE ENDS; AIR RECONNAISSANCE CHECKS DAMAGE
2. RULER NAMES EX-CONVICT AS EGYPTIAN CABINET MEMBER
3. WOMAN LEADS REBEL ARMY; CROWDS CHANT VICTORY SONG
4. ENTERTAINER, BLIND GIANT, BRINGS DOWN THE HOUSE
5. TRICKED INTO MARRYING WRONG SISTER, TRAVELER COMPLAINS
6. REBEL LEADER THREATENS DISASTER IF PHARAOH REJECTS FREEDOM BID
7. ENEMY FORTIFICATIONS COLLAPSE AFTER SEVEN-DAY BAND CONCERT
8. RAGS-TO-RICHES TALE TRUE; RELUCTANT SHEPHERD IS NEW KING
9. NIGHT ATTACK BY GUERILLAS WIPES OUT INVADING FORCE
10. STORMS SWEEP HIGH SEAS; MISSIONARY REPORTED LOST
11. SPY REPORTS DIFFER; ARE ENEMY DEFENSES IMPREGNABLE?
12. NEW TAXES SEEN; KING HAS PLANS FOR MOST EXPENSIVE BUILDING IN HISTORY

Bruce Hilton
B. P. Singer Features

ANSWERS

1. Noah (Genesis 8:6-12). 2. Joseph (Genesis 41:39-44). 3. Deborah (Judges 4:1-16). 4. Samson (Judges 16:29-30). 5. Jacob (Genesis 29:21-25). 6. Moses in Egypt (Exodus 7:14-20). 7. Joshua at Jericho (Joshua 6:1-21). 8. Saul (1 Samuel 10:20-24). 9. Gideon's band (Judges 7:19-25). 10. Jonah (Jonah 1:1-16). 11. Spies report to Joshua (Numbers 13:30-33). 12. Solomon's temple (1 Kings 6, 7).

our schools

HISTORICAL LIBRARY GAINS IMPORTANT MICRO-FILM

Two spools of micro-film embracing hundreds of documents relating to Mennonites have been secured by the Bethel College Historical Library from the National Archives, Washington, D. C.

The original documents photographed on these films are materials filed in various record groups in the National Archives and brought together under the direction of T. R. Schellenberg, assistant archivist of the United States.

Such various subject matter as immigration, Mennonites in the draft in World War I and II, and problems of Mennonite missions to the Indians in Oklahoma, Arizona, and Montana are rather thoroughly documented.

Correspondence and documents in the area of migrations covers such Mennonite movements as the migration to America in the 1870's, movement of Mennonites to and from Canada prior and immediately after World War I, movement of 62 young men from Russia to America in 1921, negotiations concerning the movement of orphans from Russia to America, movement of refugees from Harlim, China, to Alaska, and to Washington, and settlement of Mennonites in Mexico.

Some documents relating to Mennonites in the Civil War are included with very extensive material on Mennonites in the first World War, including correspondence by such leaders as H. P. Krehbiel, J. W. Kliewer, H. W. Lohrenz, and J. S. Hartzler. Material on the second World War is primarily concerned with C.P.S. camps and the use of conscientious objectors on farms and defense installations.

Included also is the extensive correspondence of B. Warkentin and Mark A. Carleton concerning Red Turkey wheat and the improvement of wheat in the great plains area.

Mennonite materials in the files of the Bureau of Indian affairs are extensive and cover problems of missions permits, purchase and lease of land and problems incidental to the continued operation of Christian missions among the Cheyenne, Arapaho, and Cheyenne Indians.

Much of this material has now been indexed so that researchers and students may readily determine the location of certain documents and their relation to the subject under investigation. Inquiries concerning materials on these films should be addressed to the Bethel College Historical Library, North Newton, Kansas.

MONTEVIDEO SEMINARY CHORUS TOURS ARGENTINE CHURCHES

The A Cappella Chorus, consisting of 22 singers under the direction of Professor Gerhard Wall, visited the Mennonite churches of the city and province of Buenos Aires during mid-year vacation, July 22-Aug. 3. The chorus of the Seminario Biblico Evangelico has gone on tour each year to the churches in the interior of Uruguay, but this was their first trip to the neighboring republic of Argentina.

The itinerary of the chorus was arranged to provide visits to twelve congregations, including the congregation at America, where the chorus was present for the dedication of their new church building and for the annual Pastors' Institute: July 23, Boulogne (Buenos Aires); July 24, Floresta and Ramos Mejia (Buenos Aires); July 25, Pehuajo; July 26, Trenque Lauquen; July 27, Tres Lomas; July 28, Santa Rosa; July 29, Villegas; July 30, 31, America; Aug. 1, Carlos Casares; Aug. 2, Bragado; Aug. 3, Arrecifes.

MCC news

FEEDING PROGRAM EXPANDED TO TYPHOON VICTIMS

MCC was one of the first, in an indirect manner, to administer relief to victims of Typhoon Mary which swept Hong Kong in the early part of June. A week or two before the typhoon, 500 cases of pork were donated to the Fish Marketing Organization which distributes aid to the neediest of its 10,000 fishing boats. The pork had not yet been distributed when the typhoon hit so it was used in feeding stations set up immediately after the typhoon. Twenty-seven bales of clothing and quilts were donated to fishermen, the group which probably suffered most in the disaster.

Another school was added to MCC's feeding program in Hong Kong making an increase of about 150 pupils. At present, about 700 people are fed five days a week and 300 people on Saturday.

NEW SUMMER VS PROJECT AT WOODS SCHOOLS

Woods Schools, Langhorns, Pa., is the home of a new MCC Summer Service unit this year. The Woods Schools is a community created for mentally retarded children and young adults. Providing a full range of services in the care of the child with special problems, the Woods Schools has facilities for 400 students located in 14 individual residences where a homelike atmosphere is maintained. In 1957, the professional staff occupied the new Child Study, Treatment and Research Center. Parent-counselling service is available to all parents of children in the school from the child's enrollment to his graduation. Effective treatment requires dedicated, patient service.

Summer workers are needed to take the place of regular attendants during vacation. As housemothers, Summer Service volunteers are responsible for the dormitory life and physical care of the children and other household tasks such as simple mending and sorting of laundry. The housemother eats with the children and is responsible for the general order of the dormitory during her hours on duty. The Summer Service unit at Woods Schools is composed of Betty Enns, Winkler, Man.; Dorothy Huebner, Winkler, Man.; Carole Dirks, Elkhart, Ind.; and Unit Leader, Celia Gross, Bridgewater, S. D.

our churches

ANNIVERSARIES CELEBRATED

Niverville, Man. On July 7 Mr. and Mrs. Heinrich D. Loeppky celebrated their fiftieth wedding anniversary. The silver wedding anniversary of Mr. and Mrs. Giesbrecht was observed on the following day with Jacob P. Neufeld bringing the anniversary message. Ben Weiber and Hilde Hiebert were married by H. Kehler in the Chortitza church on July 9.

BIBLE SCHOOL COMPLETED

First, Saskatoon, Sask. Summer Bible school was conducted during the first two weeks in July with eight teachers and 96 children taking part. Young people from the congregation also attended the Bible camp at Pike Lake. The silver wedding anniversary of Mr. and Mrs. Abram Hooge was celebrated on July 10. The following marriages were celebrated: Michael Balogh and Caroline Hedy Friesen, June 10 in Eigenheim; Henry Wiebe and Evelyn Schellenberg, June 11; Melvin Funk and Erma Gertrud Boldt, June 10 in Osler; Gunther Claassen and Betty Neufeld, June 18; Alvin Schellenberg and Joyce Martens, July 9; Willlie Falk and Anita Sawatzky, July 16.

ILLINOIS CONGREGATIONS HAVE ANNUAL MUSIC FEST

Calvary, Washington, Ill. One hundred singers were joined by a congregation of four hundred under the leadership of Earl Lehman in singing praise to the Lord at the Central Illinois Mennonite Choral Festival on July 17. Hymns were interspersed with the choir numbers which climaxed in the stirring "Gloria in Excelsis" from the Twelfth Mass by Mozart. Choir members from eight participating Central District Mennonite congregations had practiced for four weeks in three different localities — Carlock, Meadows, and Washington. The final program was held in the large and newly remodeled Calvary Mennonite Church at Washington. Earl Lehman, the director, is a music instructor and choir director at Bluffton College. Piano accompanists were Loraine Larson and Edith Lehman. Organist was Arthur Eyemann. Each year the co-operating congregations plan for some joint musical effort. This takes a variety of forms. Previous years have seen a one-day hymn study school conducted by Lester Hostetler, an evening of music by ensembles from each church, and events similar to this year's.

COLLEGE CHOIR GIVES CONCERT

Zion, Donnellson, Iowa. The Bluffton College Choir presented a program on Easter. A Mother-daughter tea and program were given April 27. Mr. & Mrs. Arlo Raid celebrated their silver wedding anniversary on May 30. Theodore Wentland of Fisher, Ill., was guest speaker on June 5. DVBS was held June 6-17. Children's Day program was given June 12 at which time Christmas bundles were dedicated to be sent overseas. Our Women's Mission Society packed used clothing June 16. The Centennial Conference was held in Donnellson on June 20-23. The Women's Mission Society gave a program at the Riverview Nursing Home in Farmington, Iowa, on July 10. Orlando Wiebe was guest speaker July 24. Elaine Lowenberg and John Harper were married on April 9. Karolyn Raid and Marvin Gingerich were married June 26.

CHURCHES HOLD DVBS

Bethesda, Marion, S. D. Six children were dedicated to the Lord on Mother's Day. Roger Tiahrt and Joeffery Deckert were baptized on May 15. An Ascension Day service with the Bethel Church was held in our church. In the absence of Pastor Van der Smissen, Hugo Mierau brought the message. DVBS was held May 26-June 1 with nine teachers and 82 pupils enrolled. We had Bible school with the neighboring Bethel Church. Four pupils got diplomas for having completed the Bible course: Judy Hofer, Frieda Schartner, Janice Kehn, and Arlene Epp. Kenneth Kehn and Deanna Pankratz were married at the Salem Church on June 4. Kenneth is doing his two-year service at Kansas City University Medical Center. On June 12 some school supplies and 41 Christmas bundles were dedicated. During June, Della Mae Kehn did Voluntary Service work in Kansas City, Kan.

PROVOCATIVE SERMONS GIVEN

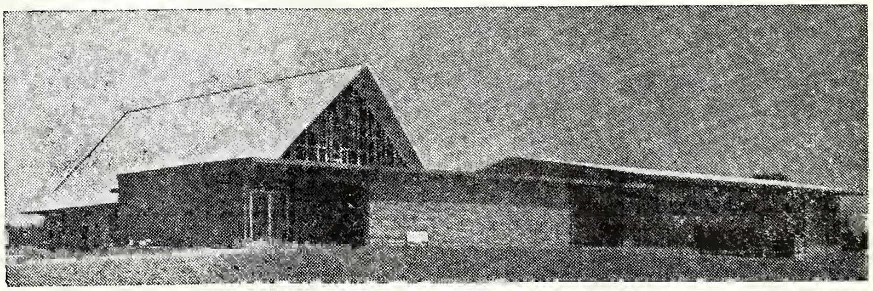
Community Church, Fresno, Calif. Pastor Peter Ediger is giving a series of provocative sermons from favorite Psalms. Mrs. J. J. Friesen is recuperating satisfactorily after surgery. Her daughter-in-law, Mrs. Harry Friesen, is also recuperating from a recent illness. Miss Leona Reimer of Inman, Kan., was a summer volunteer worker in our church. She recently returned to her home after helping with Bible school and other community and office church work. Sons were born recently to Mr. and Mrs. William Buckley and to Mr. and Mrs. Don Eymann. Dora Reimer has gone to Portland, Oregon, to help teach summer Bible school in the Alberta Community Church. Pastor and Mrs. Peter Ediger and Mrs. Dan Ewy are making plans for being on the faculty at the Young People's Retreat at Camp Gaines on Sequoia Lake from Aug. 26 to Sept. 2. Mrs. Howard Epp is on the retreat committee. Mr. and Mrs. Henry Fast announced the engagement of their daughter, Eldoris, to Bill Magnuson of Kingsburg, Calif.

DEDICATION SERVICES FOR NEW WADSWORTH CHURCH

The new First Mennonite Church of Wadsworth, Ohio, has a series of dedicatory services planned, the main dedicatory service being held Sunday, August 7. At this all-day service, Harry Yoder, president of the Central Conference, spoke in the morning. Wilmer Shelly (a former pastor) and William Keeney spoke in the evening. Women's Work Night was designated for August 8 at which time Vernon Sprunger was the speaker. Men's Night will be on August 10 with Russell Mast as speaker, and Youth Night will be on August 12 with Marvin Zehr as speaker.

The new church has a seating capacity of 300 with an overflow seating an additional 200. Interior is finished in brick with light-colored wood and open beam construction. In the front of the sanctuary is a large cross and beneath it is a planter. All pulpit furniture and pews are in light wood.

The two-story educational wing houses Sunday school rooms, nursery, pastor's study, furnace room, rest rooms, and kitchen.



CHURCH SPONSORS DVBS

BETHEL, HYDRO, OKLA. Our church sponsored a two weeks Bible school in the middle of June. Offerings amounting to $25 were sent to CROP. We joined with other churches in Hydro for Sunday evening services through July and August. —Wilfred Ewy

NEW PASTOR INSTALLED

HOFFNUNGSAU, INMAN, KAN. Lamont Woelk of Fairfield, Pennsylvania, received and accepted a call to become the pastor of the Hoffnungsau Mennonite Church near Inman, Kansas. Installation services were held on July 10. He follows P. K. Regier, who has been serving as interim pastor since Albert Gaeddert left last fall. Pastor Woelk served the Ransom Mennonite Church for several years after which he accepted a call of the Fairfield Mennonite Church. He and his family will reside in the parsonage next to the church.—Mrs. John P. Franz

into the beyond

Peter Heinrich Koop, Coaldale, Alta., was born December 1, 1876, in Koteniusfeld, South Russia, and died on July 5, 1960.

Agatha Neudorf Wiens, Horse Lake, Sask., was born August 6, 1916, in Great Deer, Sask., and died July 8, 1960. She was the wife of David S. Wiens.

Nellie Kathleen Janzen Friesen, Waldheim, Sask., was born May 5, 1902, in Moundridge, Kansas, and died July 14, 1960. She was the wife of David H. Friesen.

Helena Neufeld Thiessen, Yarrow, B. C., was born November 25, 1901, in Olgafeld, Firstenland, South Russia, and died on July 1. She was the wife of John Thiessen.

Flora L. Fellman, member of the Flatland Mennonite Church, Quakertown, Pennsylvania, was born March 4, 1876, and died July 15, 1960, at the Mennonite Home, Frederick, Pa.

Robert Krebill, member of the Zion Mennonite Church, Donnellson, Iowa, was born December 18, 1900, and died July 1, 1960, after a fall at the Farm Service Elevator in Donnellson.

George Bergen, member of the First Mennonite Church of Clinton, Oklahoma, died July 13, 1960, at the age of 58.

The Arvada Story

As a part of the winter service program, the Board of Christian Service sponsored a project to help the Mennonite fellowship in Arvada —a suburb of Denver, Colo.—to build a church. The board placed responsibility for providing volunteers with Sam Ediger of Buhler, Kan. The following reports by three volunteers express the sentiments of nine Kansas men who contributed to the construction work.

"'Help Wanted: Men needed to help in construction of the new house of worship for the Arvada Mennonite Church near Denver, Colo.' It was to this call that four of us from the Inman-Newton vicinity and five from Pretty Prairie responded with a week of voluntary labor.

"When we arrived, the masonry walls had been nearly completed, and some of the laminated beams were in place. We finished setting the beams and began with the decking. By week's end the decking and facia was on and the building ready for shingling by another group that was to come the following week.

"A great deal of personal satisfaction and a sense of helping 'the church that is at Denver' comes to those who participated in this program. Those of us who were there will certainly have an active interest in the future development of not only the physical plant, but also the church group and its activities as it serves the spiritual needs of the community."

"'Trust in the Lord and do good; so shalt thou dwell in the land and verily shalt thou be fed.' Of all the goodness we receive from God, it behooves us to give also to Him. What is there we have more to give of than time? What a wonderful gladness fills our hearts when we can share with others. This is how I felt about the opportunity of sharing a week's work of building the church at Denver. I felt that this work was just far enough from home to appreciate it. We were glad to see that some had the vision to establish churches in such a fast-growing city. I was impressed by the enthusiasm and eagerness of this group at Denver in working and planning to get their church built."

"'Beloved, let us love one another, for love is of God, and everyone that loveth is born of God and knoweth God' (1 John 4:7). This was put into practice at Denver, Colo., by the General Conference Mennonite group. Their willingness to help one another and to share with others of their possessions was a great challenge to me as I labored among them."

The dedication of the Arvada Mennonite Church has been set for August 14, 1960, at 3:00 p.m. The building was used first by the congregation on July 31. Members of the Home Missions Committee of the Western District Conference will participate in the dedication service, along with others from local Mennonite churches.

The new building will be used for a Vacation Church School for two weeks beginning August 15. Men from the church built the tables and chairs for the youngest church school classes and the furniture for the chancel area. Money for the building was provided by the Western District Home Missions Committee. The building cost is $35,000. Equipment for the building will cost less than $1,000.

Members of the congregation deeply appreciate the very generous support given to them in their endeavor to establish a church in the Denver area. Especially appreciated is the support of prayers, voluntary service, and monetary gifts.

Visitors are most certainly welcome to attend the service, as well as the regular morning services. The church is located at W. 59th Street and Miller Street in the northwest suburb of Denver, Arvada, Colorado. Visitors from a distance wishing help in securing accommodations can write the pastor, Donald Wismer, 10102 W. 64th Place, Arvada, Colorado.

our conference

continued from back page

MISSIONARIES RETURN TO FIELDS

All of the missionaries pictured here have recently returned or will be returning to their various fields of work.

In the top picture are Mary and Peter Derksen who will be leaving on August 24 for their second term of service in Japan. Their children are (left to right) Wanda, Evangeline, Rosaline, Richard, and William.

Alice Ruth and Robert Ramseyer are leaving from San Francisco on August 21. For their second term in Japan, they will again be stationed in Miyazaki City. Their children are Faith, Mark, and Joy.

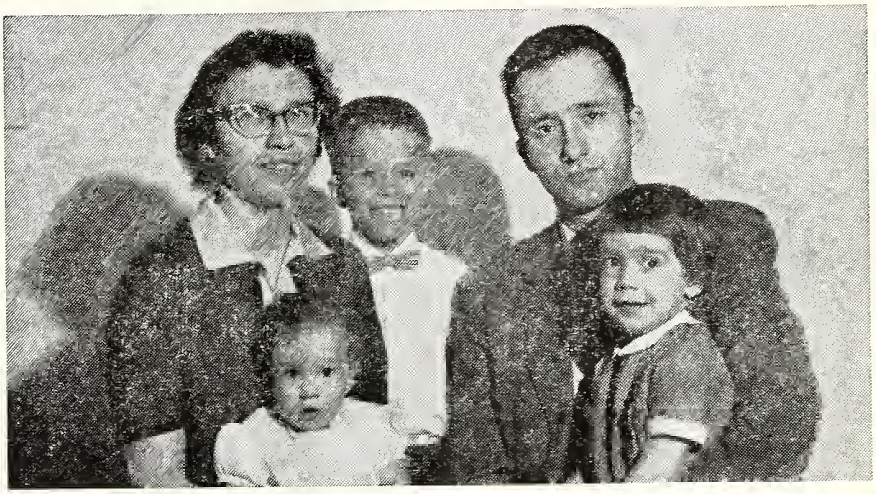
Helga and Henry T. Dueck left from Miami by air on July 26. Their destination: Paraguay. They will again be working with the church program in Asuncion. Their sons are named Kenneth, Marvin, and Paul.

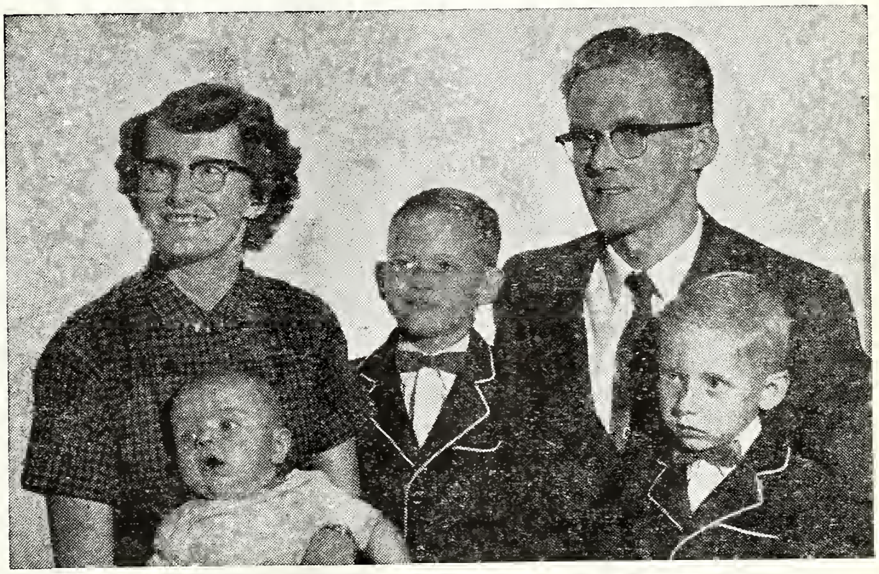
Mary and Gerald Stucky (in the bottom picture) are leaving in August for their fourth term in Colombia. The two oldest children Judith and Peter are staying in the States to attend high school. Timothy and Paul are returning with their parents to Cachipay.

MISSIONARY DOCTOR HONORED IN TAIWAN

Missionary News Service of the Evangelical Foreign Missions Association in its June bulletin reports that "Al Friesen, doctor at the Hualien Hospital of the Mennonite Mission, will be named a 'good man' by the Chinese Committee for honoring 'good people and good work.' This young Canadian doctor, will be the first foreigner ever named by the committee. Dr. Friesen has repeatedly donated blood to help poor patients who could not afford to pay for blood necessary to save their lives. The Canadian's self-sacrifice was reported to the committee recently after he saved the life of a pregnant woman by donating 600 cc of blood at one time."

Alvin T. Friesen from Meadow Lake, Saskatchewan, went to Taiwan in October 1957.





our conference

CAPITAL PUNISHMENT DECLINES

The average number of criminal executions has steadily declined in recent decades, according to *Contact-Concern,* a Methodist publication. Executions in 1959 numbered forty-nine and took place in sixteen of the forty-three jurisdictions that provide the death penalty. Two out of every three executed were Negroes.

The May 15, 1960, issue of *The American Weekly* states: "There is growing opinion that capital punishment is the 'poor man's penalty,' and 'irrevocable penalty' levied primarily on people who cannot pay the price of high-powered defense attorneys, extensive searches for witnesses, medical experts, and other necessities of an effective plea for life."

CONGO MISSIONARIES ON BROADCAST

Faith and Life radio broadcast on station KJRG, Newton, Kansas, last week gave the constituency the latest word on the Congo. On Monday, Andrew R. Shelly, executive secretary of the Board of Missions, reviewed the work that has been done in Congo and evaluated the present situation, sounding a hopeful note that missions in Congo might soon be resumed.

The following days of the week, Orlando A. Waltner spoke on missions in relation to Congo and interviewed missionaries who had just returned from Congo. On the broadcast were Harold and Gladys Graber, Pretty Prairie, Kansas; George and Justina Neufeld, Inman, Kansas; Larry Unruh (Pax), Galva, Kansas.

Faith and Life is a daily program sponsored by the General Conference Mennonite Church and its congregations in the Newton vicinity.

FOUR NEW WORKERS FOR ARIZONA

Waldo and Abbie Harder of Newton, Kansas, have been assigned by the Board of Missions to the General Conference Mennonite Mission in Arizona. Harder will be principal of the Hopi Mission School at Oraibi. Formerly missionaries to Congo, the Harders were scheduled to return in August. Because they can not now work in Congo, they will serve in Arizona temporarily.

Larry and Lorna Epp of Henderson, Nebraska, left for Arizona the end of July. Larry will serve as a 1-W in maintenance work at the Oraibi station, and Lorna will teach kindergarten in the Hopi Mission School.

MENNO MEMORIAL CHURCH PLANNED AT WITMARSUM

Many American Mennonites have gone on a pilgrimage to the village of Witmarsum in the Netherlands to see the place where Menno Simons lived and labored.

In 1877 an old meetinghouse standing at the edge of the village was torn down to make room for a monument to Menno Simons. The whole Dutch Mennonite brotherhood has now joined in the efforts of the Witmarsum Mennonite congregation to build a simple and attractive Menno Simons' Memorial Church in Witmarsum. This church will be used for worship every Sunday. It will also become a monument to which Mennonites from all countries come to refresh their memory of the events which took place when Menno Simons was converted and became the leader of the persecuted Anabaptist Christians.

The Menno Memorial Church will serve the needs of the local congregation and will contain a room with museum items for those coming to visit this place. Mennonite Architect S. G. Walinga has designed a church building according to early traditional Mennonite lines, resembling as much as possible the old country church of Witmarsum.

The world-wide Mennonite brotherhood is being given opportunity to participate in the erection of this simple and symbolic structure. The drive to raise funds is now under way. The thirty families of the Witmarsum congregation have contributed 7,000 guilders (nearly $2,000). All the Dutch Mennonite congregations have joined in raising additional funds; up to this time about one guilder per member has been contributed.

In North America this matter has been presented to the Mennonite constituency on various occasions. H. W. Meihuizen presented this matter at the General Conference sessions at Bluffton in August, 1959. The Executive Committee of the General Conference turned this project over to the Historical Committee. The initial step in raising money was taken when the pageant, "We Are Pilgrims," was presented ten times between Newton, Kansas, and Winnipeg, Manitoba, Canada. One-third of the net income, or approximately $500, has been made available to the Menno Memorial Church at Witmarsum.

Interested individuals may also be interested in contributing to this project. Such contributions marked "Menno Memorial Church Fund" can be sent to William Friesen, 722 Main St., Newton, Kan.

IN JAPANESE HANDS

BY H. J. BROWN

This account of the evacuation and internment of General Conference missionaries in China during World War II is based on the personal diary of the author. The book is filled with the experiences of dedicated missionaries and examples of their trust in God and His great, abiding care.

A limited number of copies of this book are available for $1.25 per copy. Proceeds from its sale will be placed in the H. J. Brown Scholarship Fund which gives assistance to Christians from mission fields attending Mennonite Biblical Seminary.

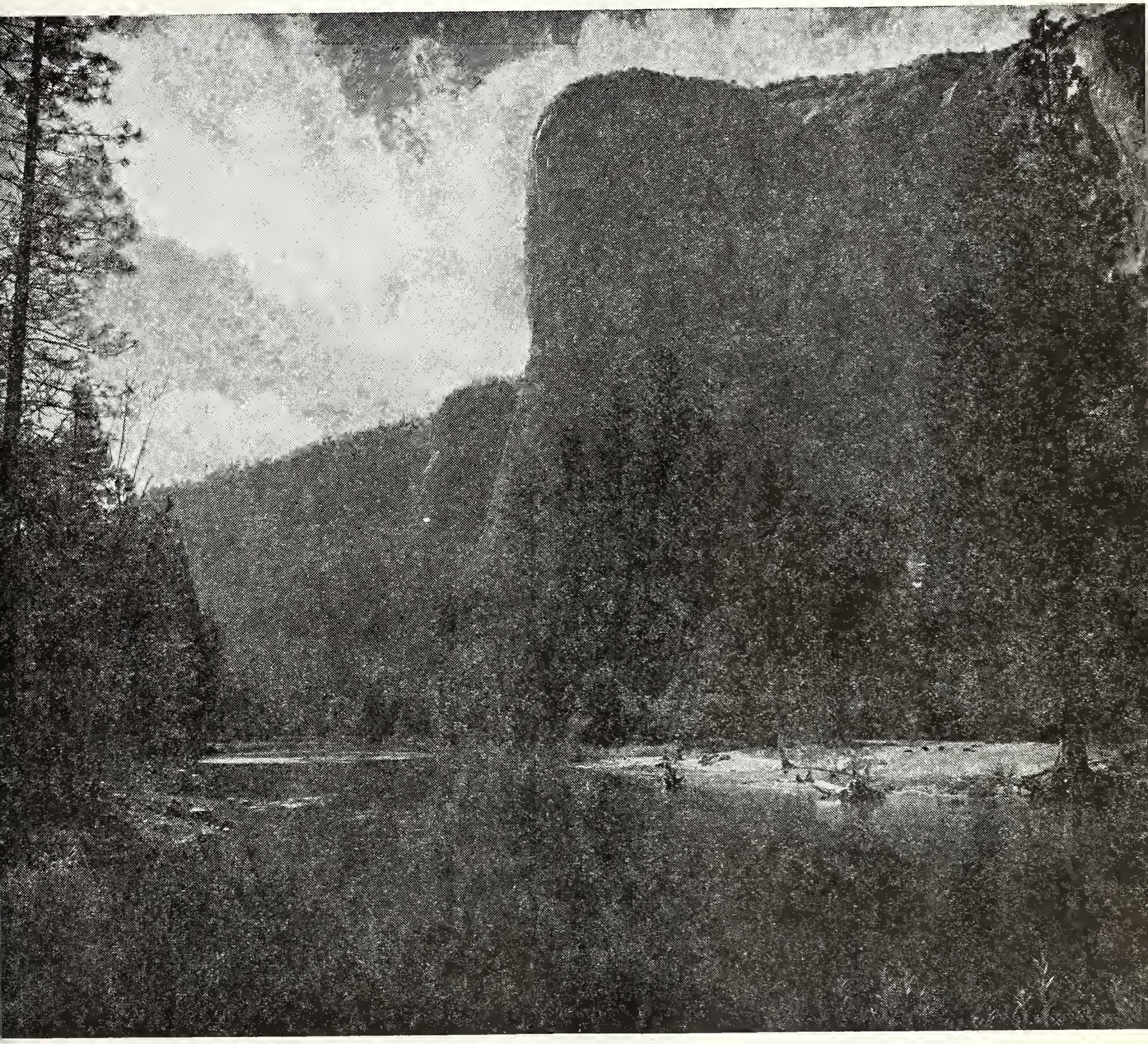
The book may be ordered from Mennonite Bookstore, 720 Main Street, Newton, Kansas.

MENNONITE BIBLICAL
ELKHART

THE MENNONITE

AUGUST 16, 1960

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



in this issue

COVER
Some of this summer's vacationers may have visited the scene on this week's cover, El Capitan in Yosemite, Calif.

ARTICLES
CHALLENGE TO CHURCH WORKERS
Kenneth Shelly 519
I REMEMBER TAIWAN
Mrs. Theodora Pankratz 521
THE TRUTH ABOUT JUNIOR HIGH YOUTH
Eleanor L. Doan 523
POEM
LIFE'S MOST GRACIOUS ART 520
DEPARTMENTS
EDITORIAL
Claude F. Boyer 518
BOOK REVIEW
Paul Peachey 522
CHRISTIAN CONCERNS
Frank H. Epp 524
MENNONITE YOUTH
MORE THAN TEMPERANCE 525
The Coin Has Two Sides 527
OUR SCHOOLS 528
MCC NEWS 528
OUR CHURCHES 530
OUR CONFERENCE 532

CREDITS
Cover, Harold M. Lambert.

CONTRIBUTORS
Kenneth M. Shelly, pastor of the Apostolic Mennonite Church, Trenton, Ohio. Mrs. Theodora Pankratz, former mission worker in Taiwan. Eleanor L. Doan, editorial director of Gospel Light Publications. Paul Peachey, former MCC peace worker in Japan. Andrew R. Shelly, executive secretary, Board of Missions.

of things to come

Aug. 14-20—Family retreat II, Friedenswald
Aug. 26-28—Family Retreat, Swan Lake Christian Camp
Aug. 27-28—Family Retreat I, Mennohcah
Sept. 3-4—Family Retreat II, Mennoscah
Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 32**

editorials

Claude F. Boyer, Guest Writer

LABORERS NEEDED "The harvest is plentiful," said Christ as He looked upon the crowds in the cities and villages of Palestine. To Him they appeared not only as harassed and helpless people—sheep without a shepherd—but also as great potential for sons and servants of God. They were not statistics or figures to be used only in planning and development. They were a harvest—something to be gathered in. There was importance in each person.

Jesus looks on the multitudes today. He sees them in Miyazaki City, Cachipay, and Mukedi. He sees them in Philadelphia, Chicago and Fresno. He sees them across the street, across the fields, and across the tracks. He sees them in the north; in the south. His words are the same, "The harvest is plentiful."

Now, as then, the Master must add those tragic words, "The laborers are few." It is understandable why there might have been a shortage when He first spoke the words. It is not so easily explained in our day.

Laborers for the kingdom are needed. They are needed in the various fields of service in mission work. These are certainly not limited and dare not be thought of in terms of places "far across the sea." Laborers are needed in the ministries of pastoral work. The challenge is not only to begin new congregations; it is also to "shepherd" those in existence.

Laborers are also needed in the work and program of each congregation. There is a constant demand for Sunday school teachers, leaders, and advisors in the various auxiliaries. The need for laborers lies in the areas of writing, teaching, and administration. The list of needs in which laborers for the kingdom are needed is almost endless; the number is still "few."

"Pray the Lord to send out laborers" was and is the Lord's solution. It is not a simple one. Effective prayer presupposes work. It calls for a vigorous seeking out of workers for the mission fields, pastors for the pulpits of our congregations, for teachers, administrators and lay workers. It calls for a dedication and dignity on the part of those already laboring, that will challenge others. It calls for receptivity of the heart and the mind of all, that the ministry of the Holy Spirit might be felt. This, is the call "to pray." All Christians have the privilege of being laborers—of having active participation.

After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, 'Peace be to this house!' . . . He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

Challenge To Church Workers

Kenneth Shelly calls to our attention the verse, "I can do all things through Christ who strengthens me."

EVERY SO often we must be "brought up short" by the challenges we find in the word of God. We hear so much about the way our population growth is faster than our growth of church membership that we might easily become discouraged. The task is not only gigantic, it seems insurmountable. And then we come to the confident words of one who faced equally great odds. "I can do all things through him who strengthens me."

The first thing we notice is that the task must be seen as something that pertains to me. The verse just quoted begins with the words, "I can." In the recent production of "The Ten Commandments," Moses is portrayed as being puzzled why God would not deliver his people from oppression. Why didn't God do something?

God did do something when Moses began to see the question in personal terms. What could he do? Did he have any place in the work of God in delivering his people? The answer did not come easily for Moses knew the greatness of the task to be done. Moses had to struggle to respond to the call. But finally he decided that if God was calling to do this task, he could do it.

This is the challenge to workers in the church. The Christian has the call of God to work. Just as the prophets of old heard the call of God and responded, so must today's church member say: "Here am I, Lord, send me."

Calls to work come in general terms. But they are not heeded until we make them specific. Jesus said: "Come unto me all ye that labor and are heavy laden," but He also told specific individuals, "Come, follow me." The work of the church is done when individual members realize that the work is waiting for them to do.

The man who gave our challenge to church workers had such a call. He had heard and heeded the call. He was to stop fighting Christ and accept Him as Lord and Savior. He rather shortly retired into obscurity into Arabia and later to his home town of Tarsus. But when Barnabas saw that the church at Antioch needed help, he went and asked Paul to serve them. Here was a task that Paul could do. He responded to the call. Too often, workers in the church can see the task as it relates to the church as a whole, or in distant fields. But there is need for people to see the work of the church in relation to what "I can" do.

There are bound to be objections by some. They say they are not qualified to work. They say they are not talented. There is a little statement that speaks to this matter: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I must do. And what I must do, by the grace of God, I will do." Each member of the church can say that. This enables everyone to make a start in this task of working in the church.

But perhaps my little quotation above is somewhat misleading. For the challenge to workers in the church finds Paul stating: "I can do all things." Now if this statement means what it says, it is indeed a sweeping challenge. Does this mean that there is no limit to what Paul thinks he—or other workers in the church—can do? The magnitude of this statement itself teaches us something. The call to the work of the church comes in great terms, and too often members respond in such half-hearted ways. We dare not place restrictions on our energies that we can devote to the work of Christ. Let us not say: "Just this once." For we must be ready to do all things.

For example, Paul felt the call to preach the gospel to the Gentiles. He could have interpreted this call broadly or narrowly. He might have said that he would preach to the Gentiles whenever they came into the community. He might have said that whenever the Gentiles send for a preacher, as did Cornelius for Peter, then he would be ready to go. If Paul had responded in this way, no one could have accused him of not having heard his call and having made it personal. But he surely would not have been able to say: "I can do all things."

Paul gave his call the broadest possible application. He felt compelled to go and preach throughout all the world. Paul was ever seeking to travel further to proclaim the gospel to the Gentiles. He held before himself the challenge of Rome. And after that Spain. And after that, who knows!

But the most important thing about this challenge has not yet been underscored. I can do all things through Him who strengthens me. Paul, and every church worker can do all things through the strength of the One who lives within them. This is the key to the challenge to workers in the church. Use the strength you have within. It is the secret that enables a person who has never dared anything in his life to step out boldly for the work of Christ. They do not do it in their own power. They do it in the strength of Christ who lives within.

To understand this helps us to overcome the fear that we have to stand on our own two feet and accomplish something in the work for Christ. We are dependent on a host of different people in our everyday lives. Should we not depend upon God for the strength to do His work?

Paul knew what it was to depend on God for strength to do his work. He had heard the call to preach to the Gentiles. He had given the broadest possible interpretation to this call. But he was aware of his weaknesses. He had a thorn in the flesh which hindered him. He prayed to have it removed, but instead the assurance came that God's strength was sufficient for him. Indeed, God's strength is made perfect in weakness. Paul had to carry out the work that God gave to him, trusting in the strength that God would supply.

There were other speakers more eloquent. The Corinthians seemed to prefer Apollos. They mocked him, saying that his letters were weighty but that his personal presence was weak. Yet, in spite of this, Paul was able to achieve untold success for the cause of Christ. He could do all these things through the One who strengthened him.

This is the challenge for church workers. Let us realize that the task that faces the church is a task that speaks to every church member. God calls everyone, but only those respond who have ears tuned to His call. He calls us to all kinds of tasks. Even the biggest of us have small tasks to do and even the smallest of us have great tasks we can do.

God gives us an unlimited expense account. He provides strength to go on. Yes, He gives strength to get up on Sunday morning to go to church when it seems so easy to stay in bed. He will give you strength to stand up for the cause of Christ when others in the family may not seem to be interested. He will give strength to invite your friend or neighbor to church. He will enable you to teach a Sunday school class—yes, to do all things.

The challenge is there. Will we respond?

Life's Most Gracious Art

From the German

What is life's most gracious art?
To grow old with cheerful heart!
To rest where one would gladly labor,
To ask, instead of granting favor;
And where to help was once delight
Now unwanted stand aside
Because by weakness overcome—
One of no good to anyone.
And yield to those with humble grace
Who now step in to fill our place.
Can cheerful one such burden bear
And hope, where nearer lies despair?
Yes, if by faith we understand
These trials by a Father's hand
Are sent, who in love all-wise
Is loosening our earthly ties,
And not to our hurt or loss
Refines our gold from clinging dross.
But our old rebellious heart
Is slow to learn. And this great art
Is not mastered in a day
Nor in an easy painless way!
Should while we these lessons learn
For work to do our heart still yearn,
No need to grieve for chances past
God saved the best yet for the last!
By prayer from His bounteous store,
Rich blessings we may evermore
Draw down; and in the toil and care
Of those we love still have a share.
And when this work now too is done
In the last rays of setting sun
God sends this message from above,
"Come home, my child, rest in my love!"

—Mrs. J. J. K.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

I Remember Taiwan

Mrs. Theodora Pankratz

IT IS HARD to speak of Taiwan in a general way. Typhoons, earthquakes, floods, the beautiful ocean, mountains, the diversified population—none can be contained.

The nationality lines in Taiwan are Chinese, about two million of recent Mainland affiliation and about ten million whose ancestors came about 300 years ago. Some of these mixed with the Japanese during the 45 years of Japanese occupation of the land. And there are those of supposed Malayan background.

The mountain tribes people are of this last group — large, saucer-like eyes, round faces, smiling. Their head-hunting days are over, their practice of tatooing is ended, their tribal dances are only a part of occasional festivals now. They have been pushed farther and farther into the mountains. When they were offered Christianity by the early missionaries, they accepted, and today these mountain people—about 150,000 in number—are the nucleus of a new way of life.

These are the poor but hopeful people who look upon our hospital as theirs!

THE HOSPITAL established at Milun-Hualian, Taiwan, has inscribed on the cornerstone these words in Chinese and in English: "Service, in the Name of Christ." This, to the personnel at the hospital, is wealth. This, to the patients who come, is health.

A hundred and fifty and more "stories" per day, walking in and out of this particular hospital, are but a small number of those who have been given immeasurably more than they had hoped for.

When an emaciated child regains its strength, and its eyes again have the sparkle of life, who would restrain the mother from voicing her gratitude? Who would say to the nurse, "You should not have spent so much on such a one"?

How far the tired feet have come carrying a sick child, wasting away with tuberculosis and at the same time filled with parasites feasting on its frailty. It requires more than medicine to pour life into such as these.

HOW MUCH DO we know of this world in which traditions continue in the face of the new, absorbing that which it encounters but continuing as of old? There is evidence however that the Eastern world wants to escape the many facets of religious activity which are evident in Buddhism, Taoism, Confucianism, animism. In the rural areas the traditional persists, whereas among the intellectuals newer 'isms' such as Positivism and Nationalism are viewed as means to salvation.

Come with me to a temple with its open court and its concave boat-shaped rooftop ends reaching heavenward. This one may be an interpenetration of Taoism, Buddhism, and Confucianism. We, who have never been there before, are overcome with the over-carved and the over-colored. We do not know the story of the phoenix nor the dragon which are depicted in the ornate decor. We do not know the eight-fold path to heaven, nor do we know the many gods to be encountered. We do not know the filial piety which goes beyond the grave and reaches back further than the ancestral name plate. We wonder about the incense; we gaze at those burning joss sticks before the altar and feel momentarily sacrilegious for we have invaded where we are completely foreign.

There is a woman tossing crescents—perhaps because of a wayward son or perhaps the rites to honor the ancestors have been neglected. There is another woman with a look of hopefulness, for she has brought her gold to one called the Goddess of Mercy.

TO SEE SOMEONE literally tear down "the walls of Jericho" is a breathtaking experience. We were invited to come. An elderly Taiwanese man wanted to be freed from the daily rites which "kept him poor." We watched him tear down the pictures of the gods, first one and then another—jumping upon a table before the family altar, reaching high above his god-shelf, tearing and crumpling, and running outside to put the paper pictures on a pile, lighting the crushed heap, and then watching it burn. Chickens and dogs and all the neighbors were watching it too, and when he ran again to the house and pulled the ancestral names and a wooden sign from beside the door entrance, and threw that into the fire, some gasped. This was truly something to provoke the gods. But this was not enough; he went in to bring out the incense bowl—it was a pretty one. He dashed it down upon the ground. It did not break. He picked it up and smashed it down again. Still it would not break. He gathered a few stones together and dashed it down upon them. This time it broke—into blue and white fragments.

Rubbing his hands together, he walked to a man who had come with us and said to him, "Now read from the truth." The man opened his Chinese Bible, and to the hushed group he read of the way, the truth, and the life. What a joyful countenance this new Christian reflected—how good he felt to be free. The happiest other member of that group was his wife. She had been working in the nearby little church established by a nondenominational mission and had been praying for this moment for quite a number of years. Her eyes told the story better than anyone else could tell it.

We walked past those poor houses and lean-tos in that little village thinking how rich this man had become, and knowing that his spirit was already a light among his people.

WE ARE OFTEN asked, What do you think of the people there? It seems that we should be as much or more concerned as to what they think of us. What do they think of us? We are reaching out to all parts of the world. What are we really doing to establish an understanding relationship?

Taking leave of our friends in Taiwan was not easy. We have been touched with their courage and their devotion and the least we can do is reach out to others.

—Conference News Service

bookmarks

Children of the A-Bomb Testament of the boys and girls of Hiroshima. Compiled by Dr. Arata Osada. Translated by Jean Dan and Ruth Sieben-Morgen. Published by Uchida Rokakuho Publishing House, Tokyo, 1959, $4.50. (In the U.S. order from Maruzen and Co. Ltd., 333 Fifth Ave., New York. This book may also be purchased at Mennonite Bookstore, 720 Main, Newton, Kansas.)

In 1951 Professor Arata Osada of Hiroshima University had more than 2,000 grade school, high school, and college students of Hiroshima write essays on their recollections of the A-bomb which fell on their city six years previously. One hundred and five of these essays were selected and published in original Japanese under the title *Genbaku no Ko* (Children of the A-Bomb). The volume immediately became a best seller in Japan.

Children of the A-Bomb should be read by millions, especially by military cadets, defense department officials, military planners, and above all by devotees of the altar of nuclear "deterency." Perhaps the Gideons could take on the project to see that the volume gets placed in high Pentagon and Kremlin offices!

This is a human book, not a "political" one. In simple, moving, personal accounts we see the A-bomb as experienced by all the Toshikos and Shigehiros and Yoshihiros, aged from 4 to 17 when the bomb fell, and modified by the six years of life and reflection that had elapsed meanwhile (1951). Since each writer describes the same event, there is an inevitable repetition of the scenes of suffering—flash, tremors, fire, blood, and death.

Nonetheless in these pages we meet individual persons. One is reminded of the words of Jesus that one person exceeds the whole world in value. A child is stricken by a mysterious calamity—suffering, pathos, moral outrage, yet all tempered with simple beauty. Repeatedly the children ask, in one way or another: *What value can there be that would justify such suffering?*

These essays were written in the midst of the Korean War. Says a fifth grade girl who was four years old when the bomb dropped, "War is making every one suffer. Now just when we are beginning to have a little peace, already they're making like war and I wish they would stop war and stop making everyone suffer. I hate it" (p. 26).

Ninth grader, Masataka Asaeda, a third grader in 1945, closes his essay:

"What is war?

"What is peace?

"Why do we need that terrible atom bomb to defend peace?

"Why do not humanity and science make the same rate of progress?

"In my heart these unanswered problems continue to smoulder" (p. 147).

A tenth grade girl (fourth grade in 1945) observes: "In order to prevent the expansion of the Communist countries, the U.N. side, the control of which is held by the United States (although it was originally supposed to be impartial), is steadily increasing its military strength" (p. 286).

And this from a junior college girl: "A-bombs are more villainous than poison gas. Still they are dropping two of them. After that no matter how much the missionaries preach God, it is no use. No matter how many times they say 'No More' it is wasted effort. Before they say that, 'Why did not you love your enemies?' "

As these quotations illustrate there is true depth of feeling without sentimentality. Campaigns against war sometimes defeat their own ends by a misuse of sentiment. Indeed a few of the children we meet in these pages resent the anti-nuclear weapons demonstrations put on in their city, particularly by nonresidents who come there to campaign. These young people are struggling with something too deep to be "used" for secondary ends.

Children of the A-Bomb is important also as a psychological document of Japanese life and values. One learns a great deal about the strong ties which Japanese feel with dead parents and other ancestors. One feels something of the beauty and tenderness of Japanese family life. But there is also the religious pathos of Japan as Mitsunori Sasaki (third grade in 1945) comments on his father's death: "Oh, Father on that day, agonizing in his wish for water—every time I think of it I offer a prayer to some unknown god: 'Oh let there be no repeating of this tragedy.' "

—Paul Peachy
MCC Information Service

Some people think of him as a juvenile. Others call him "that adolescent." Neighbors have said of him, "Only his mother could love him. His father just endures him." Many church folk call him an "intermediate," or an "in-betweener." Still others just shrug their shoulders and avoid him as much as possible. . . . What is he, really?

THE TRUTH ABOUT JUNIOR HIGH YOUTH

A "junior high" is a person, a very real person. He is 12, 13, or 14 years of age and usually is in the seventh, eighth, or ninth grade in public school. He seems especially different from persons of every other age—and he is different! He is even different from those his own age. No two are alike. Why is this? The answer is simple: each youth has his own growth rate. No two hit the same step at the same time.

Then, too, the intellectual, social, and psychological influence of our modern culture affects the "junior high's" mental growth, behavior, and personality in a very real way.

The changes which take place in the human being during the junior high age make it the most critical period of life. It is the time when all the energies of life are at flood tide, when all the vital forces usually acquire the direction they will keep during the rest of life.

A "junior high" is a paradox: an adult one moment, a child the next; intelligent and capable, but undependable; enthusiastic, then lethargic; trusting one day, cynical the next. He defies authority to attract attention and conforms to the group to be accepted. He would rather be dead than be different. To most adults he appears to be all "uns": undisciplined, unpredictable, undignified, uninhibited, unmanageable, unstable.

A "junior high" is a person with a problem, not necessarily a problem person as so many people characterize him. He is caught up in a cycle of many changes which sometimes sets up a chain reaction. For instance, during adolescence the basic concepts of a person are changing. Thus there may be problems of unbelief. His concept of God, prayer, right, and wrong have been given him by others. Now he is seeking his own philosophy. In the earnest pursuit of getting an education, he may be disturbed or confused by the study of science in school. If he has not had his questions answered with satisfaction, doubts are produced at a time when this teen-ager needs the security of a strong faith.

THE "JUNIOR HIGH" IS IMPORTANT

"Junior highs" are important to the nation and to society. They are the future taxpayers, voters, lawmakers, soldiers, homemakers. Of today's seventeen million teen-age population, the "junior highs" number approximately seven million. And in another five years they will claim about ten million.

"Junior highs" are important to the business world. Because of their tremendous influence in purchasing habits, businessmen look at them with dollar signs in their eyes. According to one researcher the teen-age population controls a purchasing power of nine-and-one-half billion dollars a year.

"Junior highs" are important to the home. They are a constant challenge to parents' responsibility, guidance, and understanding. They are loved and endured, prayed over and wept over. Their membership in the family is reflected in every area of activity, sometimes so dominantly that parents remark, "What did I do to deserve this?"

"Junior highs" are important to the church and to the Sunday school. In many respects, they are the most important persons to the Sunday school. "Perishable property" should be printed above every junior high classroom door, for we are faced with the grim facts that many churches lose between seventy to eighty-five per cent of their junior high youth. Since ninety per cent of the church members come from the Sunday school, the future size of the church will be in proportion to the present size of the junior high department.

"Junior highs" are important to God. A Life was given to save them. Nothing conditions the desire of the Lord Jesus Christ to draw these young people to himself. He longs for their love and devotion and service. If a "junior high" is won to Christ by the time he is fifteen years of age, he has a potential of forty-five years of Christian service. Unless, however, he is won during his early teens, chances are 5000 to 1 he will not be won during his young adult years.

THE "JUNIOR HIGH" IS A CHALLENGE

The Bible says, "Behold (Notice!) I have set the land before you: go in and possess the land" (Deuteronomy 1:8). How much junior high land there is! Joshua 13:1 tells us that "There remaineth yet very much land to be possessed." Truly there are millions of parcels of teen-age land yet unclaimed. Face the truth concerning junior high youth. Doesn't it challenge you to know that every contact with a junior high is an opportunity to reach him for Christ—to possess the land?

Perhaps you may wonder how to begin, and what to do. First, you can love the "junior high." Love him for what he really is—a person for whom Christ died. You may not like all his habits or ideas or actions, but you can love him. In fact, you must love him to be understanding of him. You must be understanding of him to know him. And you must know him to win him to Christ.

Besides his need for love, a "junior high" has three other basic needs: to feel secure, to achieve, and to have spiritual guidance.

One of the surest ways to help a "junior high" feel secure is to assure him of Christ's love and to help him to find a satisfying place among other Christian people. Make him feel welcome and wanted. Give him something to do. Remember the old truism: "Use him or you'll lose him." Examine the effort your church makes concerning the "junior high." Is there a special department just for him? Is there a class just for his age? Are there activities planned which will interest him? Does he have responsibilities which will challenge him? Does the church plan visitation with him in mind? Does it make a special effort to win him to Christ?

Encourage the "junior high's" effort at achievement. He wants recognition as a person and longs to be believed in. As a rule, "junior highs" have greater capabilities than we realize. They possess far more data about their environment than any previous generation. They are smarter, have access to more information through the media of television, newspapers, periodicals. They are more alert, better trained, and their experiences make them more mature so that they have greater confidence in their undertakings. Show genuine interest in his efforts, praise him generously, and criticize him without malice.

"Junior highs" have a sincere desire for spiritual guidance. They are serious in their search for faith and have a wholesome appreciation of adult guidance. Encourage him when he feels that his own salvation experience does not compare with the experiences of other Christians he has heard about or known. Teach him with confidence and through the leading of the Holy Spirit. Help him to learn the great truths from God's word for himself.

This experience with the "junior high" will help you to really know the truth about junior high youth—that they are real persons, that they are important, that they are land to be possessed for Christ.

—Eleanor Doan
National Sunday School Association

Focus on Christian Concerns

Our Piles of Wheat

Frank H. Epp

"Wisdom, Power, and Goodness
meet,
In the bounteous field of wheat."

That was a hundred years ago in the days of Hannah Gould. Today the wheat field has lost its traditional golden charm. It is now the meeting place for insoluble problems, confused politicians, and helpless farmers.

Just what is our farm problem? In summary, it is overproduction and underconsumption, resulting in surpluses and storage bills at the rate of about $1,5000,000 a day.

Mechanization, use of fertilizers, and other aids have boosted yields from 14.5 bushels on the average in 1940 to 27 bushels per acre in 1958. Domestic uses for both animal and human consumption, however, have dropped, and exports have been limited to subsidized sales and welfare programs. The difference between production and consumption at the beginning of 1960 was a carryover of 1.3 billion bushels of wheat.

To meet the problem, the U. S. government first introduced price supports. The farmer was guaranteed an income and surpluses were stored as a cushion against disaster. At the same time an attempt was made to control production through acreage restrictions and marketing devices. In 1954 increased sales abroad were stimulated by foreign currency exchange, welfare, and relief. Since 1956 the soil bank has paid farmers for turning surplus-producing acres into pastures.

Still the problem grows in direct proportion to the mounting piles of wheat. And politics 1960 may turn the wheatfield into a battlefield.

Wheat is not only an economic but also a moral problem. The latter we should consider more seriously. How big would our surpluses be if we put our wheat within reach of the hungry people? How long would they last if the starving had access to them?

Obviously this involves world market prices and the difficult problems of foreign trade. But if half the world is starving, our problem-solving efforts should be directed to distribution rather than to controlling production.

It wouldn't be right for Kansas to put its wheat into storage or to put its land to pasture if New York went hungry. Neither is it right for America to do this when our Asiatic neighbors are undernourished.

The problem of distribution is central. What can our successful businessmen and excellent farmers contribute to its solution? As a church community, with generations of experience on the farm, we have a primary responsibility in seeking answers for this unnatural situation.

youth

MORE THAN TEMPERANCE

Andrew R. Shelly

John grew up in a small town in New York State. He had quite a normal youth. There came a time in his life when he took his first drink of beverage alcohol. The habit seemed quite harmless at first. Gradually however, the shackles gripped him. When I knew John he was enslaved by the habit of drink. Although a very talented young man, his life was spent in roaming from city to city, seeking a way out of the vicious circle which he had created.

But John is only a symbol of what some people regard as our number one problem. Because the Sunday school lesson for August 21 has to do with this, I was glad to respond to the invitation to write on the beverage alcohol problem.

Out of the mass of material which might be presented, I will seek to answer briefly five questions that young people have raised regarding the beverage alcohol problem. Next we will seek to point to an outline of positive action for youth. The last section will deal with the other side of the coin.

1. **WHAT DOES THE BIBLE REALLY SAY?** It may surprise you to know that there is scarcely a problem which is treated more fully in the Bible.

It is amazing to note the degree to which the Holy Spirit preserved teaching on the beverage alcohol question. Some years ago I went through the Bible to see what it taught on this subject. I discovered it in 33 of the 66 books. I was startled. I selected about 75 passages for further study. These cover not only the use of liquor but also the sale of it. While it is true that there are a few passages which are difficult to explain (five in particular), it is amazing how clear the Bible is.

In Proverbs we find this summary: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). In Habakkuk: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also" (Hab. 2:15).

2. **IS THE PROBLEM REALLY THAT SERIOUS?** A 250 million dollar annual campaign is waged to make liquor drinking seem respectable. It is impossible to summarize the tragedy of liquor-produced suffering, broken homes, death. One judge has said, "In my opinion there is no factor in modern civilization even comparable to alcoholism in the vast extent which causes parents to utterly neglect and cruelly abuse their children." In a study of 8,000 prisoners it was discovered 90 per cent were drinkers. The increase in the number of mental patients due to alcohol is sobering.

After Dr. Albert Schweitzer had expressed his fears regarding a third world war he said, "Drink is commercially our greatest wastrel; socially our greatest criminal; morally and religiously our greatest enemy."

After the end of the civil war, Abraham Lincoln said, "I think that the reasonable men of the world have long since agreed that intemperance is one of the great, if not the very greatest, of all of the evils among mankind. That is not a matter of dispute, I believe."

One judge, commenting on divorce, has declared that drunkenness is the "real reason in 90 per cent of the cases filed."

What will we say about the highway slaughter due to accidents? I once wrote to the Governors Committee in an eastern state and inquired why their safety literature didn't stress the problem of drinking. I reminded them of the estimate of the National Safety Council regarding liquor-produced accidents. The reply I got was that independent studies — which were "very accurate"—prove that over 50 per cent of all accidents were directly caused by liquor. I was told, however, that the public was so tolerant toward the drinking driver that they felt they could not stress that point.

In a western town I saw a man get in his car and start out like a rocket. He made a right turn from the left side of the road. Had there been an accident, it might have been charged to speeding, reckless driving, or driving on the wrong side of the road. But, he had just come out of the tavern! In other words, no one really knows how much of the blood shed on our highways is due to alcohol.

As tragic as war between nations is, it is likely that more misery and suffering has been caused by alcohol.

3. **ISN'T MODERATION THE ANSWER?** One thing which science has done for us is to prove that in relation to alcoholic beverages there is no such thing as moderation. While the effect of alcohol varies, the stark fact is that small quantities do affect people's judgments.

After a tragic accident, a little boy was crying hysterically over the bloody remains of his mother. A man said, "Why, what happened? I only had a couple of beers."

It is still true that expert bus drivers, even those with twenty years of experience, may not touch alcoholic beverages.

As tragic as extreme alcoholism is, it must be said that the biggest problem is the moderate drinker. It is the moderate drinker who drives and appears to be a safe driver. Studies have been made that show moderate drinkers to be 6.5 more accident prone than non-drinkers.

4. **IS IT NOT BETTER TO LEGALIZE** drinking and let the government get revenue rather than the bootleggers? This is a two-pronged argument — used so effectively by the liquor interest. Fact number one is that it has been proven that it costs at least $4.00 in alcohol produced problems to collect $1.00 of alcohol revenue. In one city a detailed study was made and it was discovered that $17,573.75 was received in license fees and $246,875 was paid out to take care of the alcohol burden.

Under legal sale there is also more bootleg sale of beverage alcohol. In other words, while it is entirely true that under prohibition many bootleggers operated, under legal sale (over 10 billion dollars worth) not only do more bootleggers actually operate to a greater extent but one also has a gigantic volume of legal sales to contend with.

5. **SHOULD WE NOT RATHER GO TO THE ROOT** of the problem and deal with why people drink? Of course. But, in the meantime we should not neglect the problem. Actually motivational arguments are just as valid for other problems: lack of security, emotional conflicts.

Traffic experts are devoting much time to determining why some people will drive 120 miles an hour. But, in the meantime they do not remove safeguards in the form of laws and education.

The fact of the matter is that alcohol is not only a problem in itself. It is also a root cause. In other words, it lies at the root of so many other evils because it dulls man's capacity to think. Think through the many areas of evils and heartache and see how many times beverage alcohol is at the root.

So What Can I Do?

More important than analyzing the beverage alcohol problem is the consideration of "What can I do about it?" We so often hear it said that this is the generation of young people. Census figures now reveal that one-half of the population of the United States is under thirty years of age. And student movements around the world are doing spectacular things.

It is clear that if the beverage alcohol problem will be met, it will be youth who will do it. The main question is whether we will be leaders or followers. Can we see the issues and take our stand now?

1. **PERSONAL RESOLVE AND STUDY** is the beginning. The prevention of alcoholism is simple: never take alcohol! In a time when there is so much propaganda on the subject, it is necessary to study the facts. The alcohol industry is enormously wealthy. The advertisements and articles influenced by them can hardly be considered at face value.

It is necessary to study the facts. There is abundance of materials available. Every Christian young person should study the nature of this problem, first with biblical and spiritual background and also all the implications of the problem. The National Temperance League gives authoritative information. The issues should be discussed in youth meetings. The Board of Christian Service has produced a temperance packet which sells for $2.00 (write to 722 Main, Newton, Kan.).

2. **WITNESS TO OUR CONVICTIONS.** We believe in registering our convictions in many areas of life; here too we need the power of witness. It is amazing how ignorant people are of the real facts regarding beverage alcohol.

On this subject we have the opportunity to witness in a variety of ways. We can speak to our friends and take part in many discussions. We can write letters to magazines, members of Congress. A courteous letter of honest conviction is powerful.

Sometimes it is possible to witness "in high places." In many of our communities the privilege of voting on the question is given to us. In quite a number of areas, our people have stood up to witness to righteousness.

3. **THIS CAUSE DESERVES FINANCIAL SUPPORT.** If those who see the evils of beverage alcohol would contribute $1.00 for every $100 given by those who use beverage alcohol, we would have an enormous sum of money to apply the gospel to this area of evil.

Can it be that we as Mennonites have had a blind spot here? I firmly believe that nonresistance is taught in the Bible. I believe we need to be dedicated witnesses—and we need to be willing to contribute to make this witness possible. But the Bible is just as clear regarding the evils of beverage alcohol and what is produced by this. Shall we be less clear on this subject? Shall we be greatly concerned about the tragedy of war and "pass by on the other side" of an equally tragic evil? It is too easy to become selective in our concerns.

4. **DO SOMETHING RIGHT WHERE WE LIVE!** There are many things we cannot do about the misuse of alcohol. We cannot control advertising in the newspapers, radio, television. We can make sure, however, that in the home and church we have the opportunity to study this area of biblical teaching. Here is a discussion topic for our youth fellowships.

Up to a point we can also influence our school systems to give better attention to the treatment of the question of alcohol from a scientific point of view.

5. **JESUS' GOSPEL IS OURS TO APPLY.** There is one power which our opposition does not have, Jesus Christ! At a meeting of temperance leaders in Ontario, the chairman said that we have a power that the liquor interests do not have—the power of the Holy Spirit. He used the verse, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). We began that meeting on our knees!

The central fact of the gospel is that Jesus Christ came into the world to save sinners. From biblical and general history we have ample proof of His power to transform any life. We are in the midst of a great warfare—wrong against right. The message of Christ is adequate. Let us apply it!

The Coin Has Two Sides

Yes, there is another side! The story is only half told. And youth must show the way here, too.

Distinctive of life today is the aggressive and often sacrificial devotion of the forces opposing righteousness and Christianity. This could well be the subject for an entire article, but we can at least hint at it here.

Here are five areas in which this is true:

1. **COMMUNISM.** The speed with which Communism has been able to enslave the world is startling. President Eisenhower is quoted as saying that for every piece of literature produced on our way of life, the Communists produce fifty to tell the world that their way is good. In one country it has been said that 70 per cent of all literature released is produced by Communists.

2. **OTHER RELIGIONS.** Years ago we used to think of these ancient, eastern religions as of little account. But, we are experiencing a resurgence today. The title of a book ringing with action is *Moslem on the March.* At the 2500th celebration of the founding of Buddhism, the challenge was to take the religion to all the world.

3. **HERETICAL GROUPS.** One example is Jehovah's Wtinesses who possess a zeal which is astounding. It has been said they have the largest religious printing business at one location that exists anywhere in the world.

4. **MILITARISM.** Huge sums of money are spent on the production of fantastic weapons. This is true in most areas of the world, but particularly in the western part.

5. **ALCOHOL.** Evil has always been with us. Some feel, however, that it has never been as well organized. Experts in the fields of advertising and motivation are employed. Powerful influence is exerted by the liquor lobbies. Huge sums are spent by the industry, and in the United States over ten billion dollars are spent for liquor sold legally.

Now—the other side of the coin!

Should not Christians be as dedicated to Christianity as some people are to the five categories mentioned above? And, should we not be at least as dedicated to the church of Jesus Christ as we are to material developments?

Many people are so quick to say we are doing enough in the work of the church. Actually the amount is so very small compared with what worldly people are doing for their way of life. Can we think of any good reason why Christian people devoted to Jesus Christ should not do as much for Him as a worldly neighbor does for his way of life?

We can not only point to the dedicated evil of others. We must also remember the verse: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

There are many bright spots: we can behold the "7,000 who have not bowed down the knee to Baal." Many Christian people are dedicated to the Lord. Among these are young people. Some of these are doing startling things.

Youth can lead the way to dedicated stewardship!

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

MCC news

KRIEDER TO VISIT VS UNITS

Dr. Robert Kreider, Dean of Bluffton College, Bluffton, Ohio, and vice-chairman of the MCC Executive Committee, is serving as resource leader and instructor at the third major 1960 orientation school for MCC Voluntary Service locations, both long-term and summer service, in Eastern United States and Canada.

MERGER OF CMRC AND CMBC

On Aug. 3, Executive Secretary William T. Snyder attended the merger meeting of the Canadian Mennonite Board of Colonization with the Mennonite Central Relief Committee in Saskatoon, Sask. Snyder represented MCC at the metting. Both the Colonization Board and the Relief Committee have been active in the work of MCC. This merger will unite two Canadian organizations, which have had similar constituencies, into the Canadian Mennonite Relief and Immigration Council.

NEW MCC WAREHOUSE-MDS GARAGE

Construction of a new MCC warehouse and Mennonite Disaster Service garage at North Newton, Kan., began July 12. The new building, to be located just west of the old warehouse, will be constructed of hadite blocks and will measure 40 by 102 feet. The south portion of the building will be used as warehouse for MCC relief supplies while the north part will be used as a garage for the MDS bus which serves as a mobile office at disaster scenes. The Kansas MCC Relief Committee and the Kansas Mennonite Disaster Service Committee have been working together on plans for the building. Ernest Bachman, Newton, is chairman of the building committee. Total cost of the new building is expected to be $18,000. Cost of construction will be kept down by use of volunteer labor.

CALCUTTA FEEDING EXPANDS

Two hundred children are now eating lunches through the primary school feeding program in one of the refugee camps. Much work is required with the milk feeding to children early in the morning, then the preparation for the milk feeding at Boral high school at noon time. Lois Cressman, Kulpsville, Pa., is directing this feeding project.

The college feeding in the city of Calcutta has increased until there are now around 175 eating. Only part of the classes are in session now; Miss Cressman plans to feed about 250 regularly when all classes begin the first part of August. Thus, at present a total of about 350-375 are receiving daily lunches; the milk feeding affects approximately 450 school children, with a larger milk distribution early each morning.

The university feeding program began July 8. "We opened this program as an experiment. Packaged lunches help 175 women students at Surendranath College.

"During August, over 1000 women students will be attending this college and the principal estimates that 500-600 of these will be poor and needy students. So there is plenty of opportunity for expansion, which we hope to do," stated Miss Cressman.

DEDICATION SET FOR AUG. 21 FOR BECHTERDISSEN CHURCH

The church which Pax is helping construct in Bechterdissen will be completed by the middle of August. Dedication is scheduled for August 21. This will bring to a close the community project at Bechterdissen, just outside the larger city of Bielefeld, that Pax entered April, 1955.

With the exception of the church and a few houses the settlement construction project was completed at the end of 1957. Paxmen helped build 49 houses for Mennonite refugees between April 1955, and December 1957. Pax returned to Bechterdissen last July to begin constructing the church which was needed and wanted by the Mennonites in Bechterdissen. "No Pax-built community is complete," says European Pax Director Robert Good, "without a church to symbolize the important place God has and should have in the hearts of His people. We all know how important it is to have a spiritual home."

Director Good has invited all present and past Paxmen who have had a part in this project to contribute to the Bechterdissen hymnbook project. A gift of 100 hymnbooks to be presented to the Bechterdissen congregation is the aim of the project which shows "our appreciation for the opportunity of service and Christian friendship and to help answer a need."

MEDICAL REPORT FROM THAILAND

James Steiner, medical doctor in Thailand, reports that in the five months he has served in Thailand, Prae Christian Hospital's 35 beds have been full most of the time. Recently the medical activity has slowed down because of the rainy season and the people are busy plowing and hoeing the fields and planting the rice. They do not have time to come to the hospital except for the most urgent of emergencies or the most severe diseases.

"Tuberculosis causes more deaths in Thailand than any other disease. We see it in many stages and with all the complications. Unfortunately we do not get any government aid for treating the tubercular patients, as a result most of them do not stay more than fifteen days. We try to get them to continue treatment at home but most do not return to the outpatient clinic."

our churches

ANNIVERSARIES COMMEMORATED

Clearbrook, B. C. Mr. and Mrs. Isaac Janzen and Mr. and Mrs. Henry Schroeder observed their golden wedding anniversaries on the same day, July 17.

CONGO MISSIONARY SPEAKS

Lehigh, Kan. Hulda Banman, missionary on furlough from the Congo, spoke in the Lehigh Mennonite Church on July 17. On July 12 Rev. Ben Krahn, administrator of the Salem Hospital and Home in Goessel, brought the morning message. Jacquelyn Boothe and Frederick Reynolds were united in marriage in our church on July 9. Sympathy is extended to the John Andreas family of Lehigh in the death of Mrs. Andreas' mother, Mrs. Peter Ewert; and to the Rufus Unrau family in the death of Mr. Unrau's father, Mr. J. B. Unrau. The "Lehigh Young Mennonite Matrons" had their annual family picnic with their husbands and families on July 31. Mr. and Mrs. Gerald Kessler are parents of a daughter, Renay Joy, born July 6. Mr. and Mrs. Eldo Flaming are parents of a boy, Carey Wayne.

CHURCH REMODELING COMPLETED

Bethel, Pekin, Ill. There have been two outstanding events in the past twelve months. First is the completion of a renovation program which included enlarging accommodations for Sunday school, summer Bible, school, and beautifying the sanctuary for worship, providing double exits, a kitchen, gas burning furnace instead of coal burning stoker, and rest rooms. The second event is the planning for the fiftieth jubilee of the beginning of Bethel Mennonite Church. This will be observed Sept. 11 with appropriate programs. Other items of interest include the marriage of Carol Hieser to Don Lohrenz with Pastor S. T. Moyer officiating, the attendance of several young people at Camp Friedenswald, the consecration of two infants—John Edward Crawford and Daniel Benjamin King. July saw three interesting summer meetings: the young people meeting on the farm of Don Oswald, the Dorcas Society meeting in Tremont Park, and the Sunday morning worship given over to hymn singing led by Earl Lehman of Bluffton, Ohio.

ASSISTANT TO THE PASTOR SECURED AT COLLEGE CHURCH

Bethel College Church, North Newton, Kan. Our congregation has made plans to secure a full-time assistant minister. Eighty-two Christmas bundles were dedicated on June 12. While Pastor Mast attended the Conference on Unity in Iowa, E. J. Miller gave the Sunday morning message. Leland Harder of Elkhart, Ind., was the speaker on July 17. The mission film, "Gates Ajar," was shown in our sanctuary on July 19. Holy Communion was observed June 26. An order has been placed by our church trustees to purchase a Moeller pipe organ. The contract calls for installation within 12 to 14 months. A committee has been appointed to handle tape recordings of our pastor's sermons to be used for shut-in members. On July 24, Dr. and Mrs. Roland Brown were ordained for missionary work in Taiwan. S. S. promotion will take place Sept. 4. Several of our young people are in summer V.S.; others have attended retreats at Camp Mennoscah. A door-to-door campaign for overseas relief aid is planned for Nov. Loris Habegger is to represent the work of the Mennonite Biblical Seminary at our morning service on Sept. 18.

YOUTH REDECORATE CLASSROOM

Friedensfeld, Turpin, Okla. On July 8 the young people gathered to redecorate their classroom. We regretted to hear the letter of resignation of Pastor and Mrs. Levi Koehn. They have done so much for us for which we are deeply grateful. We sincerely wish them God's richest blessings as they go to their new place of service at Goessel, Kan. Six of our intermediates and Pastor Koehn were at retreat at Hydro, Okla., in July. Two color filmstrips with accompanying records, "Frontiersman of Faith," and "Hosea — Prophet of God's Love" were used on July 25.—Mrs. Chester Windsor

FIVE CHILDREN DEDICATED

Harold, Bessie, Okla. Herman Regier, Jr., was baptized on May 8, and five children were dedicated. The "Go Ye" DVBS association conducted schools in Clinton, Bessie, and Cordell. The film, "Monkey Business," was shown by our Youth Fellowship in a recent program. The film depicts the problem of Bible and evolution. On Pentecost LoRita Penner and Lois Foth were baptized. Our Communion service was held June 19. Funeral services for Mrs. David Pankratz were held June 28. A son was born to Mr. and Mrs. Don Kliewer of Lincoln, Neb., May 21. Recent marriages are Herman Regier, Jr., and Linda Jo Hoffman, May 14; Ervin Harms to Myrna Jane Pekruh, June 25; and Martha Lou Reimer and Donald Donham, July 2. Our Okla. young people's retreats were held July 18-30, at Hydro. Edward Wiebe of Ringwood was speaker for the intermediates and Elmer Friesen from First Church of Pretty Prairie, Kan., for the young people. — Mrs. Ferd Harms

DVBS CLOSES WITH PROGRAM

Menno, Ritzville, Wash. Summer Bible school was again a success and inspiration. A very interesting program was presented at the close of the session and many interesting projects were on display. An inspirational service was given by the male quartet from Grace Bible Institute with W. A. Regier as speaker. On Pentecost a baptismal service was held and four young people were welcomed into the fellowship of the church. Pastor Janzen attended the Centennial Study Conference on "Christian Unity in Faith and Witness." During his absence Dr. David Dilworth from the Department of Religion of Whitworth College occupied the pulpit. The young people's retreat was held August 8-13 at "Tall Timber Ranch" north of Wenatchee, Wash. Harvest is in full swing and many young people from our colleges are here helping during this time. We enjoy seeing them in church with us.

into the beyond

J. M. Regier of North Newton, Kansas, and member of the Bethel College Church, was born August 3, 1885, and died May 13, 1960.

Mrs. Abraham A. Ratzlaff (nee Justina Enns) of Buhler, Kansas, and member of the Hoffnungsau Church, was born February 19, 1893, and died July 20, 1960.

Max Smith of North Newton, Kansas, and member of the Bethel College Church, was born July 25, 1890, and died June 2, 1960.

Mrs. Abraham Dirks (nee Maria Dyck) of Goessel, Kansas, and member of the Hoffnungsau Church, was born October 25, 1863, and died July 28, 1960.

Bernhard Loewen, Clearbrook, B. C., was born July 21, 1880, in Schanzenfeld, Manitoba, and died July 13, 1960.

Maria Dyck Boehr, Coaldale, Alberta, was born May 10, 1920, in Ebenfeld, Slawgoroder Kreis, Siberia, and died July 17, 1960.

Gertrude Wiens Wiens, Gartental, Uruguay, died May 15, 1960, at the age of 80.

our conference

continued from back page

MEDICAL COLLEGE IN INDIA CELEBRATES JUBILEES

The Vellore Christian Medical College and Hospital is observing a double jubilee. The celebration began on August 12 and is continuing for two weeks. This is a special commemoration of the Diamond Jubilee of the hospital and the Golden Jubilee of its School of Nursing.

In gratitude for the countless blessings this institution has received from God in and through its founder, the late Dr. Ira S. Scudder, and the interest and support of many churches and mission societies, a special thanksgiving service was arranged for August 14. The president of the India Republic participated in the opening program of the jubilee celebration and the laying of the foundation stone of the permanent building for the School of Nursing.

The Christian Medical College and Hospital is an outstanding example of Christian faith and adventure. This institution suggests that the churches of Canada and the United States share in the thanksgiving service by thanking God for His blessings on this institution and asking Him to continue to bless the work in Vellore as it tries to meet the growing needs of the Indian church and India.

General Conference Mennonite missionaries serving on the staff of this institution are John Bauman (Bluffton, Ohio) and Albert Bauman (Quakertown, Pa.).

THREE ADDITIONAL WORKERS TO SERVE IN ARIZONA

Helen Penner of Beatrice, Neb., will teach in the Hopi Mission School at Oraibi, Arizona, for a year. Until recently she was librarian in Westmar College, Lemars, Iowa. She has had experience with children in an orphanage in Arkansas. A graduate of Bethel College, she has also attended State Teachers College, Peru, Neb.

Earl and Ruth Roth of Albany, Ore., while waiting to return to Congo, will also serve in Arizona. They will take over the work at Moencopi from the Henry Kliewers, who will be on furlough for a year to permit Mrs. Kliewer to regain her health following surgery.

WORKSHOP RESCHEDULED FOR JUNIOR CHOIR LEADERS

The Mennonite Song Festival Society will sponsor a Junior Choir Directors' Workshop, September 23-25 in the Bethel College Church, N. Newton, Kansas. This workshop, originally scheduled for last May, was postponed due to the sudden death of the workshop leader, Mrs. Ruth Jacobs. The Song Festival Society is happy to announce that Mrs. Helen Kemp of Oklahoma City has been secured to lead the workshop. Mrs. Kemp has for many years been actively associated with the National Choristers Guild, of which Mrs. Jacobs was the president and founder. Registration information may be obtained by writing to Harold Moyer, North Newton, Kansas.

CENTRAL DISTRICT YOUTH PLAN SEPTEMBER WORK CAMP

The Central District Young People's Union will sponsor a work camp for high school age young people on September 10 at the Mennonite Biblical Seminary in Elkhart, Indiana. The material purpose of the workcamp will be to assist in preparing the buildings and grounds for the coming school year.

Participants will be restricted to the first 25 to 30 registering. It is felt that a group considerably larger would be unwieldy, both in terms of planning the work and benefiting from the fellowship.

The seminary will provide sleeping accommodations Friday night, September 9, for all those coming from a considerable distance if they request them and plan to arrive on Friday evening. It is tentatively planned to close the workcamp in time for most of the participants to return to their homes on Saturday evening. Those, however, who are from a distance may stay at the seminary on Saturday night also.

Registrations should be sent to Doris Liechty, P. O. Box 7, Berne, Indiana, as soon as possible.

The Central District YPU officers are now planning a leadership workshop to be held later in the year.

ARIZONA WORK STUDIED BY MISSIONS EXECUTIVES

Two types of General Conference mission work are under scrutiny this week: migrant work at Eloy and Hopi Indian work at Hotevilla, Moencopi, and Oraibi.

Orlando A. Waltner, associate executive secretary of the Board of Missions, spent a few days at the Hopi Indian mission, accompanying William B. Reyburn, who is studying the work with Indians. An anthropologist, Dr. Reyburn is evaluating the work for the Board of Missions, suggesting improved methods of bringing the gospel to the Hopis.

Andrew R. Shelly, executive secretary of the board, spent two days at Eloy, appraising the migrant work.

U.S. LEGISLATION PROVIDES ENTRANCE FOR REFUGEES

On July 2 the United States Senate passed Joint Resolution 397 "to enable the United States to participate in the resettlement of certain refugees."

The legislation provides for admission on parole of a number of refugees above immigration quotas. It limits eligibility to refugees under the mandate of the UN High Commissioner for Refugees, who are chiefly European. Five hundred of the admissible refugees may be those handicapped persons listed as difficult to resettle.

There was criticism by a number of senators for failure of the resolution to include refugees from any area, but they voted for the bill so that some refugees might enter in observance of World Refugee Year.

BEATRICE PASTOR BECOMES HOSPITAL CHAPLAIN

On September 1, Harold W. Buller of Beatrice, Neb., will begin his duties as chaplain of the Mennonite Deaconess Home and Hospital in Beatrice. He has been doing part-time chaplaincy work in the hospital for the past two years while serving as pastor of the First Mennonite Church in Beatrice.

Harold Buller graduated from Bethel College in 1945 and from New York Biblical Seminary in 1948. He and his wife, Anne, spent three years in MCC in Europe. He was granted the degree of Master of Theology by Princeton Theological Seminary in 1952.

After serving as pastor of the Bethel College Mennonite Church for five years, Buller came to Beatrice in 1957. This summer he attended the Summer School of Clinical Pastoral Training at the University of Nebraska College of Medicine and Hospital in Omaha.

The Mennonite Deaconess Home and Hospital was founded in 1911 by the Mennonites of Beatrice. A new building was dedicated in 1957. The present facilities include fifty beds for general hospital use and thirty beds for long-term care. Henry T. Reimer, Jr., is the hospital administrator.—Ralph K. Weber

PEACE AWAKENING IN GERMANY

A request from Germany recently came to the Board of Christian Service office for a supply of the tract, "How Peter Became a Nonresistant Christian." The writer of the letter had received a copy of the tract from a Mennonite friend and wishes to distribute these to young people in his own church, the evangelical state church.

German Mennonites are just now in the process of working out with their government an alternative service program.

The tract was written by Erland Waltner and published several years ago by the Board of Christian Service of the General Conference Mennonite Church in both English and German.

KANSAS MENNONITE HONORED BY GERMAN GOVERNMENT

A news release from Bonn, Germany, dated July 14, 1960, says that the Federal Republic of Germany honored Walter Adrian of Wichita, Kansas, with a farewell luncheon. G. Anders, Secretary of State for the Minister of the Interior, presented him with the distinguished service cross, first class. Retiring field chairman of the Council of Relief Agencies Licensed for Operation in Germany, he is being transferred to Rome. He represented the World Council of Churches, one of the agencies of CRALOG.

CRALOG is a committee of American voluntary agencies engaged in assisting refugees and other needy persons in Germany. Fifteen such agencies are represented on the committee.

During Adrian's tenure as chairman, over 105 million pounds, valued at $12,800,000, of United States surplus commodities, used clothing, and medicines, were distributed within the Federal Republic.

DISTRICTS SPONSOR RETREATS FOR FAMILIES

Older persons have been taken into consideration in the planning of at least two retreats. These are planned for persons from the age of forty-five up.

The Northern District Conference senior family retreat will be at Swan Lake Christian Camp, Viborg, S. D., August 26-28. Films, lectures, Bible study, campfire worship, hymn sings, and recreation are on the program.

The Western District retreat is at Camp Mennoscah, Murdock, Kan., September 3 and 4. In general, the program will be the same as that of the Swan Lake Camp. There will also be interest centers, bird watching, ceramics, painting, and wood carving.

W. F. Unruh, pastor at Greensburg, Kan., is the program director for both retreats. The theme is "The Age of Fulfillment in Life." While the retreats are termed "family retreats," they include single persons, widows, and widowers in the same age range.

There will also be a retreat for persons up to forty-five at Camp Mennoscah on August 27 and 28. Roland R. Goering, Halstead, Kan., is the program director for this.

For information or registration, write to the camp secretary at Swan Lake Christian Camp, Viborg, S. D., or to Milton Ewert, Camp Mennoscah, Murdock, Kansas.

CLEARBROOK NURSING HOME DEDICATED IN JULY

Mennonites of the Clearbrook, British Columbia, area dedicated a new thirty-six-bed nursing home on July 17. The home is the result of faith put into action by a welfare society formed in the Frazer Valley in 1953, the membership of which is now three hundred.

Aaron Janzen, secretary of the society, addressed the five-hundred participants in the dedication service, emphasizing the work of faith. Gerhard Peters, chairman of the board of directors, spoke briefly and offered the dedicatory prayer, committing the institution to its work.

Visitors had an opportunity to inspect the comfortable rooms which are to serve as home for persons needing nursing care. Coffee and cake were served on the veranda of the new home after the ceremony.

The nursing home is a symbol of Christian love and mercy. British Columbia churches have contributed about $30,000 to date and expect to raise the remainder needed. The home for the aging on the same grounds has been in operation for about five years and is entirely free of debt.

mutual aid placement

BUSINESS FOR SALE

Mortuary business for sale in Kansas Mennonite Community. Inquire: Mutual Aid, 722 Main, Newton, Kansas.

TAIWANESE YOUTH RENEWS FAITH IN GOD

Twenty years ago a twelve-year-old Taroko boy became a Christian. In those days, when Formosa was a Japanese colony, he and his fellow students were often beaten by their teacher in an effort to stamp out their faith in Christ and make them worshipers of Shintoism and the emperor. The flogging was unavailing.

After the departure of the Japanese in 1945 there were no further whippings for Christians, and congregations grew and believers multiplied. The Taroko boy grew up and continued in the Christian life; but, gradually the faithfulness born under duress relaxed, and he became careless. Recently he began to drink with his companions and had all but forgotten his Lord when disaster struck and a broken leg brought him to our hospital.

After a gruelling operation, his bone was set and pinned so that eventually he should again have a leg as good as new. Our patient made no complaint. He told me that it was the love of God that allowed this accident, for now he was brought back to his heavenly Father. During his stay in the hospital, he spent many hours reading God's word, talking with the hospital pastors, and thanking God for His goodness.

We thank God for letting us share in His work with such people as well as with those who have not yet accepted the gospel.

—Alvin T. Friesen

our conference

CONGO PAXMEN REASSIGNED

The nine General Conference Paxmen in Congo at the time of the American and European evacuation have either returned home or have been reassigned. Larry Bartel (Wolf Point, Mont.) and Larry Unruh (Tampa, Kan.) terminated their service about the time they had to leave Congo and are now at home.

James Peters (Henderson, Neb.) and Donovin Unruh (Pawnee Rock, Kan.) are being reassigned so that they may complete their 1-W service.

Robert Schmidt and John Heese (both of Rosthern, Sask.) and Bernhard Thiessen (Altona, Man.) had only one year left to complete their assignments, so they have returned home.

Two men who had more recently gone to Congo, Abe Suderman (Winkler, Man.) and Alfred Neufeldt (Rosthern, Sask.), transferred to Pax in Europe under the Mennonite Central Committee.

PAUL PEACHEY TO REPORT ON JAPAN PEACE MISSION

Paul Peachey reports in the Hesston College Mennonite Church, Hesston, Kan., on the evening of August 21. He has just completed a three-year assignment under Mennonite Central Committee in the Far East, where he was the peace representative.

He spent most of his time in Japan, contacting university students, working closely with missionaries of the various Mennonite missions to make a united peace witness. Peachey also made a trip to India and Vietnam to discuss aspects of the peace witness with Mennonite missionaries there.

To keep an ongoing peace witness in Japan, Ferd Ediger, General Conference missionary, replaces Paul Peachey. The Buddhists are putting forth efforts to promote peace. It is a critical time for a peace witness by Christians.

MISSION NEWS

John and Mary Friesen (Marquette, Man.) have completed a five-year term of mission work at Santa Clara, Mexico. Replacing them the latter part of August are Mr. and Mrs. Jacob Heinrichs, also of Manitoba.

The current issue of *Colombian News*, the quarterly publication of General Conference missionaries in Colombia, South America, is just off the press. Extra copies have been printed, and persons not on the regular mailing list may write to the Board of Missions for a copy.

Roland and Sophie Brown are leaving for Taiwan from the Wichita, Kansas, airport on August 15. They will be at the Mennonite Christian Hospital in Hwalien where Dr. Brown will practice medicine.

VS'ER WRITES IMPRESSIONS ON ARRIVAL AT GULFPORT

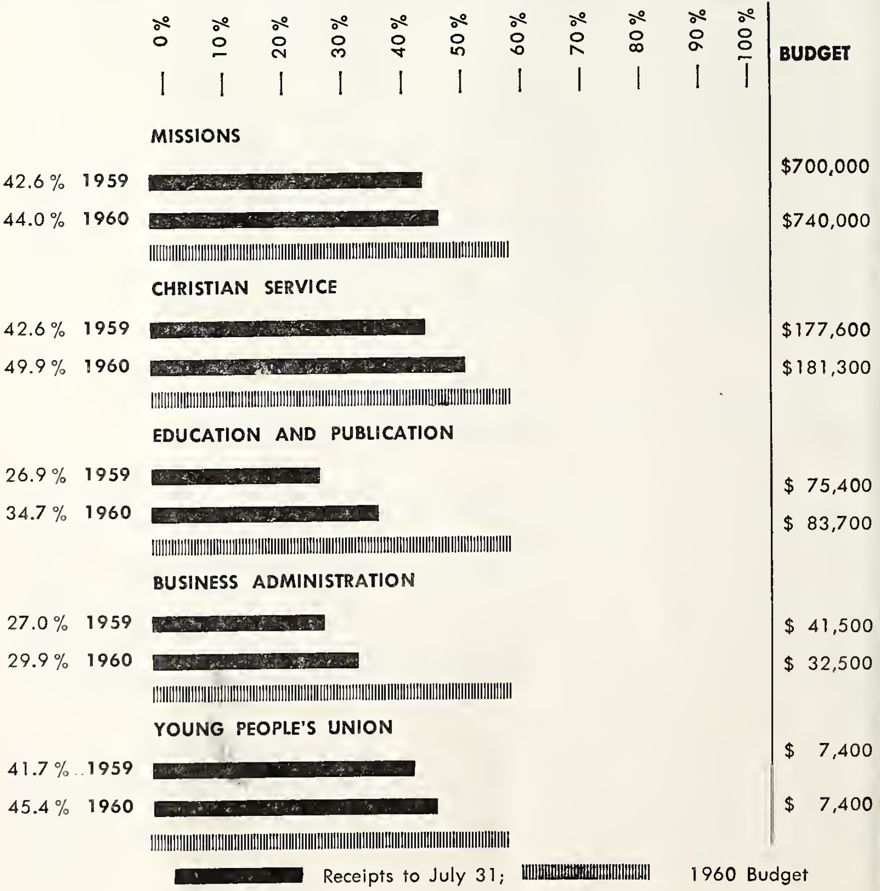
VSer Anne Marie Warkentin had been in Gulfport, Miss., just long enough (one week) to appreciate the children of another color of skin when she wrote: "It is a joy to see the colored children sing 'Jesus Loves Me' and 'Jesus Loves the Little Children.' All seem eager to hear their stories for the day. The way they go to work at their memory verses would put many of our Sunday school classes or summer Bible schools to shame.

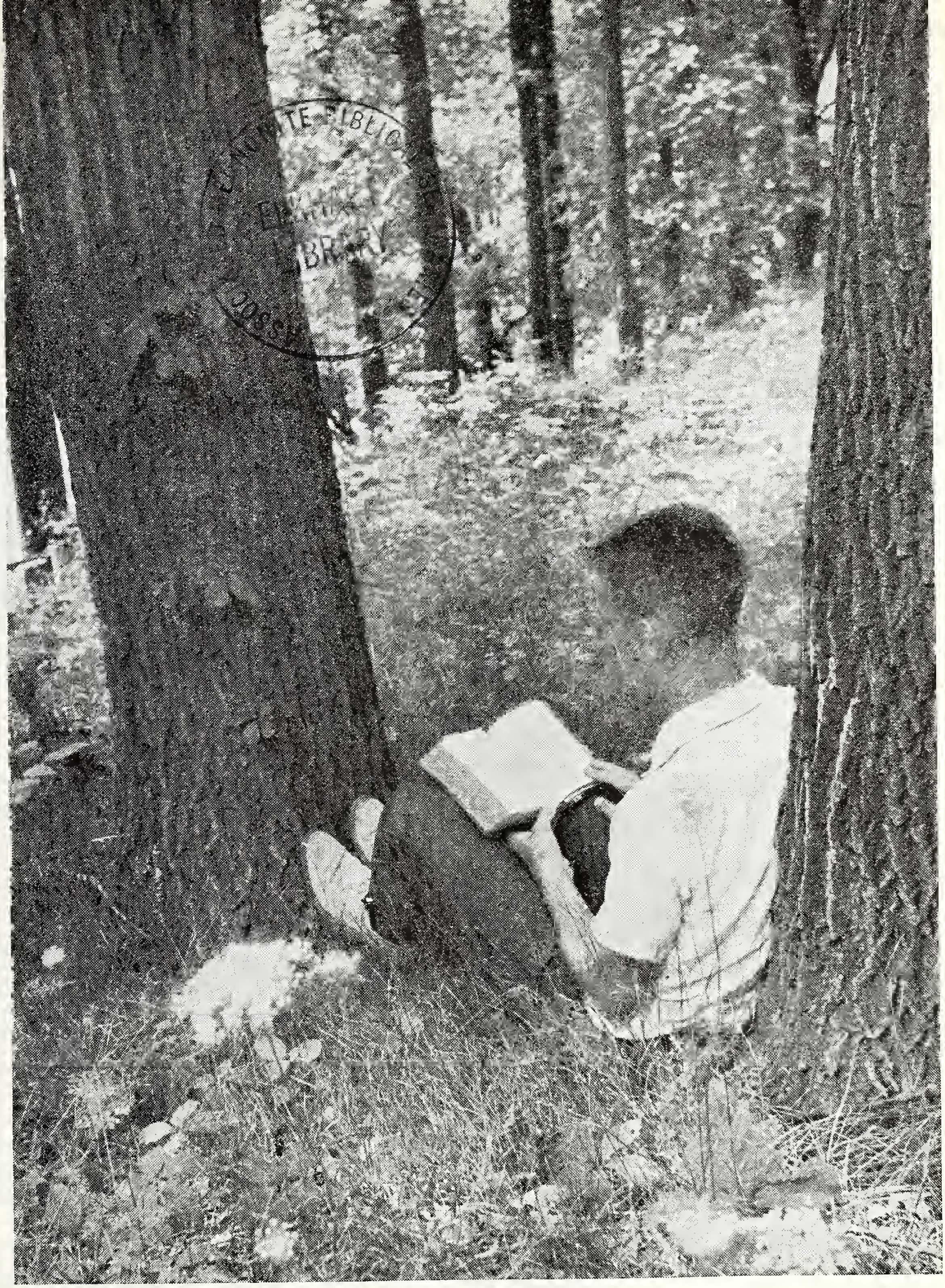
"When I observe these children more closely, I notice that they have the same desires and needs as other children. They are just as fun loving and can be just as mischievous. At the same time there are those who are more timid and shy and who need a bit of encouragement."

Anne Marie recently joined the Voluntary Service unit in Gulfport and is teaching Bible school. When school opens, she will teach Bible in the public schools.

conference stewardship

July 31, 1959, as compared to July 31, 1960





ENNONITE BIBLIC
LIBRARY

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

AUGUST 23, 1960

in this issue

COVER
Camp Friedenswald

ARTICLES
FAITH AND FAILURE
Burton G. Yost 535
LET'S STANDARDIZE PUBLIC BIBLE READING
William Klassen 536
TOUR OF MISSION FIELDS 537
THE CHURCH GOES TO CAMP
Jacob T. Friesen 538

DEPARTMENTS
EDITORIALS 534
THE READER SAYS 540
MENNONITE MEN 540
MENNONITE YOUTH
Encounter 541
Recommendation for 1961 542
We Started Discussing Race 543
MCC NEWS AND NOTES 545
OUR CHURCHES 546
OUR CONFERENCE 548

PHOTO CREDITS
Cover and page 538, Loris Habegger. Page 541, Robert W. Regier.

CONTRIBUTORS
Burton Yost, pastor, Upper Milford Church, Zionsville, Pa. William Klassen, professor, Mennonite Biblical Seminary. Jacob T. Friesen, pastor, First Mennonite Church, Bluffton, Ohio. Ronald Lora, 1960 graduate of Bluffton College. Don Wismer, pastor, Arvada Mennonite Church, Denver, Colo.

of things to come

Aug. 26-28—Family Retreat, Swan Lake Christian Camp
Aug. 27-28—Family Retreat I, Mennoscah
Aug. 29—Freeman Junior College opens
Sept. 3-4—Family Retreat II, Mennoscah
Sept. 3-5—Labor Day Bible Conference, Camp Men-O-Lan
Sept. 4—Labor Sunday
Sept. 6—Bethel College opens
Sept. 8—Mennonite Collegiate Institute opens
Sept. 14—Bluffton College opens
Sept. 14—Mennonite Biblical Seminary opens
Sept. 22—Rosthern Junior College opens
Sept. 29—Canadian Mennonite Bible College opens
Oct. 2, 1960—**Western District Sunday** School Convention, Inman High School, Inman, Kansas.
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 33**

editorials

EVALUATING OUR CAMP EXPERIENCES Now that our camping programs are drawing to a close, it might be of real value to future camps if we would take time to give a careful evaluation to the summer's work.

This might be done by having each camp call a day's meeting of its various leaders and directors for the season. Strengths and weaknesses would be studied. If such a meeting seems impossible, each camp director and leader should at least write up a candid impression of the program with suggested remedies for an improved camp. Such impressions and evaluations could then be edited and classified by the director. A copy sent to our General Conference Retreat Committee would make possible further study and appraisal.

Mature young people themselves should also be asked to give their impression of the experience. Their frank reactions could be of real value in keeping a well-balanced program. If to them it was nothing more than a time of good fun and recreation, then the program was out of focus.

Keeping a well-balanced program, but with the spiritual emphasis always dominant, is no light task. Helping youth to form great spiritual decisions must be the primary concern. Developing a dedicated and well-rounded Christian character must always be the goal.

HOT SPOTS IN THE NEWS At this writing the news is focused on three areas: the Congo, Cuba, and the campaign for president of U.S.

Great apprehension is felt concerning the events in the Congo. The over-confidence of the people, the lack of trained leaders, the misconceptions of "freedom," the violent eruption against all "whites," and the wooing and misleading assurances of the Communists all tend toward frustration and turmoil. World leaders are trying desperately to find a solution that will help the people experience real liberty and to prevent the sparks from exploding into a conflagration.

Cuba comes closer home. With the wholesale seizure of American property, the fierce "hate America" propaganda, and the violent and irresponsible actions of those in power make this a dangerous situation. Added to this, the promise of Communism to give unlimited aid, together with the threat of the use of "rockets" if "other nations do not leave hands off," complicates the situation.

Still closer home, though much less "dangerous," is the warming up of the United States presidential campaign. In spite of efforts to keep such a campaign on the "high road" of honesty and respectability, the battle no doubt will become increasingly intense and personal as each party tries to blame the other for all that is wrong and claim credit for all that is good.

We should do more than simply watch these "hot spots." These are days in which to lift our eyes Godward and implore His divine guidance through these tensions.

AILURE
AITH

"Simon, Simon, behold Satan demanded to have you, that he might sift you like wheat, But I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren."

Many of us feel defeated in our Christian life. We know that we sometimes fail by wrong behavior or by failing to do some deed that should have been done.

But some of us have the experience that Peter had—that when we are most resolute, most eager to serve Christ, when we sincerely love Him, we still experience failure. These failures are not due to our intentions or our insincerity; their cause must lie elsewhere. Perhaps by looking at Peter's experience at the time of Jesus' death we can gain a clue.

PETER'S DECLARATION

When Jesus had quietly but forcefully spoken the words of the text in Peter's ear, Peter answered back with equal force, "Lord, I am ready to go with you to prison and to death." It was a marvelous statement, so full of confidence, so full of sincerity. Peter was thinking positively and there was no doubt in his mind that he could follow Jesus anywhere.

This bold but foolish declaration reminds me of some of the hymns of dedication we sing. It reminds me also of baptismal vows and conversion promises. It reminds me of the high resolves we all make in moments of spiritual impact. The amazing thing is that Jesus rebukes Peter for making this stirring profession of loyalty and faith. The thing farthest from Peter's mind was a denial of Jesus; nor do we ever intend to default on the promises we make. But remember, it was in the moment that Peter felt most devoted to his Lord that he was cut with a rebuke.

PETER'S DEFENSE

Later in the garden, Jesus struggles in prayer. He warns the disciples about temptation, but their only struggle is with sleep. When, however, the mob arrives and the betrayal is accomplished, the disciples spring to the defense of Jesus, asking, "Lord, shall we strike with the sword?" The temptation has come. Peter swings his sword wildly and cuts off a man's ear.

Peter is proving the loyalty he professed earlier. He is doing the reasonable thing—the loyal thing, the heroic thing. Big Peter is defending an otherwise weak and helpless Christ. Again this reminds us of some of the "Christian" reasons used to defend our country, our churches, our freedom of worship, our mission program. If we do not defend these precious things God's purposes will be defeated and God himself will lie in the dust. We keep our bombs and missiles handy so that Christ might not die again upon a cross.

Amazingly enough, Jesus again rebukes Peter. "No more of this," He says. With stinging words Jesus tells Peter that He does not need his defense, that He can call the legions of angels at a moment's notice. But remember, in the very moment when Peter was sure he was doing the right thing—the loyal and heroic thing—he is again rebuked by his Lord.

PETER'S DENIAL

After these two failures, Peter still loved Jesus and wanted very much to be near Him. He followed the arresting officers as closely as he dared and finally found himself in the courtyard of the high priest. First a maiden and then two other persons accused him of being with Jesus, of being one of His disciples. Three times he denied it — each time with more feeling. The cock crowed. Jesus looked down at Peter. Defeated for the third time, he went out and wept bitterly.

It is easy enough to sing the hymns of dedication in church, to make our professions of faith among the faithful, and even to enlist in various activities to physically defend our Lord. But in the courtyard of life it is a different story. The song we sing or the profession we make is often not the same one in the factory assembly line, in the store or offiice, in the neighbor's house as the one we make in church. It is not that we do not love Jesus or that we intentionally deny Him. Usually it is fear of ridicule or some other reason. But remember, Peter went to the courtyard because he loved Jesus and wished to be loyal to Him. In spite of his best intentions, he there denied Him.

FAILURE AND FAITH

Perhaps we can better understand our failures and our faith if we put Jesus' statements alongside Peter's words and actions.

Peter says, "Lord, I am ready to go with you to prison and to death." He is so self-confident, so positive in his thinking. He never for a moment realizes that he needs Jesus

—that Jesus alone "is able to keep us from falling." He missed the importance in the words, "Simon, behold Satan demanded to have you . . . but I have prayed for you. . . ."

Whatever strength we have, it is not in our sincerity or resolution of will. It is in Christ and in His prayers on our behalf.

We see Peter whipping out his sword, ready to kill anyone who lays a hand on Jesus. Again, we hear the same words, "Satan demanded to have you . . . but I have prayed for you. . . ." Peter is in the ridiculous position of trying to defend Jesus with his little sword when actually it is Jesus who is defending him against Satan. Peter has not yet learned that he does not need to defend Christ, but that he needs Christ to defend him.

Our defense is Christ, we are not His defense.

Finally, we hear Peter denying Jesus by saying, "I don't know Him. I am not one of His. I don't know what you're talking about." Immediately we recall Jesus' words, "Simon . . . when you have turned again, strengthen your brethren." Peter by his denial disowned Jesus. But Jesus, in spite of the denial, is owning Peter. He is welcoming him back with a waiting job. It is the picture of the forgiving Christ who will not deny Peter even when he fails.

Our faith is that even in failure, repeated failure, Christ is ever ready to receive us and re-employ us when we turn again to Him.

—Burton G. Yost

Let's Standardize Public Bible Reading

William Klassen

THE LAST FIFTY years have seen a mushrooming of versions of the Bible translated into readable and colloquial English. Because of the change of meaning in words and the newer light that discoveries have thrown on the meaning of biblical words, these new versions have captured the enthusiasm of the public. They are meeting a real need and they continue to rise in popularity.

With this multiplication of versions and their popularity has also come a problem. What these versions have attempted to do — to place the Bible into the hands of the people in an understandable form—has been accomplished. Whether the Bible is read more now than ever before remains debatable.

The problem these versions have created is that there is now no longer a standard version which is used more often than any other. Particularly in denominations such as ours, people have reservations about accepting the Revised Standard Version and ministers are sometimes reluctant to read it in the pulpit. On the other hand they are discontented with the antiquated language of the King James Version and know that in order for the Bible to convey its message it must speak in terms intelligible to everyone. As a compromise one finds the increasing practice of reading the Scriptures in the morning worship hour from Weymouth, Moffatt, Phillips, Amplified, Williams, Wuest, and Laubach.

I would like to plead that in public reading of the Bible we stay with a standard version. All of the above mentioned versions lack what someone has called "ecclesiasticity." They do not wear well in the public reading of Scripture and do not add dignity to the service. The standard versions, like the King James Version, the Revised Standard Version, and the American Standard Version to a lesser extent, have a polish and stateliness which make them preferable for public reading.

It is an historical fact that the growth of Christianity has always been closely linked with Bible versions. Luther's German Bible left an indelible mark on German Protestantism, including the Mennonite church. So also the King James Version has left a distinct mark on the development of British and North American Protestantism.

The danger is that as the King James Version continues to fall into neglect no standard version moves in to fill this gap. For educational development this could have serious consequences. Such a gap would invariably increase the biblical illiteracy which is fast becoming a part of our culture. While the practice of memorizing Scripture verses has some disadvantages (You don't know John 3:16 "off by heart" in the biblical sense until you have experienced what it describes.) it also has distinct advantages. Young people today are caught in a confusion of versions, consequently memorize nothing from the Scriptures, while the pulpit merely adds to this confusion by reading from a different version every Sunday.

The increasing popularity of versions like Phillips and the Amplified Version (which are not translations in the exact sense but paraphrases) indicates widespread recognition that the King James Version no longer speaks to our generation. In dealing with this situation let us beware that we do not settle for a multitude of versions, all of them good in varying degrees, but that we make it a habit to use a standard version. Otherwise the Bible will become increasingly irrelevant to life today. And the Communists who charge Christianity with speaking a language of bygone days will find their indictment truer, at least in one respect, than it needs to be.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

WALTNER & WIEBE TO TOUR CONFERENCE MISSION FIELDS

HOW CAN WE speak more adequately to the total needs of man? Man's needs change. Even though the gospel message does not change, methods of presenting it must change for it to remain effective. The Board of Missions is concerned that effective means be used to present the Christian message to those who have not heard it as well as to those new in the faith. For this reason the board has delegated Willard W. Wiebe, chairman of the board, and Orlando A. Waltner, associate executive secretary of the board, to tour General Conference mission fields to learn of the needs to better be able to relate to the new problems. These two men will leave the end of August.

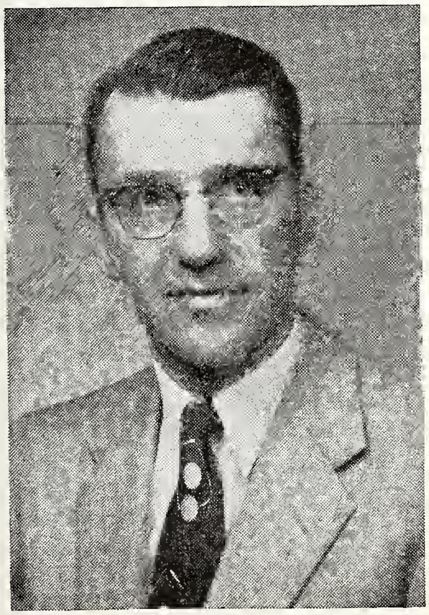
Wiebe, accompanied by his wife, will travel through Europe, visiting Mennonite Central Committee centers, proceeding to Palestine, then to India. Waltner will go directly to Africa from the United States. He will go into Ghana, Nigeria, Union of South Africa, Rhodesia, and Kenya and hopes to be able to visit Congo. He will meet the Wiebes in Nagpur, India, on September 22.

The men will participate in the celebration of the sixtieth anniversary of General Conference missions in India and attend the India Mennonite Conference. They will be there at the urgent request of the India church. They will consult with Indian leaders to help them define policies and programs to be considered as the church moves toward becoming indigenous. Currently the Indian church is assuming more responsibility. It is beginning to finance its institutions such as schools, hospitals, and reading rooms. There is also a gradual transfer of leadership from foreign to Indian personnel.

From India the Wiebes will go to Taiwan, Hong Kong, and Japan. They plan to return to their home in Mountain Lake, Minnesota, sometime in November.

Waltner will return via Jordan and Greece, where he will visit projects of the Mennonite Central Committee. He will also stop at MCC centers in Frankfurt, Berlin, and London on his way home. The visits to MCC locations are opportunities to explore the possibilities of working together more closely with this and other organizations.

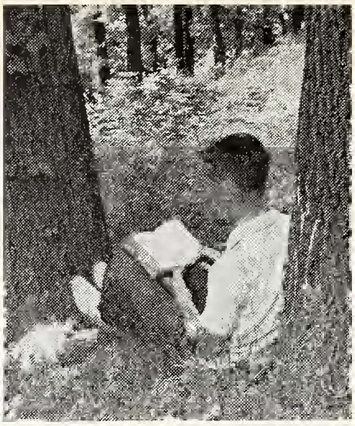
Political, economic, and social changes in all countries are creating new problems for the church. To a large extent, the changes taking place in foreign countries are a result of the adjustments that come with accepting the Christian gospel. People have come to see the dignity of man and the worth of the individual. Because these adjustments are a result of the preaching of the gospel, it is right that there be an adjustment in the means of the presentation. Keeping in touch with these countries is one step in aiding the Board of Missions in its program.



Orlando Waltner, originally from Marion, South Dakota, received his education at Freeman Junior College, Bethel College, New York Biblical Seminary, Garrett Biblical Institute, and Mennonite Biblical Seminary. In 1939 he and his wife, Vernelle Schroeder Waltner, were ordained as missionaries to India. After seventeen years of mission service, Waltner began work in the Board of Missions office in Newton, Kansas. Early this year he was named associate executive secretary. Previous to this, he served one year as acting executive secretary. His responsibilities include the mission work being done in Japan, Taiwan, India, and the Congo.

Willard Wiebe, who grew up in Aberdeen, Idaho, is a graduate of the Los Angeles Bible Institute, Bethel College, and Mennonite Biblical Seminary. While a student, he held pastorates in Fredonia, Kanas; Beatrice, Nebraska; and Mountain Lake, Minnesota. Following his ordination as elder in 1947, he and his wife, Lola Regier Wiebe, served the Ritzville, Washington, church for eight years. Since 1955, Wiebe has been pastor of the First Mennonite Church in Mountain Lake. He has been a member of the Board of Missions since 1953 and was elected chairman of the board in 1959.

—Conference News Service



THE CHURCH GOES TO CAMP

Jacob T. Friesen

"We are to grow up in every way into him who is the head, into Christ" (Ephesians 4:15).

In 1959 there were 4,305 children, young people, and adults participating in the retreats of General Conference. Four hundred and one leaders gave time and energy to plan and carry through these experiences. These were located at thirteen sites in the U.S. and Canada.

In 1955 registration at retreats was 2,220. In 1956 it was 1,467. In 1957, 1,414. In 1958, 3,003. In 1959, 4,305.

We have every expectation that in 1960 it will increase over last year.

In April 1954 the first General Conference Retreat Workshop was conducted at Chicago. For the first time in more than a quarter century of Conference retreating, attention was focused on the fact that the time had come to think through carefully what we were trying to accomplish at our many retreats and how it was related to the total work of the church.

In December 1957 the second Retreat Workshop was conducted in Newton. We sought to work out general and specific objectives that would clearly outline the unique role of retreats or church camping and its relationship to the total task of Christian Education in the local church. Though imperfect and incomplete, this task was carried out. Quotations in this article are taken from the findings of this workshop.

In December of this year the third G. C. Retreat Workshop is planned at Camp Friedenswald. Its purpose shall be to spell out ways in which the objectives can be carried out and become a vital part of a specific week of camping for a specific age group.

In the sixteen-eighteen hour day at camp, youth and adults mingle in a sustained living relationship in two days equal to an entire year at Sunday school.

In the workshop in 1957 all General Conference retreats in the States and Canada were represented. This was a most dynamic and hardworking study group.

All of this points out the fact that retreats or church camping as it is often spoken of today is a big thing and is here to stay. Like the Sunday school, it had to prove itself before the established church recognized and accepted it as a vital part of its life. Church camping has been spoken of as America's gift to Christian education.

A PHILOSOPHY

"Camping is an integral part of Christian education of the local church aiding the individual to grow in his understanding and ability to live as a Christian. Camping has a special contribution to make in Christian education because of its direct contact with God's handiwork; its intimate and sustained sharing of life's activities in twenty-four-hour-a-day living; its informal, spontaneous, and inspirational approach in programming; and its intimate relationship between mature Christian leaders and campers."

OBJECTIVE

"Church camping fosters personal Christian growth by providing an experience of Christian living through which campers come to a better understanding of Christian principles and teachings, commit themselves to Jesus Christ, and develop their own program of personal growth and Christian action."

The first specific objective is that this means "the church camp endeavors to bring the camper into a personal living relationship with God, to foster Christian growth, and to provide resources for growth."

For the senior high camp at Friedenswald this meant that the entire week was focused by the theme: "Growing up in every way," taken from Ephesians 4:15.

Every morning the Bible study and discussion were drawn from Ephesians. Following a presentation to the entire camp, the group divided into five sections and continued the discussion under the guidance of a leader and a resource person.

Following an all-camp assembly that featured a twenty-minute demonstration, interesting personal experience of a staff member, or a hymn-study and sing, the group divided again and five different group leaders guided campers in applying their insights to a specific area of Christian experience: The Call to Church Vocations (Missions), Growing Up as Teen-agers, Art and the Worship of God, The Unseen World of Camp Friedenswald, At Work—a project at camp (doing something specific for the increased usefulness of camp).

Every staff member arrived a day early to think through what each can do to guide the young people into a living relationship with Jesus Christ—whether in their cabins, at the dining room table, or in a boat. Every situation was a potential setting for a deeper personal experience. In these ways the camp sought to lead each person into "a personal living relationship with God, to foster Christian growth, and to provide resources for growth."

The second specific objective: "The church camp endeavors to provide a twenty-four-hour-a-day experience in small group living based on the Christian concept of love for Christ, a respect for individual worth through which a camper may gain a sense of values by simply living in small groups and may become a responsible member of the church and his community."

For an entire week eighty young people put themselves to the task of living together in small groups around-the-clock as Christians. Anything that contributes to this goal is "within limits." Anything that detracts and fails to add is "off limits."

Not only do young people live, talk, sing, swim, eat, sleep, and work together. Young people and adults—mature Christians—see each other in real life situations. In the sixteen—eighteen hour day at camp, youth and adults mingle in a sustained living relationship in two days equal to an entire year at Sunday school. When we realize this fact it may not be so surprising that young people rate camp experience high in their scale of spiritual growth.

Camp attempts to shut out the man-made noises, gadgets, and things for one week in order to hear new sounds, soft voices, perhaps the whisper of conscience, and the gentle voice of the eternal. We hear the symphony of nature's sounds, smells, and sensation as God blended them in His own creation.

Radios contribute nothing to this experience, so they are put aside. Cars do not serve this purpose, so they remain parked. Failure to get a good night's sleep leaves the body unprepared to be its best, so we go to bed when the day is over. Anything that contributes to Christian group living and "growing up in every way" is ours to do and enjoy. There is no limit to personal and group freedom within these broad intentions.

The third specific objective: "The church camp endeavors to provide an experience of living in the out-of-doors through which campers discover the laws of God operating in the universe and develop a keener awareness and appreciation of His handiwork as they acquire new skills, knowledge, and enjoyment in contacts with nature, thereby gaining a deeper appreciation for God as Creator and Sustainer."

We are a generation of people that "have eyes but see not, we have ears but hear not." How seldom we stop to study the shades of green in the world about us. When did we stop for five minutes in unmolested silence in the cool of the evening or in the heat of the day to record the sounds not made by man?

"The wilderness is unique esthetically in that it stimulates not just the sense of sight (as does art) or the sense of sound (as does music) but all of the senses which man has. The traveler wandering at evening to the shore of some wilderness lakelet senses the pink sunset sky and the delightful pattern which the deep bay makes along the spruce

—continued on page 545

Mennonite men

1000 Bibles by 1000 Laymen

AT THE BLUFFTON Conference, the General Conference Mennonite Men adopted the following resolution: Resolved, that Mennonite Men encourage its executive committee to consult with the Board of Missions regarding a possible program of Bible distribution, such as "A Thousand Bibles by a Thousand Laymen," and to promote such a program with Mennonite Men in the next triennium.

In response to this resolution, the executive committee contacted the Board of Missions for suggestions to carry out this project. The board responded enthusiastically and encouraged the men to launch this project of raising funds for Bible distribution throughout the world.

The executive committee of Mennonite Men meeting at Steinbach, Manitoba, on July 4, 1960, further promoted this Bible distribution project by a decision to ask local groups to set aside the first Sunday in October for the next triennium for the promotion of the "1000 Bibles by 1000 Laymen" project. They are suggesting that at least $500.00 per year be raised for Bible distribution.

The money raised for this project will be turned over to the Board of Missions and they will purchase the Bibles. The Bibles will then be distributed by mission workers on the various fields where the need is greatest.

Bible distribution in areas of need can be an effective way to witness for our Lord. Local groups of Mennonite Men should be challenged by the opportunity that this lay mission project presents. By undergirding the plans and efforts of your executive committee with the cooperation of the General Conference mission personnel, Mennonite Men's groups throughout Conference can have a part in this special mission service.

Your executive committee suggests that October 2, 1960, be dedicated to the Bible distribution project. This can be accomplished by various methods and different groups may choose to observe the day in different ways. Some men may want to ask their minister to base his morning sermon on the subject of Bible reading and distribution, or perhaps ask some layman to give a short talk on the subject during the worship service. It is also suggested that some groups may want to hold an offering or ask for contributions on this day for this Bible distribution project.

Will one thousand laymen in our Conference each contribute the price of one Bible for this project? This should be a lay mission project that extends around the world. The secretary-treasurer of the executive committee of Mennonite Men is Brother Maurice Stahly, Morton, Ill.

NORTHERN DISTRICT MEN VOTE TO BUY TRACTOR

The Northern District Mennonite Men's organization held their annual meeting in connection with the Northern District Conference that met in Henderson, Nebraska, from June 16 to 19. This men's group voted to raise $3,000 to purchase a tractor for the Mennonite agriculture project at Cuauhtemoc, Mexico. The tractor will be a badly needed replacement for one now in service on the project at present.

Officers elected to carry on the activities of the Northern District men are Willard Friesen, Butterfield, Minn., president; Clarence Peters, Henderson, Neb., vice-president; Edwin P. Graber, Freeman, S. D., secretary-treasurer.

LABOR DAY BIBLE CONFERENCE

The men's organization of the Eastern District Conference again has planned their annual Labor Day Bible Conference. This event is to be held at Camp Men-O-Lan September 3, 4, and 5. Abram High of the Schwenksville church is chairman of the committee making arrangements for the session.

Howard T. Kuist, professor of English Bible at Princeton Seminary, Princeton, N. J., who has served as speaker at the conference for a number of years will be the speaker again this year. Dr. Kuist will give a series of six lectures on "Aspects of the Christian Evangel from the Book of Hebrews."

This year there will be only one speaker, allowing more time for informal fellowship. Bill Godshall of the Schwenksville church will serve as camp director. Pastor Richard Ratzlaff of the Good Samaritan Church will be in charge of recreation. Mrs. Marvin Rosenberger of the Springfield church will be in charge of the children's program. There will be classes for all age groups.

Editor: Richard F. Graber, Moundridge, Kan.

the reader says

Dear reader of *The Mennonite*:

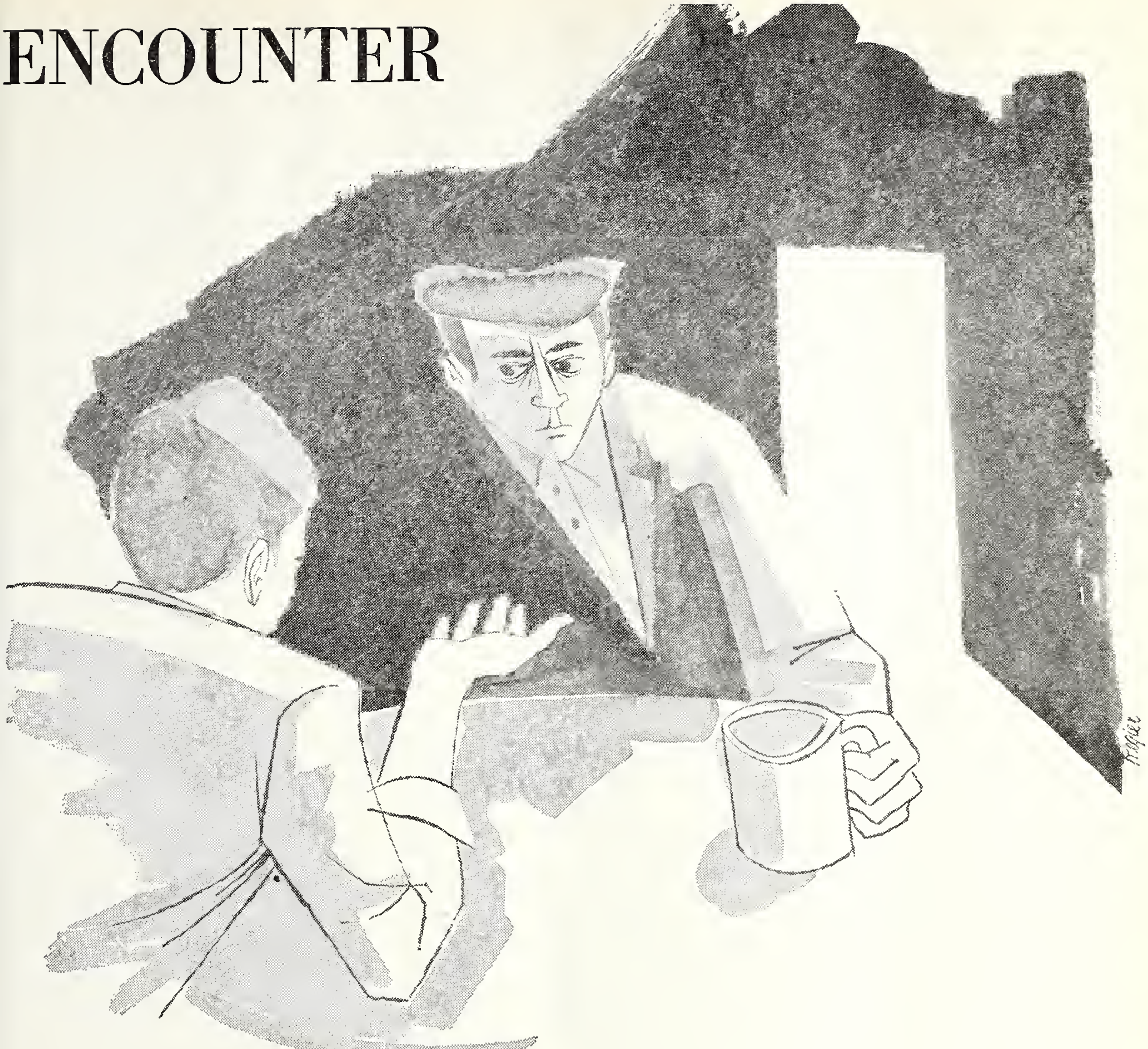
In *The Mennonite* of July 19 is an account of the Centennial Study Conference as held at Donnellson, Iowa, written by Brother Maynard Shelly. I read the article with interest, realizing that our Conference has been blessed in its ministry during the first one hundred years of its existence.

On page 459 and in the second column there is a statement to which I wish to refer. The writer says: "It was agreed that we should consider joining one of the so-called ecumenical organizations. In fact, if one was good wouldn't two be even better?" The writer referred to the National Council of Churches and the National Association of Evangelicals.

These two associations oppose each other in doctrine and in aim

—continued on page 546

ENCOUNTER



A YOUNG MAN in Greece had known about Pax for some time. But he had never learned the facts about the program. He knew that Paxmen helped Greek villagers raise better corn and oats and take better care of their livestock. He knew that they assisted in times of emergency.

For awhile the Greek villager had been satisfied with this. But one night, after his sick wife had been taken to the city at two o'clock in the morning by one of the fellows, he began to wonder about the "why" of what these Paxmen were doing. Answers that other people gave were only confusing.

One day while he was sitting in the coffee shop, the opportunity he had been wishing for sat down beside him.

Though at first uncertain, the Greek villager soon gained confidence and launched what the Paxman later realized was one of the best hours of cross-examination he had ever faced.

"Tell me," the villager said, "just why you came to this country. Isn't America much better? Doesn't America have more money, more land, better cities and homes, more of everything? Here we cannot even afford our own transportation, let alone a car. And I heard that you

Kermit L. Yoder

all have cars to drive in America."

The Paxman hesitated a moment. "Yes, it's true we do have a lot more things in America, and it's obvious that we do have more money than you have here. It's true most of us have cars and can travel and go places. It would be dishonest to say that America isn't rich or that we don't have more than what you have here."

The villager repeated the question more intensely, "Then why do you waste your time here? You must be paid quite a bit to come and work here because you certainly couldn't prefer it here."

"You didn't give me a chance to finish," the Paxman interrupted. "We are here because we wish to be here, that's why. We want to share with those who don't have as much as we have. And we didn't come for money. In fact, we have saved our own money in order to be able to come. We wish to be here with you because we love you and know of no better way to express this love than by living with you and working with you. We hope not only that in this way you may gain a better living from the material things we help you with but also that a mutual love may be shared between us."

This might have been a sufficient answer, had it not been for the other villager who had pulled up a chair to listen to the discussion. His voice was shadowed with considerably more doubt.

"I know the real reason why you are here," he said. "It's because you have refused to go into the army and fight. So now they have sent you here as your punishment for refusing the government. I heard that you are a group about like the Jehovah's Witnesses."

"We are not Jehovah's Witnesses," the Paxman explained. "Please understand that right now. We do not believe as they do at all. We do consider ourselves Christians, and in many ways our beliefs are the same as yours. For example, we believe in the death and resurrection of Christ just as your church does. We are Protestants, however, not Orthodox. The man from whom we received our name was Menno Simons. We are Mennonites by name, Christians by heart. We worship the same Christ that you worship and our Bible is the same as yours. So I like to think that we are both Christians serving the same God."

But the second villager wasn't through yet. He still had some challenging questions. "Do you believe in the saints? Do you fast? Do you believe that all traditions and the saints are sacred and holy?"

"No, our church does not believe that tradition is sacred, or that the saints should be worshiped. And it is true that as a group we don't fast." The Paxman never did know quite how to respond to these questions because they always seemed to throw up a barrier that otherwise was being broken down. So he tried to shift the importance from these specific questions. "Yes, there are differences in our religion; but I don't think it's the differences that are most important. You may worship in a different way than we do, but that's not the point. The point is that we are worshiping the same God; we are praising, thanking, and praying to the same God. I think that if we do this in sincerity, God will hear us both—and that's the most important thing."

A little silence followed before the first man spoke again. "Why don't you go into the army? If we would do like you, we would no longer have a country of our own. We would be slaves somewhere to the Communists."

Words needed to be chosen carefully. What the man said was the bitter truth. Suddenly the Paxman felt a dash of shame for taking the freedom of his own country so much for granted.

"What you ask is a difficult question," he said, "and the best answer I can give you is this: We believe that Christ commanded us to live a life of peace and love, going as far as to love our enemies. Didn't Christ say to His disciples—to love your enemies and do good to those who persecute you rather than to hate them and return their harm? It's difficult to do this, I know, when fighting is the only thing that will save your country, your family, and loved ones. But didn't Christ go all the way to death without hating His persecutors? He continued to love them, even to the point of death. We believe that as Christ's followers we must try to love as He loved, even if it means facing the end He faced. This is why we don't go into the army."

The Paxman wondered if this was too idealistic for them to grasp. Having lived through the history they had, how could they see this in his perspective? For centuries these people had fought for the church and the state, being praised for their action and being promised that their reward would be eternal. But this young fellow was telling them Christ didn't want them to fight. Impossible! Yet the Greek villagers were thinking, and that was good.

—MCC Information Service

Recommendation for 1961

How can I relate the work of the church to an industrial society?

This and many similar questions were discussed by the fourteen of us in the Students-In-Industry voluntary service unit in Elkhart, Ind.

The Students-In-Industry project had three purposes: to provide the student with firsthand experience in industry so that he may better understand the worker; to acquaint the student with modern complex urban environment and the challenge of bringing the gospel to the urban population; to provide opportunities for personal Christian witnessing to those at work and to provide a laboratory experience in group discussion and analysis of the experience gained.

Economic conditions altered the first purpose somewhat, since many factories are doing little or no hiring. Our jobs ranged from carpentry to turkey processing.

Students-In-Industry is primarily a learning experience. We were fortunate in having excellent speakers. Leaders in industry, labor, education, and city mission work spoke to us about current labor, management, church, and social problems.

Unit life was unique. Each student brought his own personal interests and/or talents into the group experience for all to benefit. Group living provided ample opportunity for each to express his opinions. (Even Mennonites sometimes disagree on the means to an end!)

Here is a question which was discussed by one of our speakers. "What does the gospel mean to us in our work?" I would like to develop five points.

(1) We can use our work for evangelistic outreach. We enter the factories as representatives of Christ and the church. Have the people with whom you work met Christ?

(2) Be interested in people's problems. Life in the city is artificial and impersonal. In order for God's church to grow, we must be willing to apply our Christian principles of love and sacrificial help.

(3) Seek economic justice for minorities who are not receiving it. Realizing that this is an age-old utopian dream, idealism must however be kept alive. Workers can take on projects which would offer immediate help to needy groups. These projects would be less general than the large fund drives which are so popular today. It was suggested that some sort of mutual aid system could be devised, especially among smaller companies. As Christians we should think on these things.

(4) Help to enlighten co-workers about current events. People's judgments are so biased, over-simplified, and extremely nationalistic. For example, many blame every international incident of dispute on the Communists. Sometimes the problem goes much deeper, and the root of the problem may stem from something opposite of Communism.

(5) In a thousand ways, we ought to witness against today's rampant materialism. Each of us must lead temperate lives (including our spending of money) in order that we may further God's gospel.

In conclusion, I would like to recommend my summer's experience to all students who are interested in the mission of the church.

—Ron Lora

To and from a pastor

WE STARTED DISCUSSING RACE

Don Wismer

Dear Pastor,

On a date last night we got to discussing race. I said to Jim, "God didn't intend for all races to live together in every way or He would not have created them different and put them in different lands." Jim disagreed. He said that full integration was according to God's plan.

I know some Negroes and Japanese very well and I like them, too. I think it's all right to mix with other races a little bit, but not in a full way with, say, all kinds of people living permanently in the same community with some maybe even getting married.

Wouldn't you agree with me?

Mary

Dear Mary,

God didn't only create races different. He also created men different from women! Maybe they shouldn't get married either!!!

Sometimes we do some pretty sloppy thinking. Let me see if I can be of some help to you.

The interaction of one race with another can be no different than the interaction of the Italians with the Germans, or any other groups of peoples that are different culturally and emotionally. The fact is, Mary, there has been racial integration going on all the time. Where is the pure German? Where is the pure Italian? Or Scot? Or the pure American Negro, for that matter?

There are some who argue that mixing races would be O.K. except for marriage, because of the social stigma attached to it and the resulting problem of the children born not being accepted very well. That is not a very good argument. It is something like a man saying he shouldn't give up drinking because everyone in his neighborhood drinks, and his children would be teased if he stopped. You can't make something right by going along with the wrong.

If all who believe in the basic oneness of mankind would speak their opinions and help others come to the light, the "social stigma" of the children would be greatly lessened and eventually avoided.

Remember this basic truth, Mary: *"God has made of one blood all the nations that dwell on the face of the earth."* The call of Christ is to love *all men* in all the world. It is impossible to love one and say "but I can't live near you." That is rejection, which is the opposite of love. It is the result of feelings of pride and superiority. And this is sin!

How silly it is to divide the people's of the world on the basis of a physical characteristic alone. Would you go along with one who urged segregation of all blonds from black haired people, because the children born would have brown hair? Yet that is the only basis of present racial segregation — color alone. For given equal opportunities, and the same cultural environment, there will be no differences between a black man and a white man. The white will be *just as good as the black!* (No, I didn't accidentally get that turned around.)

The call of Christ is to love our neighbor as ourselves. By the parable of the Good Samaritan we find our neighbor is anyone in need—even if of a different culture. In Christ there can be no barriers that separate us from the love of our fellow men. All are of equal value in God's sight and He desires that all men be united as brothers in Christ.

Your Pastor

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

MCC news

GRANT RECEIVED FOR REFUGEES

MCC has received a $2000 grant from the United States Committee for Refugees to help in long-term refugee solution. This grant will be used in the vocational training program in the Middle East. All voluntary relief agencies interested in long-term refugee work were eligible for grants from the U.S. Committee for Refugees, the national organization for World Refugee Year.

MILLER INVESTIGATING CONGO FOR POSSIBLE RELIEF NEEDS

Associate Executive Secretary Orie O. Miller is on a three-week visit of the Congo to investigate needs and ways in which emergency assistance may be given to Congo crisis victims. He will review possible relief assistance in relation to the program of the Protestant missions and churches there. Any relief operation would be assumed with funds coming from the entire MCC constituency and the mission groups continuing their support.

A more localized study which Miller is to make is to see how MCC can be of assistance to the two Mennonite mission boards — Congo Inland Mission and the Mennonite Brethren Mission Board — and the Congo Mennonite churches. MCC may enter into a relief program in co-operation with CIM and the Mennonite Brethren Board along the same lines that other relief agencies are planning to serve their constituency mission boards.

Tribal warfare in the Congo has necessitated the resettlement of many people; Church World Service estimated that before the present crisis rose to its peak some 30,000 people with mission ties would likely need to be resettled in other parts of the Congo. Miller is to determine whether people related to Congo Inland Mission or Mennonite Brethren Mission interests are being uprooted and to observe what help these people now need. A Pax program to help in rebuilding work may be recommended.

Another of Miller's investigations will be to review the status of United Missionary Home, a hostel for missionaries, and the establishment of a Menno Travel Service office in Leopoldville which were scheduled to begin MCC-MTS operation late this fall. Because of the demands that are being placed on the home during this crisis, the home operation may be assumed earlier.

Miller left Aug. 9 and will return Aug. 29.

FIRE DESTROYS TAEGU MARKET

On June 16 fire destroyed the largest market area in Taegu, reported Korea MCC Director Jacob M. Klassen. In about three hours, 3,200 shops were completely destroyed. More than 3000 people were affected and 120 families left homeless. A large school building, which could accommodate about 600 people, was opened to give shelter for the night and was a place for them to get at least one meal a day during the time the shopowners were rebuilding. Their greatest need the first evening was blankets; which Harry Harms, Sardis, B. C., and Paxman Roy Bauman, Waterloo, Ont., helped meet by distributing bales of bedding at the school.

With the streets so narrow that the fire wagons could not get at the fire the way they wanted the flames destroyed one shop and one building after another. "For a short while the Presbyterian Mission hospital staff," says Tina Letkeman, R.N. (Graysville, Man.), "watched the flames but soon our turn came to act fast. Within half an hour we evacuated 100 patients from the main building and 30 from the pediatric department. Those that could walk were led by members of the family or nurses, others carried out on people's backs, beds, mattresses and stretchers. While all this was going on two major operations were continuing in the operating room. Despite the confusion caused by crowds from the market area gathering around the operating room windows, the surgeons carried out their work successfully. Fortunately we were able to take our patients back to their rooms a few hours from their time of departure."

"I've never seen people have such a capacity for enduring hardship," states Klassen. "The ruins were still smoking when some shopkeepers started to rebuild with what they could scrape together. Today (Aug. 2) you would hardly know that there had been a fire. The shops are just as full and just as rickety as they were before the fire. There have been few, if any, precautions taken to prevent the recurrence of such a disaster."

1-W CO-ORDINATING OFFICE MOVED TO LANSDALE, PA.

The 1-W Co-ordinating Board is functioning with its newly located office at the Plains Mennonite Church, Lansdale, Pennsylvania, with John E. Lapp serving as coordinator and Paul S. Gross as the assistant.

The functions of the 1-W office which had been carried out under the direction of the Mennonite Central Committee at Akron, Pennsylvania, have been turnd over to this new office. All Selective Service contacts continue to be made through the Peace Section of the MCC.

Correspondence pertaining to 1-W matters and concerns, publications, and news releases usually sent to the 1-W Office, MCC, Akron, Pennsylvania, should now be sent to the Mennonite 1-W Co-ordinating Board, Box 30, Lansdale, Pennsylvania.

GROUND BROKEN FOR NEW MCC HEADQUARTERS

Ground was broken for an MCC headquarters office building in a special chapel service on Aug. 5.

Participants in the ground-breaking were Orie O. Miller, C. N. Hostetter, J. N. Byler, William T. Snyder, Edgar Stoesz, Robert W. Miller, Paul Ruth, Delmar Stahly, and Abram Horst.

In the devotional period Robert S. Kreider read from 1 Corinthians 3, calling special attention to Menno Simons' motto: "Let each man take care how he builds. . . . For no other foundation can anyone lay than that which is laid, which is Jesus Christ." Orie O. Miller offered the dedicatory prayer.

To be located on the east side of South Twelfth Street near Broad, the brick structure will have two floors. On the ground floor will be the chapel and production—mailing department with the administrative offices on the main floor following an open office plan. Layout was done by Shaw-Walker office planners; construction is under the supervision of Abram Horst from New Holland, Pa. Making up the building committee are William T. Snyder, Orie O. Miller, and Willis F. Detweiler. Occupancy is planned for spring, 1961.

our churches

NEW PASTOR ARRIVES

Warden Church, Warden, Wash. Daily vacation Bible school was held June 6 through June 17 with sixty children in attendance. Rev. and Mrs. Rudolf Schmidt left for Oklahome where they are serving the Mennonite church at Carnegie. Mr. and Mrs. James Gingerich and their baby came to our church on July 12. An ordination service is planned for Brother Gingerich in the near future. Three young people from our church attended the retreat at Tall Timber Ranch near Wanatchee, Washington.—Mrs. Sam Ratzlaff

UNION SERVICES DESCRIBED

First Church, Pretty Prairie, Kan. Twelve young people received baptism and were admitted into the membership of our church on June 5. On June 19, Gerald Stucky, missionary from Colombia, spoke and showed pictures of their work. Our church has joined with the other churches for union services for the months of July and August. These services are held on the high school athletic field. Nellie Penner, from India, spoke and showed pictures at the July 10 meeting. Richard Ratzlaff of Churchville, Pa., brought the morning message. Waldo Harder, missionary from the Congo, gave the message on July 17. Calvin and Sidonnia Flickinger, missionaries from Colombia, are now home on furlough. A homecoming service for them will be held Sept. 4. The motion picture, "Regions Beyond," was shown at the union service on July 31. The Harold Grabers, missionaries to the Congo, have arrived safely in the States. On Aug. 1 they related some of their experiences with us.

YOUTH GROUP VISITS MONTANA

Inman Church, Inman, Kan. Curt Siemens of Buhler brought us the message on May 29 in the absence of our pastor, who accompanied the young people to the Montana mission field. Thirteen young people and their sponsors, Mr. and Mrs. John Reimer and Mr. and Mrs. Earl Froese, and Pastor and Mrs. Rahn spent the first week of June at the Indian mission field. (See *The Mennonite,* Aug. 9, 1960, page 511.) Ilene Plett and Jerry Willems were baptized and received into the church on Pentecost. At the evening service the Women's Missionary Society sponsored the film, "Makoto." Forty-six Christmas bundles were dedicated on Children's Day. Peter J. and Theodora Pankratz, former medical missionaries in Taiwan, gave an interesting report of their work there. Mrs. Leo Heidebrecht was received as a member of our church.

CONGO MISSIONARIES RETURN

Bethel, Inman, Kan. Two missionary couples of our church have returned this summer from the Congo mission field. The Frank Ennses have retired after about thirty-four years of service in Congo. The George B. Neufelds arrived more recently and are now living with Mrs. Neufeld's parents, the A. W. Wienses, in Inman. Pastor P. A. Wedel and family are spending two weeks traveling in the western states. The churches of this community sponsor union services during the summer months. We recently met in the Inman Mennonite Church.
—J.H.E.

THE CHURCH GOES TO CAMP

continued from page 539

trees which rise from its shores. He senses the lapping of water against the rocky shore and the evening song of the thrush. He senses the scent of balsam and the marsh flowers at the water's edge. He senses through his touch the gentle wind which blows on his forehead and the softness of the sphagnum beneath his feet. The wilderness is all of these senses harmonized with immensity into a form of beauty which to many human beings is the most perfect experience of the earth" (*Living Wilderness,* summer issue, 1954).

Under the guidance of a deeply devoted Christian who loves the Lord and understands intimately the world which He created, God opened the eyes of our youth to the unseen world at Friedenswald. The world that is all about us—given to us by God's own hand but which we fail to see because we live and move about too fast to see, hear, touch, or taste.

Henry Turner Bailey in *Birthright of Children* has written: "Close contact with nature, in a living situation, is the birthright of all children.

"They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew drenched mornings flashing with priceless gems; of the vast night sky all throbbing and panting with stars.

"They should live with flowers and butterflies, with the wild things that make possible the world of fable.

"They should experience the thrill of going barefoot, of being out in the rain; of riding a white birch, of sliding down pine boughs, of climbing ledges and tall trees, of diving headfirst into a transparent pool."

All this is not an end in itself. It is not a pantheism or animism in which we worship nature. This is a time-proved setting for a growing awareness of the God who created all things and who is the Father of our Lord Jesus Christ, our Savior.

The fourth specific objective: "The church camp endeavors to provide time and stimulus for contemplation seemingly not always possible in other aspects of life; to provide ways, and to develop habits, skills, and motives for Christian service and leadership in each camper."

Each morning senior high young people approach "look out point" in reverent silence. Following a few remarks or a suggested Scripture, they spread out over the ground each in his own way beginning the day with God. This is the way the day should always begin—not only at camp. Perhaps this may set a pattern. Closing each day there was an "accent on decision" at a vesper service. The experiences of each day were seen in the light of a personal commitment to Jesus Christ.

The entire day was kept leisurely. The afternoon was open to a wide variety of interests, hobby, recreation, or just sitting around. We have plenty of opportunity to rush all year long. This is a time to "slow down and live" spiritually.

Ours was the desire "to grow up in every way"—at study, at prayer, in discussion, in meditation, cleaning cabins, washing dishes, in bunk or boat, in silence or in shouting, with fellow youth and adults. We "grow up in every way into Him who is the head, into Christ."

If it is true that "the church is wherever Christ is living and reigning in the midst of his gathered people," then *the church was at camp* as Christian young people accepted the call to experience group living around-the-clock as Christians.

THE MAN WHO LOST HIS JOB

by Purwan Banwar

In the year 1957, a strange heathen practice prevailed in the District of Surguja. It was called Mahuwa Deo. It appealed to the religious sentiment of the villagers, and both men and women blindly participated. The women who joined had to observe fast and ablution on one day and then appear on the consecrated grounds for practice. They were naturally weak for any physical task. The men beat drums and the women gradually got the spirit of the occasion and began swinging to and fro. Then they joined the dancing crowd. Being weak, they fainted. The leader of the group gave the impression that such an act brought the person nearer to God. Participants were then asked to make an offering.

A man, Birsae by name, was one of such leaders whose group moved from village to village with such performances. He earned quite a wealth through this practice. He was also a witch doctor. These two "qualities" gained him much popularity and wealth. Sickness and calamities were supposed to be curses of the evil spirits whom no one except Birsae could appease. Birsae knew very well that what he did was nothing but beating the air. Some patients naturally recovered, but Birsae's chant got the credit.

One day Birsae heard the gospel preached by one of our evangelists. He was convinced that he was living a sinful life and that he was leading many others into sin.

"Will Jesus Christ forgive all that I have been doing as a leader of Mahuwa Deo?" he asked. "I have been foolishly deceiving so many patients as a witch doctor. Will He forgive that?"

"Yes," replied the evangelist, "if you only confess before Him all your sins, repent and surrender."

On May 9, 1957, Birsae was baptized and named Birmashi (valiant Christian). He renounced all heathen practices. As a result, he lost his respect, his income, and his social standing in the village. But he has Christ, and this surpasses everything which he would otherwise want to possess. Through his testimony three more families have been added to the fold of the Good Shepherd.

HOW LONG?

by Huldah Myers

A question often asked in the work of soul-winning is "How long?" How long must I witness to this soul until he sees his need? How long will it take to bring him from darkness into light?

My small faith asked this many times during my second year in Bogota as I witnessed to two private English students. As a part of their English assignment always was to learn a Bible verse in English as well as to give an explanation of it.

I remember when one of the students, Alfonso, suddenly realized that I had a certain theme in mind in choosing the verses. My object was to help him see his need in the light of the word of God. How long it seemed to take! From May to December I could see a growing respect but I yearned for much more.

It was not until after Christmas, 1958, that I received the assurance that the word had taken effect. That Christmas, Alfonso said, was so different because he had Christ as his personal Saviour. How long would it take for him to have the boldness to live a different life although the same environment, which I knew would have to be the same at least another year until he had finished his high school education. Again, my faith was too small.

This very same lad is now teaching in our school in Cachipay. After graduation from high school he had opportunity for a much better paying job, but his desire was to answer the call of God to teach here this year. We cannot help but believe that it was from above because of the manner in which it was revealed to three of us almost simultaneously.

THE READER SAYS

continued from page 540

and a joining of both at the same time would divide us more. Our Conference at one time was a member of the Federal Council of Churches and we withdrew over forty years ago because we could not conscientiously go along with them in doctrine and purpose. Before we join any organization, should we not first thoroughly study the doctrines and aims of it and consider what such a union would mean for our witness to which we as a Conference are committed?

In a recent Sunday school lesson, Hosea said of Israel: "Their heart is divided." A divided interest in two ecumenical movements opposed to each other cannot give us what we need.

John P. Suderman
Pandora, Ohio

Dear Editor:

I would like to express my appreciation for a church paper like *The Mennonite* in our home. It is characterized by high quality in spirit, intelligence, and appearance. The special centennial and refugee numbers were outstanding.

Getting more specific, the Christian concerns column by Frank Epp both grip and challenge, "Truth vs. Quacks" especially so. It's a contrast to the apathy and fear our people show in facing today's controversial issues. Sunday school teachers become nervous about them. Ministers would rather steer around them. Isn't this a blight to our witness?

Further, the youth section invariably carries strong feature articles. I'm thinking of "I Am a Refugee," "Two Answers Given by a Mother," "Shadow on the Road," and earlier ones.

The inside cover editorials have a way of creating the right atmosphere for the reading of each number.

Thank you for a big task well done.

Mrs. D. P. Ewert
Hillsboro, Kan.

our conference

continued from back page

SAMUEL AND LEONA ENTZ RETURN FROM CONGO

Samuel and Leona Entz, missionaries to Congo for two terms, plan to return to Newton, Kansas, on August 26. Stationed at Nyanga in the Congo at the time of trouble, they were evacuated with the rest of the Congo Inland Mission personnel to Angola. Since they had been scheduled to leave on furlough about that time and reservations had been made for a trip through Europe en route home, they proceeded with their plans. They left Europe on August 15.

WOODLAWN MENNONITE CHURCH STRUCK BY LIGHTNING

A bolt of lightning struck the Woodlawn Mennonite Church on July 22. Bricks and stones toppled from the top of the church tower to the ground. One piece of masonry weighing between 100 and 150 pounds cracked a step in the entrance as it fell from the forty-foot tower. Falling bricks also dented the fender of a car parked nearby.

PACKET ON CHURCH VOCATIONS TO BE MADE AVAILABLE

The Board of Christian Service is preparing a packet of materials on church-related vocations. This will be interpretive material on the needs and opportunities in service related to the church, such as the ministry, missions, social work, education and welfare institutions, and journalism. The packet will be available sometime in fall.

Other packets prepared by the Board of Christian Service are on race, temperance, and capital punishment. Any of these may be ordered from the office at 722 Main, Newton, Kansas.

DISASTER SERVICE BEGINS MIDWEST MOBILE UNIT

Mennonite Disaster Service has designated the Board of Christian Service of the General Conference Mennonite Church as the sponsor for developing and implementing a mobile team in the Midwest.

Because the Midwest is subject to tornadoes for five months of the year and MDS units remain on the scene of disaster for only a few days or a week, Mennonite Disaster Service sees the need for follow-up work in rehabilitation as well as reconstruction.

A mobile team of four to six men (1-W) serving in a Voluntary Service project in the area the year round would be able to provide long-term rehabilitation and construction and give continuous leadership after MDS units move out. During the five-month period, the men would be on call for emergencies.

A pilot program for a two-year program, it will include 1-W men of any denomination. The Board of Christian Service will probably approach congregations and men's groups for donations of cash, equipment, tools, and supplies for the team.

KLAASSENS GRANTED VISA TO ENTER COLOMBIA

Colombia has granted visas to Glendon J. and Rietha Klaassen of Mountain Lake, Minnesota. They will leave Costa Rica, where they have studied Spanish for a year, on August 17 and plan to arrive in Colombia on August 19. For the first five months they will be in Cachipay, getting acquainted with the missions program and the workers. Their permanent location will be Ibague, where Glendon will teach in the teacher-training school.

MARTHA BURKHALTER SPEAKS AT WEST COAST CAMPS

Martha Burkhalter, for many years a missionary in India, is serving as camp and retreat speaker in British Columbia until September 4. The children's camps as well as the young people's retreat are sponsored by the British Columbia Mennonite Youth Organization and are being held at Ruby Creek Camp, near Chilliwack.

Before going there, Miss Burkhalter was the speaker for the youth retreat sponsored by the Washington congregations.

SHELLY REPORTS NEED FOR MIGRANT MINISTRY

The Friendly Corner Chapel at Eloy, Arizona, is performing a needed ministry, according to Andrew R. Shelly. Returning from a trip to the migrant mission last week, he reported that it has been said in the Eloy community that since the chapel has been there, the sheriff's trips to the area have been less frequent. There is sustained interest in the work of the Friendly Corner Chapel.

Workers at the station just now are Elsie Heppner of Waldheim, Saskatchewan, and Rebecca Nickel of Newton, Kansas. Miss Heppner leaves for a vacation shortly, while Miss Nickel just returned.

Glen and Ruth Habegger of Berne, Indiana, will return to Eloy in late summer after their furlough. Because of the illness of Mrs. Habegger's mother, they did not return in June as had been announced.

MANUAL PUBLISHED BY MEN

The Manual for Mennonite Men announced earlier is now available. The Board of Christian Service is distributing copies to all General Conference congregations. Additional copies will be sent on request.

This attractive booklet contains information on the Mennonite Men organization, providing suggestions on organizing laymen's groups and on planning programs and projects. It also tells how to start a boys league.

GIFT AND FELLOWSHIP DAY PLANNED BY NEWTON HOSPITAL

The annual Gift and Fellowship Day for the Bethel Deaconess Hospital and Bethel Home for Aged will be held this year on September 20. Plans being made call for the traditional gift and food sale to be held in the afternoon on the lawn of the home for aged. This will be followed by the fellowship meal, which this year again will include the well-known "borscht." Plans for the evening include a speaker and musical entertainment.

into the beyond

Sister Newta Newfield, member of the First Mennonite Church, Newton, Kansas, was born January 19, 1897, in Alexanderkrone, Russia. She joined the Bethel Deaconess Sisterhood in 1929. She died on July 29, 1960.

Jerome Arthur Johnson, member of the Swiss Mennonite Church of Alsen, North Dakota, was born on June 30, 1938, and died May 6, 1960.

our conference

A. J. RICHERT RESIGNS CHURCH EXTENSION POSITION

A. J. Richert has resigned from his position as manager of Church Extension Services, Inc., completing his work the end of July. He had been employed on a part-time basis in this capacity since his retirement from the executive secretary post on the Board of Business Administration a year ago.

Duties connected with Church Extension, Inc., have been added to the office of the executive secretary of the Board of Business Administration, Wm. L. Friesen. Correspondence should be addressed to the manager, Church Extension Services, Inc., 722 Main Street, Newton, Kansas.

CATECHISM COMMITTEE MEETS

The Catechism Revision Committee met in Chicago on July 27 and 28. The purpose of the committee is to study areas in which the catechism can be improved and ways of making it more useful.

Working as a subcommittee of the Board of Education and Publication's Editorial Committee, members are Paul R. Shelly, chairman, Bluffton, Ohio; Erwin C. Goering, Newton, Kan.; H. N. Harder, Bloomington, Ill.; H. T. Klaassen, Laird, Sask.; and D. D. Klassen, Homewood, Man.

PARAGUAY BOOKSTORE PLANS EXPANSION PROJECT

Ten Christian laymen are needed to invest $100 each in a project to finance a Christian bookstore in Filadelfia, Paraguay. This bookstore serves all the Mennonites in the Chaco colonies of Paraguay and is in need of a private capital expansion loan to increase its inventory of books and stationery supplies. Mutual Aid Services, Inc., is committed to help.

With the rapid increase of literacy, the written word is more important than ever before. One hundred dollars of your savings invested in a literature project can serve a very useful purpose. Interest will be paid at the rate of 3½ per cent per year for a five-year investment.

Send inquiries or checks to Mutual Aid Services, Inc., 722 Main Street, Newton, Kansas.

for organists
pianists
church
home

. . . a loose leaf edition of *The Mennonite Hymnary.* Bound in blue buckram on sturdy, overlapping boards, this hymnary features a seven-ring binder large enough to allow insertion of extra sheets. It will open flat for use and remain open without extra books propped against it. It is an ideal gift for all seasons and occasions. Cost: $3.75.

Also available: *The Mennonite Hymnary,* regular edition, $2.50; *The Youth Hymnary,* red binding, $2.50; *Gesangbuch mit Anhang,* $2.75; *Handbook to the Mennonite Hymnary,* $3.00.

order for

MENNONITE BOOKSTORES, 720 Main Street, Newton, Kansas; Rosthern, Saskatchewan, Canada; Berne, Ind.

Please send the following order:

____ Loose leaf *Mennonite Hymnary,* $3.75
____ *Mennonite Hymnary,* regular edition, $2.50
____ *The Youth Hymnary,* $2.50
____ *Gesangbuch mit Anhang,* $2.75
____ *Handbook to the Mennonite Hymnary,* $3.00
____ payment enclosed ____ please bill me

name ____________________

address ____________________

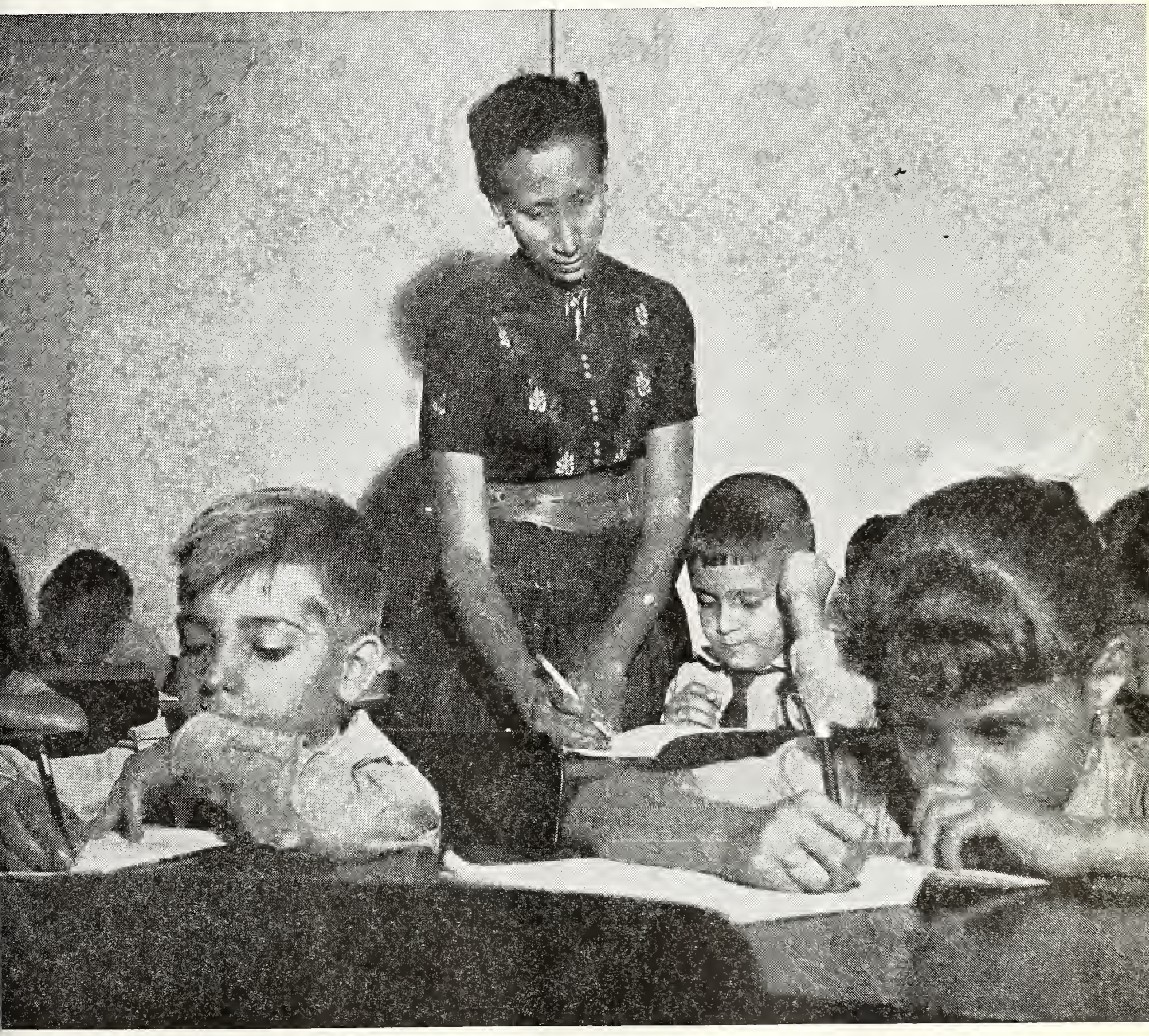
city ____________________ state ____________________

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

AUGUST 30, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



in this issue

COVER
A classroom at People's Central Institute in Brazil.

ARTICLES
ONE GENERATION FROM PAGANISM
Paul Shelly 551
STATEMENT OF FINDINGS 552
HOME IN A NEW LAND
Waldemar Klassen 554

DEPARTMENTS
EDITORIALS 550
THE READER SAYS 556
MENNONITE YOUTH
More than Myself 557
MCC NEWS 560
OUR CHURCHES 562
OUR CONFERENCE 564

CREDITS
Cover, Toge Fujihira. Page 557, Robert Regier. Page 552, Harvey Hiebert.

CONTRIBUTORS
Paul Shelly, professor of Christian education at Bluffton College; Jeannie Zehr, elementary schoolteacher and seminary student's wife in Elkhart, Ind.

of things to come

Sept. 3-4—Family Retreat II, Mennoscah
Sept. 3-5—Labor Day Bible Conference, Camp Men-O-Lan
Sept. 4—Labor Sunday
Sept. 6—Bethel College opens
Sept. 8—Mennonite Collegiate Institute opens
Sept. 14—Bluffton College opens
Sept. 14—Mennonite Biblical Seminary opens
Sept. 22—Rosthern Junior College opens
Sept. 29—Canadian Mennonite Bible College opens
Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.
Oct. 2—World-wide Communion Sunday
Oct. 2—West. Dist. Sunday School Convention, Inman, Kan.
Oct. 10—Thanksgiving Day, Canada.
Oct. 15-19—Western District Conference
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas
Oct. 30—Reformation Sunday
Nov. 13—Peace Sunday
Nov. 24—Thanksgiving Day, U.S.
Nov. 29—First Sunday in Advent
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 34**

editorials

LABOR SUNDAY In its 43rd annual Labor Sunday message, the Department of Church and Economic Life points out some common tasks which should be faced by both labor and the Christian church.

The achievement of racial equality and brotherhood among all peoples, as they work and as they worship, is a joint task of the church and of labor. Each person should have the opportunity to attain the fullest possible growth and use of his potential powers. Certainly the church should make haste to prove false the statement that "The most segregated hour is at the eleven o'clock Sunday church service."

The church and labor face together the "perplexity and challenge of a continually changing economic order, which not only presents new opportunities but creates new insecurities." These affect the minds and spirits of people. The renewing and deepening of our spiritual lives would eliminate such insecurities.

There should be a joint concern for civil liberties and the freedom of our various institutions. With the attaining of power there come various threats to freedom. The labor movement must exercise restraint to prevent the abuse of power. But the church also must guard against undue concentration of power. Irresponsible power can corrupt both the individual and an institution.

The church should share with labor "a deep concern for the political health of our country," especially as we now approach the time of our national election. There should be high-level discussions of the vital issues affecting us, and we must not allow narrow bigoted groups to influence us in the great decisions before us.

"We are conscious that God places us all under continual judgment and that His call to seek righteousness and love ever exceeds our reach."

"Neither in the labor movement nor in the church of God can we ever be satisfied with self-congratulation. Always we are challenged to hear and respond to God's high calling for the morrow. . . . We believe we can work together to serve God's will on earth."

APPRECIATION FOR TEACHERS We do not appreciate our public school and college teachers as we ought. After years of thorough preparation and training for their work, they need to confront their difficult task with confidence and cheerfulness. They need to out-think and out-wit the most aggressive pupil. They must love the most trying, enthuse the indolent, inspire the dull, encourage and discipline, and enkindle a flame of righteousness and decency in every individual.

Occasionally some unworthy teachers may find their way into our schools. But we need to hold in high regard those thousands of worthy souls who love their pupils, patiently give them their best, and literally pour their lives into the lives of their students. They deserve our deep gratitude—and our prayers.

God wants to do "exceedingly abundantly above all that we ask or think."
And, says Paul Shelly,
He planned to do it through us.

ONE GENERATION FROM PAGANISM

The realization that we are one generation from paganism struck me this summer with a deep sense of urgency. The fact is that we must share the gospel with the generation that is to follow us or it will become pagan.

The book of Judges demonstrates very forcibly that, unless each generation responds to the gospel, you can have a generation of believers followed by a generation of unbelievers.

This has been proved in our own lifetimes. One generation of Communism in Russia has to a large extent produced a generation which for the most part is non-Christian. Those who have visited Russian churches point out that very few persons under thirty-five years of age attend.

The same thing is illustrated in a different way in the Republic Congo. All of us hope that the church there will be strong enough to transmit its heritage. If it is not, the next generation will be pagan.

But the same principle holds in your own community! You have probably seen this happen. You know persons who were raised in Christian homes and then, refusing to respond to the Christian gospel, lived completely separated from God. It is true that persons in your community are one generation from paganism.

I have been amazed this summer to see the vigor with which some groups respond to this challenge. There are people who believe that regardless of the sacrifice involved they must perpetuate their way of life.

This summer I took a college class to visit a Catholic church in Lima, Ohio. The priest told us that it is hard to be a Catholic in a culture which permits practices that are in direct violation to Catholic beliefs. He said that for this reason they were building a large, modern senior high school in Lima. It was for this reason that they were building a number of elementary schools. It was also for this reason, he said, that Catholics needed to attend a Catholic college. He made the important statement that one's religious education must be on the same level as one's secular education or religion will lose out. To be a high school graduate and to have only a sixth grade religion does not work.

We also visited a Jewish synagogue. Here the rabbi told us of the difficulty the Jews have transmitting their way of life in a culture that is entirely different from the Jewish culture. We were not entirely sure that he is succeeding in this particular liberal synagogue where the group has given up some of the principles of more orthodox Judaism.

I was teaching during the time the Democratic convention was held so I didn't get involved very much in its proceedings. During the Republican convention, however, I was attending a committee meeting in Chicago. We stayed at the Y.M.C.A. Hotel, just about two blocks from the two hotels where the leaders of the Republican convention stayed.

Driving to and from Chicago for this meeting, I heard quite a lot about the convention. (The point I am making here could, I am sure, be made for the democratic candidate, too.) I became convinced that to Nixon this idea of transmitting a heritage is of utmost importance. He got involved in the total proceedings, from the sidelines for a few days and then in the convention itself in his acceptance speech on the last evening. He was a person filled with a sense of mission. In a newspaper interview which I heard on the radio the day following the convention, one of the newspaper men asked him what he would do for rest during the campaign. He said he could take no rest between that time and November! He then added that he would not campaign on Sundays.

The burden that has been on my heart all summer is whether we take our task as seriously as these groups — whether we believe that what happens to the next generation in our communities and in the world really makes a difference. Christ gave *us* the great commission. He told us in 2 Cor. 5:19 that He had "committed unto us the word of reconciliation."

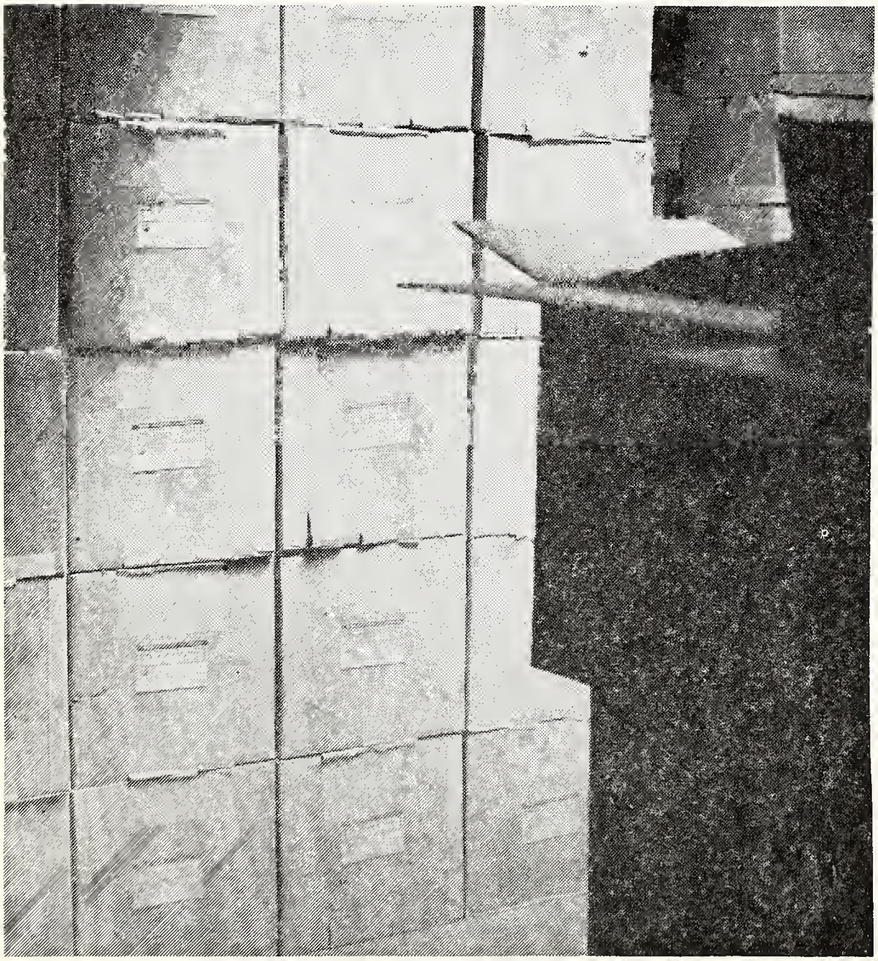
There are two concerns which I have in connection with this overall burden. The one is that all of our churches use the Living Faith Sunday School Curriculum. You are aware that in October 1959 the nursery, kindergarten I, kindergarten II, and primary materials were available. You are aware too that beginning October 1960—one month from now—the junior and intermediate materials are also available. The materials from kindergarten I through intermediate are also available for pupils in the German language.

We have appreciated the fine response of the churches to these materials thus far. Yet my concern—my burden—is still here! While materials are not the only means through which we will win the next generation for Jesus Christ, they are among the most crucial. I have seen evidence of God at work, a step at a time, through the eight years these materials were being prepared. This is His work—not ours! I would like to see each church in every state and province in which Mennonites live use these materials this October—use them so that the next generation in our churches through God's grace will know Christ.

But I have another concern. This affects the total work of the Board of Education and Publication. This summer I spent about two months in the field of Christian education. I have been deeply moved by the willingness of persons to respond to the call to serve on committees and to give time and energy so that God's plan will be fulfilled in the lives of the people for whom He has committed the "word of reconciliation" to us.

Yet there has always been a cloud hanging over our plans both for the present and the future. This has been the budget! God has led us a step at a time! I have told the members of the Board of Education and Publication for the past decade that, if we but inform our people of the need and urgency of the need, they will respond. This I still believe. It is in this faith we are moving forward. The budget for 1960 would be met if each member in the United States and Canada would pay $1.70. We realize that some should give more and some should give less. God wants to do "exceedingly abundantly above all that we ask or think." Yet He planned to do it through you!

Shipments of the new Sunday school curriculum have filled the storage space of the Mennonite Publication Office, Newton, Kan. Orders are currently being sent to the churches.



THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

FINDINGS *from the centennial study conference on Christian unity in faith and witness, held in June of 1960*

INTRODUCTION

We are deeply grateful to God for the opportunity in this centennial year of the General Conference Mennonite Church to study the question of Christian unity in faith and witness. We feel it is timely to make a fresh appraisal of our position because:

The General Conference was originally dedicated to a quest for greater unity in faith and witness.

The Conference has always been heterogeneous in its religious and cultural background.

The Conference has undergone many varying influences throughout the last century in its religious beliefs and practices.

The Conference has been dedicated to a polity of congregational government, thus recognizing variety.

BIBLICAL BASIS OF UNITY

We recognize the imperative to discover afresh the biblical teaching about Christian unity and to apply these teachings to our present-day relationships, for ourselves, our Conference, and for others.

The teaching of the New Testament emphasizes unity as *given,* not something wholly to be sought, "endeavoring to *keep* the unity of the spirit" (Eph. 4:3). In discussing problems relating to unity we need to recognize the unity we possess.

The New Testament teaches that in the early church there was diversity and variation in organization, in practice, and in emphasis of theology. Yet these apparent differences strengthened the testimony and effectiveness of the whole. "If all were a single organ, where would the body be?" (1 Cor. 12:19 RSV).

We recognize the centrality of Jesus Christ as essential to an understanding of the doctrine of Christian unity, that in the historical appearance of Jesus, His life, death, and resurrection, and in the experience of all believers with Jesus as Savior and Lord, all Christians are united. "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11).

We recognize that we need the authority of the Scriptures for guidance in our quest for unity, interpreted in the light of Jesus Christ, illuminated by the Holy Spirit.

We recognize that the way of love and mutual concern is the spirit in which we should seek Christian unity.

The New Testament makes clear that it is not Christian experience alone nor agreement about Christian doctrine alone which forms the basis for unity, but rather personal encounter and positive response of the believer to Jesus Christ as Lord.

UNITY AMONG MENNONITES

During this conference we were reminded that there were historical causes for our failure to maintain unity among Mennonite groups. Among these were the practice of church discipline, differences in doctrines and practices, absolutizing particular cultural forms, outside religious influences, cultural pressures, personality clashes (lack of patience), lack of breadth in training and education.

Since its formation was the fruit of a union movement, the General Conference has had a continuing vision for Christian unity. Its developing program of missions, Christian education and publication, and Christian service have tended to unite the brotherhood.

Present differences in culture, language, and geography are diminishing as threats to unity. Among current obstacles to unity in the General Conference is our differing interpretation of the Scriptures. Nevertheless, formal and informal discussions at the conference indicated that these differences have frequently been overemphasized. We look to the study commission appointed to deal with the question of inspiration of the Scriptures as a necessary and important step in solving this problem.

The experience of frank discussion of differences provided delegates to this study conference an example of the process of "speaking the truth in love" (Eph. 4:15). This we believe is needed on all levels. We recognize further that patient love and forbearance is needed to sustain the warm Christian fellowship and unity we seek.

It is our understanding that cooperation is not an option; it is a mandate. Cumulative evidence in the New Testament leaves us no other alternative. Only as we cooperate does the unity with which Christ has blessed us become manifest to the world. To refuse to carry it out is to deny Christ's lordship.

Our failure to realize the ultimate goal of unity is embarrassing and suggests to us the following steps:

a. That we include all Mennonite and kindred groups in our quest for unity.
b. That we continue, with renewed efforts, to cultivate fellowship with other Mennonite groups on the local level and co-operate where we can in worship, relief, and service.
c. That we encourage inter-Mennonite Bible study conferences for ministers and church workers.

RELATION TO ECUMENICITY

Since the church in its essential nature is one, we recognize that the disunity which exists in Christianity between denominations and within denominations is contrary to the teaching of the New Testament and therefore unchristian.

We recognize that we as a Christian group have been living under the false impressions (a) that Mennonites are superior to other Christians and (b) that Mennonites have traditionally rejected interchurch relationships.

We are not the only ones who confess Jesus as Lord, therefore we recognize the desirability and the need to enter into conversation or mutual exhortation with other Christian bodies.

We sense there is a concern that we are not ready as a Conference to take specific steps for membership in ecumenical bodies at this time because:

a. We are not familiar enough with the ecumenical movement or the ecumenical councils to make a decision.
b. We have strong differences of opinion in relationship to membership.
c. Nevertheless, in order to make progress toward Christian unity, we should study and supply information concerning the ecumenical movement.

RECOMMENDATION

We, therefore, recommend that the Executive Committee of the General Conference be responsible for a restudy of the 1955 statement of the relationship of our Conference to the various councils of churches and, if possible, bring back a report to the next triennial conference.

Conference Visitor

HOME IN A NEW LAND

Two Mennonite colonies have been established in Bolivia. Tres Palmas lies 22 kilometers northeast of Santa Cruz and the Canadian colony is adjacent to the eastern boundary of Tres Palmas. The colonies have a combined population of 260. The Canadian colony is the largest with 190 Mennonites; Tres Palmas has 72.

TRES PALMAS

The Tres Palmas Mennonites commemorate their 1930 escape from the heel of Communism in Russia by special religious ceremonies on Nov. 25. This practice is retained from Fernheim Colony in Paraguay where Mennonite Central Committee had settled them and where they lived until 1953. They left Fernheim because they felt the paternalistic co-operation system suppressed the progress of individuals willing to work hard and attempt new ventures. The Santa Cruz region was attractive with its large potential market and more pleasant climate.

In 1953, D. Wiens and Nicolai Kroeker came to Bolivia with authorization to purchase land. These representatives drew up a contract to purchase land from Algondonera, a cotton-growing firm. Later the Mennonites could not meet the terms of the contract. Supervised credit rescued the settlers. The first six family heads trekked the 1500 kilometers during December and January of 1953 and 1954 with five wagons, fifteen horses, and essential supplies.

CANADIAN COLONY

The settlers in the Canadian Colony were people who first came to Menno Colony, Paraguay, from Canada. The Mennonites left Canada for Paraguay in 1927 because of their differences with the government on school standards and their

Frontier settlements, colonization, and migrations form a dominant theme in the history of Mennonites. Here is a story of the most recent of these.

conviction that the government was impinging upon their way of life.

Development of the Paraguayan Chaco was difficult. In contrast, Bolivia looked inviting. The first eight families left Menno Colony in 1957. The second group, consisting of nine families, left early in 1958. These families established themselves in two villages. The third group came late in 1958 but could not settle on their land in the third village until December of 1959. Their savings were used before they could settle; now they are very poor. Yet these colonists with a foreknowledge that colonization is difficult are struggling valiantly. At present, Canadian Colony is in a precarious financial position. The land payments — in the country where credit is not available to purchase free land—could not be met. MCC is trying to help the colony seek a solution.

CHURCH AND SCHOOL

Many of these colonists were on the periphery of church activities in Paraguay. But here an increase in spiritual awareness has become apparent. Nicolai Kroeker is acting as the spiritual leader for both colonies and leads the worship service in each colony on alternate Sundays. In Tres Palmas, schoolteacher Schartner fills in on Sundays when Kroeker is in the Canadian Colony. Attendance at church services is high.

Plattdeutsch is spoken in the homes. Religious services, written records, and correspondence are executed in Hoch Deutsch. Few Tres Palmas Mennonites retained the Russian and a few "Canadians" have retained English. Spanish is handled with some facility by all family heads in Tres Palmas and by a few in the Canadian Colony. They are aware of the necessity of acquiring Spanish.

Tres Palmas Mennonites hire a trained teacher to instruct their children. The present teacher has had thirty years of teaching experience. Some Tres Palmas parents send children to a high school in Fernheim Colony in Paraguay. The oberschultz of Tres Palmas Colony once attempted to secure the consent from the Canadian Colony to hire a native Bolivian teacher to instruct Spanish for both colonies. This proposal was rejected because of the suspicion that teaching Spanish would make inroads into present status of the colonists' religious outlook.

Canadian Colony Mennonites do not hire a specially trained teacher. A teacher is chosen from their ranks. Traditionally children between the ages 7-14 inclusive must go to school. Although Spanish and history of Bolivia have not been taught, many colonists now urge that these subjects be taught.

COLONY RELATIONSHIPS

Other than the purchase of land, neither the colony schultzes nor oberschultzes are involved in the individual farmer business transactions. The farmers are afraid of a patriarchal government as in the Mennonite colonies in Paraguay. Indeed many farmers in the Canadian Colony did not want an oberschultz. The present oberschultzes are Abram Wiens and Abram Krahn in Tres Palmas and Canadian Colony respectively.

Relationships between farmers in both colonies are cordial. Colonies are interdependent in harvesting rice and shelling corn. The colonies plan to co-operate in building a road to meet the future Santa-Cruz-Cotoca road. Young people from both colonies visit together, although on a limited basis. In a recent marriage, the young couple represented both colonies.

Tres Palmas Mennonites employ Bolivians to harvest corn, hoe rice, and make bricks. Wages are generally paid on a piece work basis, but an average worker earns about a dollar per day. Occasionally Mennonites employ Bolivian maids. Bolivians sell meat, vegetables, fruit, fence posts, and lumber to Mennonites. Some Mennonites have helped their neighbors by training oxen for them. Laborers are becoming scarce; natives follow the example of the Mennonites and are staying home to farm larger plots.

ECONOMIC PROGRESS

Those settlers who have been here for several years have mechanized farms—supervised credit has been the greatest asset in this. These farmers are proud of their progress. They feel that they were wise in choosing Bolivia as their new home. Moreover, they feel certain that more Paraguayan Mennonites will follow their example. These farmers are quick to point out advantages of settling near Santa Cruz: free enterprise, an accessible market, and a pleasant climate with sufficient rainfall. The poorer people in the Canadian Colony realize that if they can pass this difficult initial phase their effort will be richly repaid.

Colonization efforts in Paraguay were accompanied with a heavy toll of life. In Bolivia only two babies have died. But there are problems: none of the children born in Bolivia have been immunized. They suffer from effects of malnutrition, eye infections, and internal parasites. A safe water supply and sanitation provisions are needed. More than fifty per cent of the children have internal parasites.

AGRICULTURE

Rice, corn, and peanuts are the main crops. Though no major difficulties have been encountered in

Since March, Paxmen Toni Braun of Altona, Manitoba, and Waldemar Klassen of Vauxhall, Alberta, have helped Mennonite colonists in Bolivia. Their primary effort has gone into setting up an agricultural extension program which will help the colonists raise their agricultural standards and thus help their living conditions. Klassen prepared this review of the Bolivian Mennonite colonies.

raising gardens, most Tres Palmas farmers do not plant gardens.

Poultry production is hindered by several problems. Colonists claim that bush cats prey upon chickens. These pests have almost eradicated some flocks. In Santa Cruz, however, there is continual demand for eggs.

Colonists have been unsuccessful in their attempts to raise hogs. Apparently internal parasites are the main source of difficulties. Hog prices are high all year round. At present only two cows are available in the colonies. Colonists are interested in obtaining milk cows but are not able to purchase them.

Their limited industries are expanding. Klippenstein in the Canadian Colony is a blacksmith; he intends to develop a wagon industry. Kroeker in the Tres Palmas Colony produces bricks. Neufeld and Wiebe of Tres Palmas have a sawmill. Rempel of Tres Palmas has a trucking business. A number of colonists are carpenters.

Servicio Agricola Interamericano, the Bolivian Agriculture Extension Service, with whom the Paxmen cooperate, has since the very beginnings of these colonies displayed an interest in the development. Challenges of an extension worker include the introduction of 1) large scale hog production in order to utilize home grown maize; 2) more diversification of farming in order to offset crop failures and low prices; 3) crop rotation and better methods of soil management; and 4) better methods of weed control. Colonists should also be educated to recognize potential insect pests and trained to recognize and prevent plant diseases. Colonists need help in farm and business management and guidance in improving living conditions.

To assist the medical needs of the colonists an MCC nurse, Mary Willms, R.N., Coaldale, Alta., serves in a clinic operated in Tres Palmas.

the reader says

Dear Friends:

I would like to comment on the three letters in the August 9 issue of *The Mennonite* by the Brethren Dirks, Habegger, and Liechty.

I would personally question the sources from where we get the charges that the National Council of Churches is infiltrated by Communists. I do not believe that the *Sunday School Times* nor the *Good News Broadcaster* are sound media for information of that nature.

I would furthermore question whether a particular Secretary of the Air Force would be very objective in his assessment of what or who a Communist is.

And I would not place very much stock in the House Committee of Un-American Activities as they wildly throw their charges.

I appreciate the caution suggested by Brother Dirks—that we should become specific and more to the point in our assertions on either side. But this is just the point of it all. In a democracy a person's loyalties cannot very easily be proved or disproved. We take each other's claims of such by faith. The difficulty of making these charges stick is seen in the way that the Circuit Riders, Billy James Hargis, and Edgar Bundy (plus a host of others) work. If, for instance, a minister is liberal in his political and religious outlook, he is by that very fact at least a Communist dupe. Liberalism, Socialism, and Communism are all lumped into one. If I belong to an organization such as the Fellowship of Reconciliation (which I do), the Circuit Riders, taking their cue from the House Committee of Un-American Activities, would assume I am a Communist.

In short, it will never be proved whether particular churchmen have aided the Communistic movement or whether they have advanced the cause of Christ and liberty. At times I would even be somewhat persuaded that Fundamentalism and Orthodox Christianity have done more over the recent decades to advance the Communistic cause than they would be willing to recognize.

Boyd E. Bonbrake
Deer Creek, Oklahoma

Dear Editor:

I find myself troubled over the controversy about Air Force Training Manual 45-0050. It charges that "Communists and Communist fellow travelers have successfully infiltrated our churches," and that even "ministers are card-carrying Communists." This broad accusation includes our Mennonite church!

Either the accusation is true or it is false. If it is true that the Mennonite church has within it Communists and card-carrying ministers, we should be informed of the matter and should be doing something about it, for Communism as I understand it is completely incompatible with a Christian's dedication to Jesus Christ.

If the charges are false, our Mennonite church has been "smeared" and Communism has actually gained by having one of its strongest foes discredited!

I am not interested in starting an inquisition, but I would like to hear of some instances of Communist activities in our Mennonite church. Only then will I know what is opinion and what is fact, what is a broad generality made by some witch hunter and what is a specific truth. Only then will I know whether to be alarmed about our Mennonite church, for it was accused along with the rest!

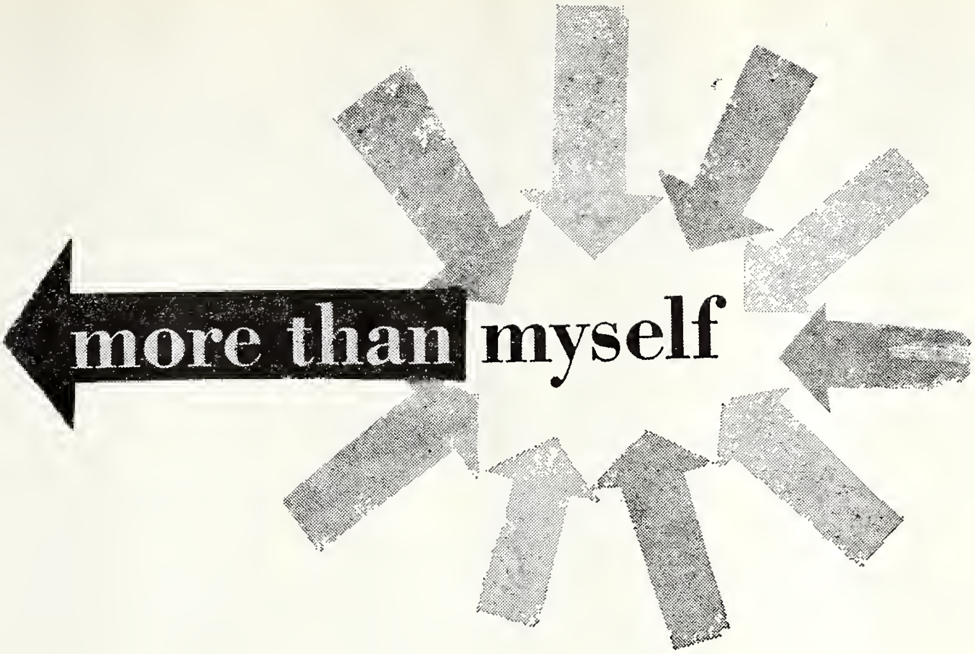
Can anyone help me?

Omer Nisley
Wayland, Iowa

bookmarks

My Picture Story Bible by Dena Korfker, 513 pp., Zondervan, $3.95. The author has devoted her adult life to the minds and hearts of children.

The 270 Bible stories in this book are planned for a child's attention span. The Bible becomes a living, meaningful book and the characters become alive and understandable. The author also seeks to impress the child with God's claim on his life. The questions at the close of each story fix the important details in the child's memory.—M.L.S.



more than myself

Jeannie Hughes Zehr

"BUT, MOTHER! You know I promised Brad ages ago that I'd go swimming Saturday. How could you do such a thing? Brad would never understand if I told him I can't go. And to tell him I can't go because my forgetful Mother said I'd deliver a food and clothing basket to a needy family! That would be the absolute limit. Tell Miss Jones to deliver the basket for the youth group. She's our adviser, why can't she do it?"

"Now, Annette. Calm down. Miss Jones fell while picking cherries and has to stay off her ankle for a few days. The basket is ready. She thought since you are to be chairman of the service committee this year that you would be the one to turn to. She said you needn't stay to visit more than ten to fifteen minutes."

"My whole week end would be ruined and just for a filthy, skinny bunch of kids down on Dixon Street."

"I bet if you'd explain the situation to Brad he'd be glad to make a quick trip down to Dixon Street with you. It really wouldn't be so far out of the way. Why don't you ask him?"

"Don't be ridiculous, Mother. Boys like Brad don't ask for dates to go visit Dixon Street. You know what a big mansion his family lives in. It would be absolutely humiliating to ask him to go down to the slums. Everything is so dirty and depressing. If I told Brad he'd probably laugh and ask someone else to go with him . . . I know he would."

"Is that the kind of fellow he really is? I'm anxious to meet this young man. Well, Annette, you think about it for a while and then do as you think best. If you decide you can't go, then be sure to let Miss Jones know in plenty of time so she can try to get someone else."

"Nuts!" responded Annette as she slouched into a chair and tossed her tennis racket on the couch. She closed her eyes to think over the situation.

Mrs. Franck picked up the racket, placed it in the closet, and sighed inwardly as she turned toward the kitchen. As she left she could hear Annette mumbling.

When the telephone rang a minute later, Annette and her little brother, Ray, collided and then tripped over one another as they raced to reach it. Ray, with a piercing cry of defeat, was the object of another kick from Annette plus a not-too-pleasant "Shush!" Sobbing, he retreated to the dining room.

"Brad! Oh—what a surprise!

"Wh-what? Oh, yes, Saturday. N-No—I haven't forgotten.

"About 10:00? Okay? But Brad—I may have an errand to do on the way. Stop at a house.

"Where? Oh, up town. It won't be far out of the way and I'll make it quick as possible. It's O.K.? Good. I'm sorry, but Mother promised—oh, well—I'll tell you then. You know how mothers can be."

She returned the receiver, smiled a little, then frowned. Taking the steps two at a time she bounded into her bedroom. Knocking the stuffed animals off the chest at the foot of her bed, she dug in search of her beach coat, suit, and towel. The suit was a pale blue which went well with her blue eyes and dark hair. She'd worn it only twice because she'd been lucky enough to pick it up at the close of the last season. But, this was a special date with an extra special fellow . . .

at least it was till Mother spoiled it.

Quickly she tossed it on the bed and headed for the kitchen. Mrs. Franck, dish towel in hand, turned to face her breathless daughter.

"Mother. Be a dear. I need a new swim suit for Saturday. Please say I can get one tomorrow. Don't spoil my day any more."

"What's wrong with the pretty blue one we bought last August? If I recall correctly, you promised then there'd be no pleas for another suit till next year."

"But—Mother—this is a—"

"Wait a minute Annette. Be reasonable. You know we want you to have those things you need and also some special things. Didn't we all agree we'd submit requests for clothing to the entire family when we work on the budget every two weeks? Tonight is budget night and you can make your request then if you still feel it's necessary. I'm sorry, but I'm sure if you think about it you'll see other needs far more important."

"All right! But now my day is ruined!" sobbed Annette.

SATURDAY morning dawned beautiful, warm. It seemed a perfect day for a swim—but not for a visit to Dixon Street. When Mother awakened Annette she reminded her that company was coming for Sunday dinner so she should be sure to straighten up her room before leaving. Annette yawned, looked at the clock on the dresser, and rolled over for one last snooze.

Suddenly she sat up and stared at the clock. She'd overslept! It was 9:45 already. She darted out of bed to her closet and began to dress excitedly. Brad would be here in just a few minutes! Clothes were on, pajamas on the floor, hair neatly combed, bed unmade. "What a mess," she thought as she looked about her. "But, Mother will have time to pick up. She isn't doing anything special."

Annette hurried down the steps and opened the door as soon as the bell rang. Mother came in from the kitchen with roll dough on her hands to meet Brad. Mother told them to have fun and turned toward the kitchen.

Annette picked up her beach bag and snapped, "We will—swimming—that is."

"Come on, Kitten. Let's head!" Brad grabbed her beach bag and they ran to the waiting car.

"Oh, Brad — Annette," called Mother from the porch. "Don't forget the basket for Dixon Street."

Brad looked at Annette. Her face fell. She turned and nodded. They slowly returned to the porch to load the waiting basket of food and clothes.

Once in the car Annette answered all Brad's questions about the basket—the youth group project, Dixon Street, and what they were to do. Annette shivered as she expected Brad to dump her and the basket on the nearest curb and laugh heartily.

Brad looked at Annette thoughtfully. "Hey, you know, I like this idea. I've always had a hankering to go down there and see how the folks live on Dixon Street. But, I never had a reason or excuse. This is great!

"You mean it, Brad?"

"Sure do!"

"Oh, Brad. Thanks."

Annette felt greatly relieved. She knew her face was returning to its normal color. The sun even seemed to shine a little brighter. She cast a sidelong glance at Brad and thought that he was even more handsome than she'd remembered or dreamed.

CHILDREN scurried here and there and old folks looked up as the sleek convertible bumped along Dixon Street. Brad and Annette finally found the right house number, or at least where the number should be. They swerved around a mud hole and stopped abruptly to avoid a barking, bony dog which scampered around the corner of the small, unpainted shack. The hound nipped and yelped about their heels as they made their way to the house sidestepping a broken tricycle and several empty cans.

"Hi there! Ya lookin' for someone?"

Brad and Annette looked up and saw a slender, barefooted girl wearing a faded, patched dress, standing in the entrance. Two skinny little boys flattened their noses against the dirty screen door. The girl looked about their age and in her arms she cuddled a thin baby. The baby smiled at Annette and immediately they all felt at ease.

"We're here from the Oak Lawn Church Youth Group. We have a few clothes and some canned goods we thought you might like. May we bring them up?"

"For us? Gee! Thanks. Sure, bring 'em in. Thanks so much. Gee! This is just like Christmas in August!"

Brad set the basket on the wobbly table in the middle of the room which was supposed to be a kitchen. Some burlap feed sacks were hung to divide it from the sleeping space. Through the opening Brad could see a large mattress on the rough floor and two rickety camp cots. Brad grabbed some shirts and jeans and hustled the two little boys into the sleeping area to try on their new clothes. Squeals of delight could be heard from behind the burlap as Brad good-naturedly tussled with the boys.

Annette helped two little girls into some gingham dresses and took her comb from her purse and combed their hair neatly. Then they ran to peer in a broken mirror hanging near the front door. They stared and giggled delightedly as they turned round and round. One little girl suddenly turned to Annette and said, "It's a magic mirror, isn't it?" Annette helped to put the canned goods in a small cupboard made of two orange crates.

"Where's your mother?" Annette inquired.

"Dead," replied the oldest girl. Her eyes clouded. "She left us four months ago. I take care of my five brothers and sisters while Dad's away. He takes care of the grounds over at the Schilling mansion on Oak Place."

"You mean you do all this alone? You don't go to school? You don't date, go to parties, or have any real fun?"

"Well, not that kind of fun. But, I have my family and we all love one another. Our father's good to us which is more than a lot of fathers are to their children here on Dixon Street. He doesn't drink his earnin's away. We ain't got much though cause almost every cent goes to pay the hospital bills Mom had. She was in a TB sanitarium for three years. We ain't got much but love, but you'd be surprised how that can keep one happy when it's all ya' got." The Dixon Street girl smiled.

Annette looked up at Brad as he returned with the two boys. Their eyes met and seemed to agree without a word.

"Hey, how about letting Annette and me spend the day here helping you clean up and baby sit. With the three of us working we ought to be able to accomplish a lot. Who knows, if you can stand us, we might even ask to come back next Saturday, too!"

Annette nodded. Their new friend smiled and wiped a tear from her dirt streaked face. The little boy she'd held in her arms toddled after the other children as they ran out to pick up some debris in the yard.

The two girls scrubbed the old floor and washed the windows. Brad made trips to the hardware and lumber company and then replaced several broken windows and built some shelves. After he had repaired the screen door and the girls had piled all the dirty clothes and bed clothes into a pile to wash, they opened several cans of soup and all joined in the noonday meal.

After scrubbing, washing clothes by hand, cleaning up the lawn, and making numerous repairs, Brad and Annette said goodbye to Dixon Street with the promise to return again soon. The children waved excitedly as the big car bumped down the street.

All the way home Brad and Annette made plans for curtains, a new screen door, and other improvements they could work on.

"Guess we won't be needing our swimming suits much any more this summer," Annette said suddenly. They both smiled to think how they had completely forgotten about them in the back seat. Brad looked at her thoughtfully and squeezed her hand. "We found something much better to do." Annette smiled in agreement.

Bursting in the front door, Annette raced up the stairs to put her swimming togs in the chest. After carefully replacing the animals and glancing around her neat room, she rushed down to the kitchen. She gave her mother a peck on the cheek and little Ray a pat on the head. As she opened the cupboard and began to set the table, she smiled at her mother and said softly, "This was a wonderful day! And Mother, I made a discovery. There's more to think of than myself."

When you pray, remember Gulfport

Pray that the necessary personnel be supplied for the fall and winter program at Gulfport. One couple is still needed as well as one single man. (Two single men were needed until James Peters, reassigned from Congo Pax, arrived in Gulfport last week.)

Pray that those who this summer opened their hearts to Christ might remain faithful and grow in their Christian life.

Pray that the Camp Landon unit might be able to continue the Bible teaching in public schools. A new principal of the Negro schools has been employed. Pray that he as well as the superintendent, who was elected in January, may not oppose this program.

Pray for Phylis Woods. Phylis is a young Christian girl living among many non-Christians. She has suffered because of her Christian testimony at home and in school. She will be in the twelfth grade and wants to become a nurse and go to South America as a missionary.

Thank God for a very worthwhile "fresh air program." (Twenty children spent two weeks in homes in the Moundridge and Goessel, Kansas, communities.)

Pray that new personnel who will begin work this fall may have the wisdom, love, and faith to work effectively with the children.

Need a program idea?

A kit of two hundred peace plays is available for loan from the Board of Christian Service. You may borrow this kit for two weeks. This gives you an opportunity to read the plays and know what is available in the field. Any of the plays may then be ordered from the Board of Christian Service office at 722 Main, Newton, Kansas.

Besides the plays contained in the kit, three peace plays written by Mennonite authors will be published this fall and will be for sale at Mennonite bookstores.

A reader writes

ANOTHER LOOK AT WOODLAWN

Since "Matterhorn" (July 19, 1960, issue of *The Mennonite*) was written a year ago, I think a few corrective observations are necessary. Here are a few:

Just as "a tree grows in Brooklyn," grass does grow at Woodlawn.

There are groups at work at Woodlawn attempting to alleviate problems which may not in the foreseeable future be available to elimination. The North Kenwood-Oakland Community Conference has a program which includes such far-reaching plans as preparing an on-the-job training program for prospective skilled workers and tradesmen. It is also openly challenging a very powerful and seemingly invulnerable political machine. This organization has a year-around campaign to encourage school attendance and to urge improved school conditions.

The "kids" I mentioned are leading members of their church and school communities.

The church at the corner of Woodlawn and 46th is an ever-enlarging fellowship. Christ walks among us, challenging us to step out from the past and into the masses.

—Ed Riddick
Chicago, Illinois

Pardon me, but . . .

. . . I hear you have about a week left before needing to sit on the last suitcase for the last time—before settling down to becoming a student again. I also heard that you had planned to read and read this summer.

Here's a book with which to finish off the summer. It shouldn't take you more than a week to read, and it's one you'll never forget. The name is *Road Without Turning*. The author is James H. Robinson. The publishers are Farrar, Straus, Cudahy, Inc., 101 Fifth Ave., N.Y. 3, N.Y.

The story (an autobiography) is that of a man who is both the victim of and victor over racial prejudice.—M.T.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

MCC news

THIRTY COMPLETE ORIENTATION; ASSIGNED TO FIVE SERVICE AREAS

The third major 1960 summer orientation school for MCC personnel began Aug. 3. During a two week preparation period, thirty persons studied Mennonite Central Committee history, philosophy, and service program and discussed involvements of service in domestic and overseas assignments. Four of the thirty will serve under the Pax and Foreign Relief Office. Three will begin assignments at Akron headquarters. Twenty-three will begin service under the Voluntary Service Office; fifteen of these will serve in Newfoundland.

LIBERIA, PARAGUAY, MOROCCO

Three Paxmen will join the overseas program for young men. Marlyn Friesen, Henderson, Neb., and Larry Regier, Henderson, Neb., will serve in Liberia Pax. Leslie Nafziger of Wauseon, Ohio, will assist in the Trans-Chaco road project in Paraguay. Serving as a relief worker, Abram Hildebrandt, Gretna, Man., will join the *Eirene* program in Morocco.

UNITED STATES

Assigned to Akron MCC headquarters are Helen Friesen, Aldergrove, B. C., secretary; Ann Hilty, Bluffton, Ohio, editorial assistant; and Martin Shenk, Biglerville, Pa., clothing center assistant.

Ronald Baumgartner of Versailles, Mo., will be industrial arts instructor at Boys Village, Smithville, Ohio. Esther Janzen of Laird, Sask., will work with retarded children at Laurel Children's Center, Laurel, Md. Pauline Leatherman of Hatfield, Pa., will begin service at Kings View Hospital, Reedley, Calif.

The assignments of Delmar Schrag, Pretty Prairie, Kan., and Mr. and Mrs. Ivan Waltner, Freeman, S. D., have been temporarily delayed until arrangements have been made for the opening of the new voluntary service project on the Hoopa Indian Reservation in California.

CANADA

To begin the 1960 school year in Newfoundland, twenty teachers will work in nine community schools. Since 1951, about fifty teachers have taught in Newfoundland's isolated, often inadequately equipped schools which would have remained closed or served by poorly qualified teachers.

Mildred Bender, Greenwood, Del.; Myron Harms, Whitewater, Kan.; Marion Sherk, Stevensville, Ont.; and Samuel Wenger, Paradise, Pa., will teach at Twillingate Regional High School, the first regional high school in the area. Mr. and Mrs. Allen Gingrich of Warren, Mich., will teach at Wild Bight. Agnes Dueck of Abbostford, B. C., and Rosella Hostetler of Harper, Kan., are assigned to the Grenfell School, St. Anthony. Mr. and Mrs. Eldred Thierstein of Whitewater, Kan., will teach at Woodstock. Mr. and Mrs. Walter Dueck, St. Catharines, Ont., will be teaching at Cartwright, Labrador, a new location for MCC teachers, in connection with the International Grenfell Association. Betty Froese, Liverville, Man., will also teach at Cartwright.

Three persons from the present orientation school will join the staff of eight MCC workers stationed in two Newfoundland hospitals. Mary Ellen Kauffman, R.N., LaJunta, Colo., is assigned to St. Anthony Grenfell Hospital. Serving at Twillingate Hospital will be Mamie Schrock, R.N., Hutchinson, Kan., and Betty Damude, Sherkston, Ont., an aide.

Orientation concluded Aug. 17. Another two weeks of preparatory service instruction will begin Aug. 31 with about forty persons attending. Arrangements for these schools are made by the Personnel Office.

NEW GROUP OF INTERNATIONAL TRAINEES ARRIVE

Forty-one international trainees arrived in Akron, Pa., on Aug. 20, for orientation before beginning their year of living and working in the United States. The trainees attended a two-day orientation program at the Willow Street Mennonite Church, Lancaster. They left for their assigned homes on Aug. 22 and 23.

While in Akron, the young people met with the outgoing group of thirty-eight trainees, who left for their homelands Aug. 22, after their year in the U.S. Members of the two groups were invited to Lancaster area homes for Sunday dinner and were together at a picnic Sunday evening.

The new group of trainees is composed of twenty-six young people from Germany, nine from the Netherlands, two from Switzerland, and one each from Greece, Paraguay, Uruguay, and Taiwan. Twenty-five of the trainees are women and sixteen are men. Thirty of the forty-one are Mennonites.

Farming and housekeeping are the occupational interests of the majority of the trainees. Specialized interests of others are carpentry, cheese making, leather working, office work, poultry farming, and greenhouse management. The group includes four teachers, three nurses, two mechanics, and one electrician.

Trainees are assigned to two different homes or institutions for six months each, which affords a variety of environment and experience. The 1960-61 trainees are spending their first six-month terms in ten states and Canada. Four of the young people are the first trainees to go to Canada. Ten are assigned to Pennsylvania, five to Ohio, four each to Kansas and Illinois, three each to Indiana and Iowa, two each to Maryland and Oregon, and one each to Minnesota and Nebraska.

A conference of all the trainees is held after the first six-month term. This is a time for comparison and evaluation of experiences and for seeking increased understanding of American life. The last conference was held in February at Goshen, Ind., with John R. Mumaw, president of Eastern Mennonite College, Harrisonburg, Va., and Prof. Albert Meyer from Goshen College serving as resource leaders.

Applications are now being accepted for sponsors for the second six-month term, to begin in February. Persons interested in sponsoring a trainee should write to Miss Emma Schlichting, MCC Trainee Program, Akron, Pa.

The MCC trainee program began ten years ago when twenty-one young men from Mennonite communities in Europe came to spend a year on American farms. Since that time the program has been enlarged to include both men and women, persons from other occupations in addition to agriculture, and from areas in addition to Europe.

The purposes of the trainee program are to promote good will and better understanding between people of other countries and the U.S., to give young people from abroad an opportunity to observe life in Mennonite communities here, and to give them an opportunity to increase practical knowledge of American occupations.

Trainees become a part of their sponsoring families and participate in the work of the farm, home or institution, thus gaining firsthand acquaintance with American family life. They are also encouraged to take part in church and community activities and to visit neighboring communities.

Returning trainees of 1959-60 expressed their enthusiasm and thankfulness for the MCC exchange program. "Certainly it must be impossible for anyone to come here for a year without having his sense of perspective broadened as he lives with the Mennonites in their homes and churches," said Eckard Klein of Germany.

Many of the visitors mentioned that they liked the active church life in American churches. "For the American Mennonites church life and daily life seem to be very closely connected," said Christel Klassen of Germany.

Others noticed the tendency toward disintegration of American family life. Mr. Klein said that family life is much less unified than in Europe, and that "one quickly becomes aware of how dearly the Americans prize liberty and freedom, even in the family."

Appreciation was shown by the trainees both for the practical knowledge they had gained and for the experience of international living. "If we trainees keep all the good lessons we have been taught during this year, our participation in the exchange program will be worthwhile a thousand fold," was the comment of Hans Korrodi of Switzerland.

Berthe Fournier of France affirmed the value of the trainee program to the cause of peace: "I am convinced that the friendship, the fraternity of the people can bring to us the greatest understanding of each other and the formation of durable peace under the leadership of God."

The feeling of most of the trainees was expressed by Cornelia Dekker of Holland when she said, "I seriously hope that when I go back to Holland I have built a small part of the 'bridge' between our countries."

KARLSSCHULE IN VIENNA OPENS FOR SECOND SEASON

Karlsschule, the school in Vienna, Austria, which Pax and the Brethren Service Commission have been renovating since 1954, will open its doors for the second year on Sept. 5. Instead of using only a portion of the first floor as last year, the first two floors will be used. There will be fifteen classes with 284 students. Eight grades will be taught in comparison to only four grades during the 1959 school year. Nearly 300 students were turned down because sufficient classroom space is not yet available, reported European Pax Director Robert Good, Kouts, Ind.

The Pax unit is now living on the third floor. This winter and next spring Pax hopes to complete the third floor and the basement. Paxmen and Lutheran people in Austria are eagerly looking forward toward the completion of this large Protestant school. Karlsschule was heavily damaged during the World War II and required thorough rebuilding. Since the winter of 1954, from fifteen to twenty Pax and BSC men have been participating in the reconstruction.

MEDICAL MOBILE SERVICE INVESTIGATED BY J. B. DYCK

To help ascertain how to establish and operate a mobile clinic in Vietnam, J. B. Dick, M.D., Steinbach, Man., made a visit to the General Conference Mennonite Mission at Hualien, Taiwan, in July. Here Dick, who is at the MCC medical center in Nhatrang, Vietnam, met with Dr. Alvin Friesen and other missionaries whom he accompanied on a two-day visit to outlying villages with their mobile clinic. From his observations, Dick has made recommendations for mobile work in the Nhatrang area where MCC now offers only in-patient services.

BUNDLES NUMBER OVER 30,000

Total number of Christmas bundles for 1960 is over 30,150 according to the MCC foreign relief office. This is the highest collection in the program's fifteen-year history. The bundles were collected at the five MCC relief centers in the U.S. and Canada and are now being processed for distribution. In 1959-1960, children in eleven countries received 32,370 bundles; of these about 29,000 were collected during the 1959 season.

Shipments of the Christmas bundles started last week to countries of the Far East, where they will be stored until their distribution by relief workers during the Christmas season.

Bundles will be sent to ten countries in these approximate amounts: Hong Kong, 6,000; Korea, 5,000; Austria, 5,000; Jordan, 3,300; Vietnam, 3,100; Germany, 2,000; Indonesia, 1,500; Paraguay, 1,300; Taiwan, 900; France, 125. Countries of the Far East will receive 16,500 bundles, almost half of the total shipment.

The following number of Christmas bundles were sent by contributing churches to the five area relief centers: Ephrata, Pa., 14,660; North Newton, Kan., 8,415; Kitchener, Ont., 5,418; Reedley, Calif., 900; Yarrow, B. C., 676.

The Christmas bundle program was begun in 1946. Since that time MCC has distributed a total of 352,485 bundles.

IRENE BISHOP REPORTS ON SHIPMENTS FROM VIENNA

In a recent activity report, Irene Bishop reports that forty-one packages of food and/or clothing or medicine were sent from the MCC center in Vienna, Austria, in June. Thirty-six were sent to Communist-controlled countries. (Twenty-nine packages of clothing went to Yugoslavia, six to Hungary, and one food package to Poland.) Five were sent to persons within Austria.

Earl Shutt, Baltic, Ohio, assembles and mails the packages; he and his wife, who also helps at the center, have been in Vienna since last August.

Miss Bishop related a letter of thanks received from one of the package recipients in Poland: "In July we received your food package. We never dreamed of getting such a large package as a supplement for our household and do not know how to thank you sufficiently. To our brothers and sisters in the faith who sacrifice for us so that we can be helped, a hearty God bless you for your efforts. We want to pray in thanksgiving that our loving Heavenly Father will bless your work, make it progress and that He will be with you in all that you do, just as He is with us. We wish that our brothers and sisters in America would know how thankful we are for this assistance and sacrifice."

TEAM TO BEGIN RECONSTRUCTION IN EARTHQUAKE-STRICKEN CHILE

On September 1, a four-man team, consisting of one man from each of the three Mennonite colonies in the Paraguay Chaco and one Paxman, will begin reconstruction of wooden church buildings damaged in the earthquake and tidal wave which brought disaster to much of Chile, May 21 and 22. MCC is working in close co-operation with South American evangelical churches and mission groups in this endeavor.

On a trip to stricken parts of Chile taken by Jacob Reimer, representing Paraguay Mennonites, and Frank Wiens, representing MCC, Wiens reports of one city that "was heavily hit and had costly harbor facilities laid waste. All over we saw buildings totally or partially destroyed."

Temuco was chosen as the base for the new reconstruction project. In this city and province live a small group of German believers similar to Baptists, who have had contact with the Chaco colonies. About 25 miles from this German settlement is Tolten, a town on the Pacific Ocean, which suffered much building damage and loss of lives due to the earthquake and resultant tidal wave. Through the quake, the town sank about six feet so that the villagers had to be evacuated. A new, higher site for the town will now have to be found. Dismantling of a large wooden church building in Tolten will be the first project for the team of Mennonite workers. The church contains sufficient lumber to make two barrack-type churches. One will be built wherever Tolten is relocated and the other will be built in an inland town, Pitrofquen, where there is a mission program but no building.

According to Wiens, "It is not necessarily the intent of this team to take on a full construction job alone, but rather to be helpful in certain phases of a construction job, or to work together with other Christians of similar ideals and attitudes. These might be other German or Spanish-speaking believers."

our churches

FAREWELL FOR LARRY HARTS

Bethel, Hydro, Oklahoma. A fellowship luncheon and a farewell commemoration were held at the dining hall, Aug. 7, honoring Mr. and Mrs. Larry Hart and their daughter, Connie. Mr. Hart has filled our pulpit on a part time basis for the last six months. We have learned to love and appreciate their faithful services. They left for Newton, Kan., where Mr. Hart will enroll at Bethel College. We had a fine rain Aug. 9, and crops look good. Wilfred Ewy

THREE MEMBERS IN VS

Normal, Illinois. There were 55 children enrolled in our DVBS. Twenty-eight Chrstmas bundles were dedicated; $31 given for purchasing Bibles. A unanimous vote extended our pastor's call for another three years. Three of our young people were in VS this summer: Ronald Ropp served as assistant pastor at Reedley, Calif.; Judy Streid spent six weeks at Lame Deer, Mon., Indian mission station; Lucia Galloway worked at mental hospital in Fergus Falls, Minn. We are happy that Pastor Harder is again able to be in our midst after undergoing surgery. The following filled the pulpit during his absence: William Dunn, R. L. Hartzler, Isaac Corn, James Rowe, and Harry Yoder. The following children attended Camp Friedenswald: Janet Patton, Debbie Roth, Larry Stahley, Hazel and Harlan Hieser, George and Carol King, Becky Koerner, Kaye Yoder, Bonnie Koerner, David Koerner, James Mohr, Gary and Tena Kaufman, Robert Patton, Marcia McConnel, Esther Schertz. The youth group took a trip to New Salem Park on July 10. Hazel Hieser had the misfortune of breaking both wrists while attending camp. The young people had a progressive party July 31, and a fellowship service afterward at the home of Leo and Bessie Desch. The following infants were dedicated in a recent service: Paul Mark, son of Mr. and Mrs. Bennie Brown; Jeffry Lynn, son of Mr. and Mrs. Allen Ropp; Laura Lynn, daughter of Mr. and Mrs. Robert Kaufman. Levi Keidel, returned missionary, was our guest speaker on Aug. 21. Ethel Streid

GEARY CHURCH REPORTS

First Church, Geary, Oklahoma. Early this year we participated in the World Day of Prayer and in the Easter Week noonday services. Our young people's meetings were inspirational and well-attended due to the untiring efforts of Mrs. Cecil McKay and our pastor. In June, Pastor and Mrs. Henry Hege had a week's vacation to visit friends and relatives in the Newton area. Also in June Pastor Hege held a week's meetings in the Faith Mennonite Church at Newton. In May the ladies mission society met for an all day work meeting to tack comforts and roll bandages. The Christmas bundles were made ready and sent off also. Our Sunday school picnic was held in July and we enjoyed a very delicious picnic dinner at Roman Nose Park. In the afternoon the children gave an interesting program followed by a sermonette by the pastor. We held our Sunday evening meetings in the park during the summer. There has been a fine attendance. Plans are on the way for a social evening in honor of the young people who will be leaving us to go back to college, as well as for the children who will be starting back to school here at home. Our pastor keeps busy here in the community filling speaking engagements and conducting funerals wherever he is asked to participate, in addition to the work here in our own church.

REGIER REUNION HELD

Moundridge, Kansas. Over 200 people attended the Peter Unruh family reunion on August 14, 1960, in the Moundridge High School auditorium.

our conference

continued from back page

"NOTES FOR AFTER FIFTY" AVAILABLE ON REQUEST

"Notes for After Fifty," is a series of six communications originated by The National Association for Mental Health. In a warm personalized tone and in simple language these "notes" deal with attitudes and facts about aging, ways of improving and keeping one's health, growing in the later years through new skills and interests, money matters, living arrangements, and relationships with family, friends, and community. Emphasis is on self-understanding and self-determination.

The Board of Christian Service will secure copies for those who write in.

DIRECTOR OF OVERSEAS RELIEF TO REPORT IN KANSAS

R. Norris Wilson, national executive director of Church World Service, will be in McPherson, Kansas, on September 16. The chief director of the overseas relief program will speak in the Church of the Brethren at 8:00 p.m.

His report on the program of Church World Service will be of special interest to those who have taken part in contributing to overseas relief. Kansas counties have rated high in giving to overseas relief through the Christian Rural Overseas Program, and Mennonites have given through CROP to Mennonite Central Committee. Church World Service is the largest Protestant relief and service agency in the United States and represents a large number of denominations.

SURVEY REPORT PRESENTED AT INTERNATIONAL CONFERENCE

"The Mennonite church has a natural interest in its older people, stemming from a Bible-centered concern for the well-being of all persons everywhere," Carl F. Smucker told the International Association of Gerontology on August 11. On the invitation of the association, he presented a paper on "Community Organization and the Aging Among Mennonites" to its Fifth Congress in San Francisco.

The paper was prepared by Carl F. Smucker and Robert Steiner as a report on the survey of aging in ten General Conference congregations in central Illinois sponsored by the Board of Christian Service. Smucker was project director of the survey, and Steiner was research director. Five volunteer college students made the survey.

Smucker reported that 354 persons above the age of 65 were on the church lists. Of these, 278 were interviewed. Questions asked the people interviewed related to personal data, living arrangements, social relationships, health, work and retirement, financial security, leisure-time activities, and religious activities.

The report was well received by the more than 1200 delegates from sixty countries attending the congress. Many of them requested copies of the paper. The Board of Christian Service will release the findings of the survey as soon as all calculations have been completed. Interested persons may write to the office at 722 Main Street, Newton, Kansas.

BOARD OF CHRISTIAN SERVICE OFFERS LITERATURE PACKETS

Persons wishing to study and share in the burden of social concerns will be interested in these packets of literature prepared by the Board of Christian Service.

The packet on race relations includes twenty items among which are program helps for young people and the minister, film and book suggestions, and statements. Cost: $2.00.

The packet on temperance contains thirty-five items and also costs $2.00.

In the packet dealing with peace are twenty to thirty items relating to peace, alternative service, civil defense. Cost: $2.00.

Nineteen articles have been compiled to form the packet on capital punishment. These articles, both pro and con, have appeared in Mennonite periodicals in the last several years. Cost: fifty cents.

The packet which speaks to the Christian in business contains papers on problems, trends, and relation to the church, which were presented at a conference in Hillsboro, Kansas, in 1955. Cost: fifty cents.

The labor-management packet contains reports from participants in this summer's Students-In-Industry project together with articles by men with training and experience in economics. Cost: fifty cents.

The presentations made at the peace conference in Moundridge, Kansas, in 1953, have been collected and can be purchased for fifty cents.

The reports which the six seminary students made after completing their tour of the South this last spring may be bought for twenty-five cents.

Order all or as many packets as you wish from the Board of Christian Service, 722 Main St., Newton, Kansas.

Are you planning to enter 1-W service within the next two years? Beginning this year, all men are being required to take part in a pre-1-W training school. If you are married or plan to be married, both of you should attend. This training school will help you to know what to expect and what is expected of you in 1-W service.

The next training school will be held Sept. 15 to 18, 1960, at Camp Mennoscah, near Murdock, Kansas. If you live in this vicinity, register at once with the 1-W office at 722 Main St., Newton, Kan. Plan to arrive at Camp Mennoscah by 6:00 p.m. on Sept. 15.

our conference

THREE RETURN TO CONGO; WILL LOCATE IN LEOPOLDVILLE

Three men of the Congo Inland Mission left from Chicago on Aug. 20 to return to Congo. They are Allan Wiebe (Omaha, Neb.), Elmer J. Dick (Mountain Lake, Minn.), and James E. Bertsche (Archbold, Ohio). They will locate in Leopoldville until they can make contact with Congolese Christians in the CIM area.

The decision to return some of the missions personnel to Congo was made by the Congo Inland Mission Board, meeting at the headquarters in Elkhart, Indiana, on Aug. 10. This is in response to a call for missionaries to return to the Congo, coming through a cable from Kandha Modial, the son-in-law of the well-known Congolese pastor, Kazadi Matthew.

Robert and Mabel Bontrager are back in Leopoldville, having remained in Ghana after leaving the Congo. It is hoped that relief may be channeled through a church-directed program rather than a relief agency.

NEW PAXMAN FOR TAIWAN; BUHR BEGINS THREE-YEAR TERM

Martin Buhr of New Bothwell, Manitoba, has joined Missions-Pax for service in Taiwan. He will be leaving for a three-year term this fall. Palmer Becker of Marion, South Dakota, is the only Paxman at present on the General Conference field in Taiwan.

CONGO PAXMAN REASSIGNED

Lester Rupp of Mountain Lake, Minnesota, who was assigned to Congo Pax but could not go because of political conditions there, will now serve two years in Voluntary Service on the Mennonite Youth Farm, Rosthern, Saskatchewan.

NURSE VOLUNTEERS FOR MEXICO

Katherine Froese, Abbotsford, British Columbia, will shortly go to Mexico for two years to serve as a nurse. She will join Rita Baergen of Tofield, Alberta, who has been in Mexico a year, and Margaret Willms of Coaldale, Alberta, a recent volunteer. Tina Fehr of Altona, Manitoba, who has been in Mexico for five years, will take a year's furlough beginning in September.

SUMMER VS WORKER LENGTHENS GULFPORT TERM

Nancy Wismer of Hilltown, Pennsylvania, who has been a summer volunteer at Gulfport, Mississippi, has decided to remain as a member of the regular VS unit for a year.

CALIFORNIA CONGREGATION PLANS TO SERVE SENIOR CITIZENS

The First Mennonite Church in Upland, California, is investigating its need for a facility to serve retired and older people. The congregation has appointed a committee to study the needs and to discover what can be done about them.

Aware of the desire of the Board of Christian Service to help in exploring the needs of the aging and in programming services, the Upland people have consulted the board about their plans. The Board of Christian Service offers resources for planning and gives guidance in determining the kind of services that would be most beneficial for the particular need.

MISSION WORK BEGUN AT VILLAGERS' REQUEST

A request from a young man on a bicycle started a new project in the General Conference Mennonite Mission in Taiwan. In behalf of the mayor of a village not very far from Hwalien, the young man rode his bicycle the half hour to Hwalien to invite missionaries to his village. This was the first such request received at the mission.

Missionaries at first hesitated, "lest we spread ourselves too thin," reports Marie J. Regier, but it seemed to them that God was opening a door. Since then, a Taiwanese evangelist and eight to twelve young people have been making regular visits to the village to proclaim the gospel of Christ.

FIRST ISSUE OF NEW LEADERSHIP MAGAZINE RELEASED

The new leadership magazine, *Builder,* is available for the beginning of the fall quarter. The October edition has just been released by the press. This new magazine for leaders in various types of church work is published by the Board of Education and Publication of the General Conference Mennonite Church in co-operation with the (Old) Mennonite Church. It replaces the *Herald Teacher,* but provides additional materials. Maynard Shelly is the General Conference editor.

The *Builder* has three major sections. Each month there will be leadership articles, lesson helps for teachers of adult and youth Sunday school classes, and program helps for Sunday evening and midweek meetings. Besides these regular features, there will be special features such as book reviews, information on audio-visuals, editorials, and other items of interest to workers in Christian education.

Ministers, youth leaders, trustees, and committee members as well as Sunday school teachers and superintendents of adult and youth departments will find this magazine helpful. Order from Mennonite Publication Office, 720 Main St., Newton, Kansas. Subscription rates: bulk subscriptions, $1.00 per quarter; individual subscriptions, $5.00 per year.

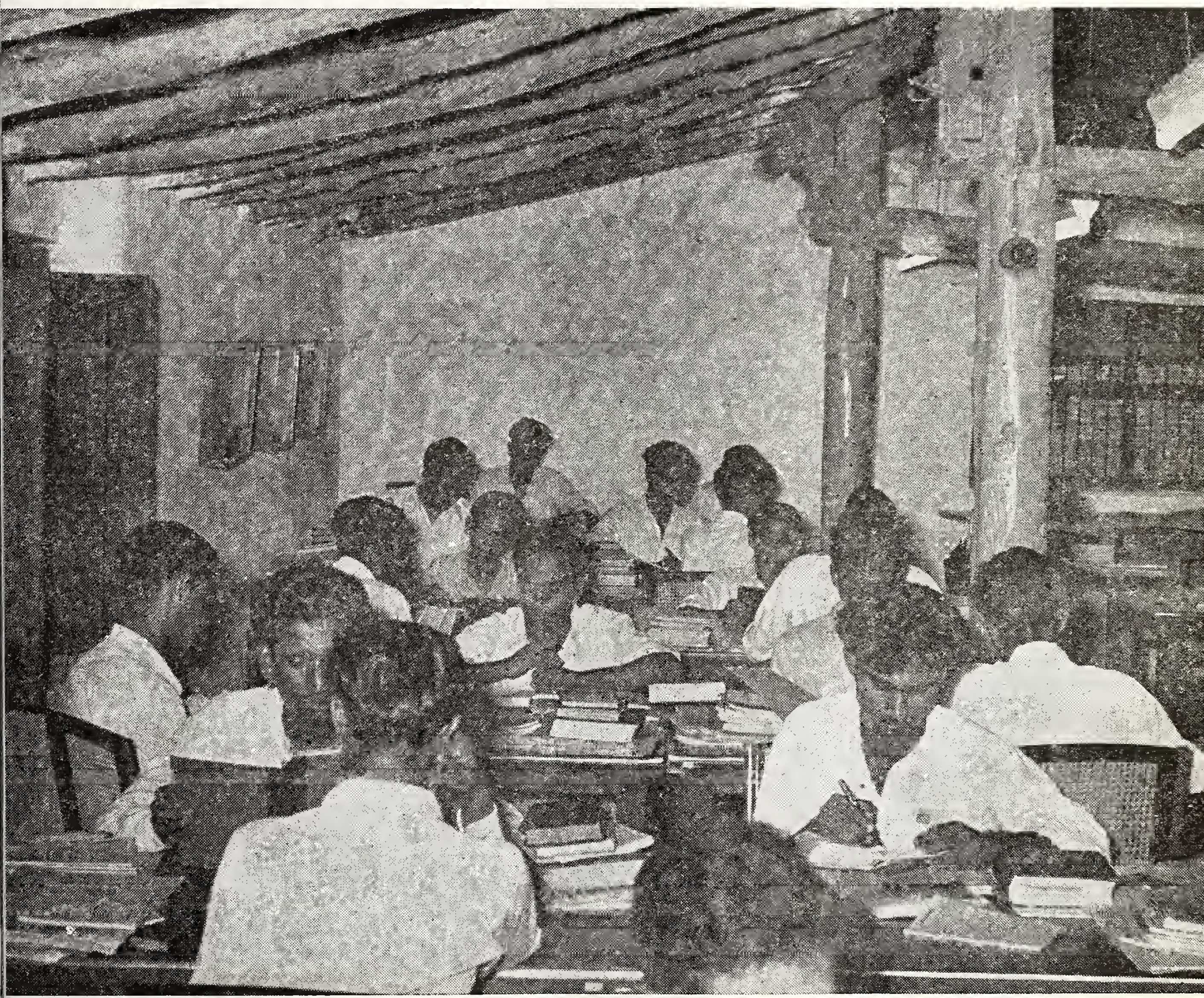
BUILDER
OCTOBER
1960

SEPTEMBER 6, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



INDIA GROWS ITS OWN MISSIONARIES

in this issue

COVER
The library at Union Biblical Seminary, Yeotmal, India.

ARTICLES
WHOLENESS FOR USEFULNESS
H. N. Harder 567
CAMPAIGN FOR THE CHURCH SCHOOL
Edward D. Simpson 569
INDIA GROWS ITS OWN
Norman B. Rohrer 570
YOU CAN'T TAKE IT WITH YOU
J. W. Fretz 572

DEPARTMENTS
EDITORIALS 566
CHRISTIAN CONCERNS
Cuba, Yes, Yankees, No....................575
YOUTH
We Wanted to Do More than
Put in Time 573
Indian Style Retreat 574
OUR SCHOOLS 576
MCC NEWS 576
OUR CHURCHES 577
OUR CONFERENCE 580

CREDITS
Cover, Frank J. Kline; 570 and 571, photos by Kline and Lamson.

CONTRIBUTORS
H. N. Harder, pastor of First Church, Normal, Ill.; Frank H. Epp, editor of **The Canadian Mennonite;** Mary Ann Ratzlaff, senior at Woodstock High School, Landour, India.

of things to come

Sept. 8—Mennonite Collegiate Institute opens
Sept. 14—Bluffton College opens
Sept. 14—Mennonite Biblical Seminary opens
Sept. 22—Rosthern Junior College opens
Sept. 23-25—Junior Choir Directors' Workshop, N. Newton, Kan.
Sept. 29—Canadian Mennonite Bible College opens
Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.
Oct. 2—World-wide Communion Sunday
Oct. 2—West. Dist. Sunday School Convention, Inman, Kan.
Oct. 10—Thanksgiving Day, Canada.
Oct. 20—Illinois Women's Fellowship Annual meeting, Washington, Ill.
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas
Oct. 22-25—Western District Conference, North Newton, Kan.
Oct. 30—Reformation Sunday
Nov. 13—Peace Sunday
Nov. 13—Junior Choir Festival, Memorial Hall, N. Newton, Kan.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 35**

editorials

Maynard Shelly, guest writer

THE HERALD AND THE GUIDE Many churches use only half of their power for Christian witness. There are a few churches that value Christian education so highly that they fail to place equal emphasis on evangelism. Other churches put their major emphasis on evangelism and neglect Christian education. Yes, they may have a Sunday school and even a summer Bible school, but they feel that Christian education does little good compared to evangelistic preaching.

The church does not face a choice between these two. In fact, if it uses only one—evangelism or education—it will have a lame witness for Christ.

Evangelism and Christian education have much in common. Evangelism means telling the good news about our Lord and Savior Jesus Christ. It is the work of a herald telling a message to people who have not heard it. Evangelism is the proclamation of the gospel. Christian preaching is basically evangelistic because it proclaims and interprets the good news of Jesus Christ. The Christian preacher is an evangelist, but so are all those who speak about the gospel to another.

This telling of the gospel is aimed at those who have not heard or understood the gospel. We assume that these are the people outside of the church membership, but the members of churches are also included. All Christians, no matter how long they have lived the life of faith, still need the gospel and they need to understand it more perfectly.

While Christian education has much in common with evangelism, it is also different. Evangelism is the work of a herald; teaching is the work of a guide. Christian education leads a life toward and on the path of Christian growth. It builds on the faith that the person has in Christ, and it aims to increase that faith in Christ. Where there is no faith in Christ, Christian education lays the foundation for acceptance of Jesus Christ as Savior.

Christian education is like evangelism. It wants people to understand the gospel of Jesus Christ and live by it. Its appeal is to the mind, but it does not forget that a man has feelings, too. Teaching is concerned about conduct, but it knows that there is no right living until there is forgiveness for sin.

Dare a church choose between evangelism and Christian education? Dare a church accept one and reject the other? Evangelism at its best is educational, because before a person can accept Christ there are things to learn. He must learn of his need for a Savior and he must learn about the One who can save him. The evangelist is then a teacher. But, education at its best is evangelistic, because as a person understands the meaning of the gospel he sees the need to yield his life to Christ if he is to live for Christ. The teacher is then an evangelist.

The church that moves ahead steadily in the service of Christ uses the two great forces given to it by the Holy Spirit—evangelism and Christian education.

Again he entered the synagogue, and a man was there who had a withered hand. And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come here." And he said to them, "Is it lawful on the sabbath to do good or to do harm, to save life or to kill?" But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him. (RSV)

WHOLENESS FOR USEFULNESS

IT ALL happened in church. The people had gathered to worship. There was a man in that congregation whose right hand was paralyzed.

Jesus was also present. The Pharisees were watching "whether he would heal the man with the withered hand on the Sabbath; that they might accuse him." They had immediately linked Him with the most needy person in the congregation, the man with the withered hand.

How important our hands are. They were created for work. Recently I saw a young woman with a paralyzed right hand in the grocery store. As I watched her putting groceries into her cart, I thought of how helpless I would be without the use of my right hand.

In the Bible the hand stands for some very important things. The hand stands for work, labor, service. It was created for this purpose. Jesus once said, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). Did your hands ever hold a plow at work? That means work—hard, useful, productive work. A crippled hand cannot serve. Watching that mother with a paralyzed hand gather groceries from the shelf and put them into the cart, I could not help but notice how clumsy, bungling, and pathetic a withered hand is.

Some Christians may not have lost their aggressiveness, yet nevertheless have lost their winsomeness in service. How sad when we have lost the effectiveness of our hand of service. It is withered. Has the aggressiveness gone out of your service in the Master's vineyard?

In the Holy Scriptures the hand is also associated with prayer. Paul said: "I desire then that in every place the men should pray, lifting up holy hands without anger or quarreling" (1 Tim. 2:8). When Moses, with raised hands, interceded for Israel, he had to be supported by Hur and Aaron because his hands had become weary.

If there is such a thing in the Christian life as the ineffective hand of service, then there is such a thing as the impotent hand of prayer. A closed and paralyzed hand cannot receive things. Neither can a withered hand of prayer fold for prayer or receive gifts from God.

Do you wonder why God does not answer your prayers concerning yourself, or your family, or your job, or regarding a particular trial in your life? "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear you, your hands are full of blood" (Isa. 1:15). "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). To repent and to confess our sins and to forsake sin will bring back to life the weak and withered hand of prayer.

When new members are welcomed into the church, we extend to them "the right hand of fellowship" (Gal. 2:9). How important is the hand of fellowship in our day. It is necessary to keep the hand of communion, brotherliness, and helpfulness strong and useful. Even in the best congregation there are more feeble, futile, and unproductive hands than we care to admit. Something has happened with many of them. It was not always so. This man of our text was not born that way. Something had happened to his hand.

We need to keep the hand of service strong and healthy, lest it become ineffective, and the hand of prayer pure lest it become powerless, and the hand of fellowship free from loveless acts lest it become impaired.

JESUS SAID to the man with the withered hand: "Stretch forth thine hand" (verse 5). He said this not to a dozen men in the congregation, but to this one man.

Christ is never able to do much with us or for us until He individualizes us. Go through the four gospels and note the many times He did this very thing: with the blind Bartimaeus, with Peter, with the woman at the well, and many others.

Whatever may be the situation or the size or the influence of the people around us, we become aware that the issue is basically between "Christ and me." We preachers do well to take our cue from Jesus in this matter. The most effective preaching is done when the minister gets away from "glittering generalities" and gets right down to particulars and to persons.

I was preaching in a small church one time when suddenly an elderly lady interrupted me and said (so others could hear): "That's right, give it to him." We are apt to think of the rest of the congregation, whereas Christ is passionately concerned with *our* "withered hands."

Not only was the command that Jesus gave straightforward; it was also a difficult command. "He said unto the man with the withered hand. Stand forth!" (Phillips' paraphrase: "Stand up and come out here in front.")

Many people don't like Billy Graham and others who give public invitations for people to come forward and confess Christ as their Savior and Lord. But Jesus asked this man to do it. Jesus always asks the difficult and humbling and pride-shattering thing. He asks us to identify ourselves and our needs. He is not unfair in what He asks. We can always trust Him to make good. And when I say "I will" to His command, He gives strength.

The man stretched out his hand. How did this happen? There was a deep conviction in the heart of the man that his hand was withered. There was also a profound conviction that Christ was not there to mock him, but to turn a disabled and paralyzed hand into usefulness and service. This man's faith and act of will made contact with all the infinite resources of Christ. There was healing and the man was able to do the thing which he could not do before. A living faith always rests upon the word of God and upon Jesus Christ.

Never mind how badly your hand is withered, how feeble and wavering your life of prayer has become, or how sadly broken is your bond of fellowship between you and some one whose love and understanding once meant so much to you. Christ's command is: "Stretch forth your hand!" Admit that your hand is withered. Others know it. No use concealing it. "And he stretched it out." That is the gospel record.

And the result? "The hand was restored whole as the other." His withered hand became a healed hand. Before that crippled hand could do business for God, it had to be healed. The healing had to come first. You remember Moses? His hand was withered in the fires of raging temper. What about Peter? His hand was withered with self-confidence. Their broken lives had to be healed first before they could do business for God.

THE MAN with the healed hand might have said, "This is wonderful! My hand is well. Now I must take care of it." He might have shown it to others occasionally and said, "See, this is my hand that Jesus healed."

But when Christ gives a man back his power, it is not that a man might guard it, but that he may use it by taking hold of weights and lifting them, by taking up his tools, by going back to work. Yes, God will heal the withered hand, but only with the understanding that it becomes a helping hand. Peter was re-assigned to "feed the lambs . . . the sheep."

The withered hand now healed must remain a humble hand. However strong and serviceable that hand now is, every time the man looks at it he must remember how ugly and useless it once was. He must remember that it would still be that way if it had not been for the Divine Physician, Jesus Christ.

How wonderful is a restored life. It will continue vibrant and in the service of Christ only if it gives itself in devoted and consecrated life to God who redeemed it. Yes, the withered hand can be healed. But in the healing there's nothing over which I can glory, for the power of restoration lies not in me, but in "Christ working in me." Even so, the restoration remains mine only so long as with humble mind and trusting heart I allow the Lord of my life to work in me. The Bible says "I can do all things through Christ who strengthens me" (Phil. 4:13). *—Henry N. Harder*

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

CAMPAIGN FOR THE CHURCH SCHOOL

DURING these days of political campaigning, you have probably been impressed with the tremendous effort being expended for the party cause. Apparently no sacrifice is considered too great in the promotion of the platform. Perhaps only those on the inside actually know and appreciate the great amount of money, time, and energy it takes.

It may seem a paradox to speak of "campaigning with ease." But the truth of the matter is that when it is done properly and in an organized manner, it is easier.

Consider the following planks in the promotional platform for Sunday school.

ENTHUSE

Inspiration is caught. Before we can expect to convince others that Sunday school is the most worthwhile hour in the week, we must be sold on the idea ourselves. Ask yourself where you can invest your life and reach more people for Jesus Christ per capita, per dollar, and per hour, than through the Sunday school. The first requisite for campaigning for Christ through the Sunday school is enthusiam. And the best way to produce this vitality is to talk, think, pray, and live Sunday school yourself. The first thing you know, your fellow-workers will catch your spirit, and the whole staff will become alive because you generated a spark.

ENLIST

But this is not a one-man campaign for very long. It may have to begin with you, but you cannot do it alone. So select the most likely person around you and begin to cultivate him. Expose him to the glow that radiates from your own conviction that Sunday school is the "biggest job in the world," and soon you will become a committee of two. Then, allow the principle of multiplication to take over until you have a staff of enthusiastic co-laborers. This beats the old method of tricking, bribing, shaming, or demanding. This produces better campaigners (and is easier, too). Could it be that you have not because you ask not? But do not attempt to skip the first step. Do not try to enlist helpers without first inspiring them!

EDUCATE

Zeal must be accompanied by knowledge. After you have succeeded in sharing your enthusiasm for Sunday school, you may find that you need to train and educate workers for the various tasks involved. In the area of promotion, most of us are sadly lacking in general know-how and specific techniques. The fields of public relations, promotion, and advertising require training to be done effectively. Be sure to investigate many techniques. Determine which will work best in your situation (taking into account your finances, talent, and personnel). Then train your workers in their use. For example, people may be friendly, talkative, and extroverted, but expert visitors must be trained.

EQUIP

Now that you have your campaigners inspired and trained, you will want to give them the tools to do the job. This equipment will range all the way from literature and give-aways to buildings to accommodate those they succeed in winning. Let us be as wise as the master-builder who first sat down to count the cost. Let us plan for the provision of equipment at each stage of the campaign.

EXTEND

Wise salesmen call on the live prospects first and then extend their efforts to the less promising. There is probably no sequence which will fit every situation, but consider first the regular members of the Sunday school, church, youth groups. Then enlarge the list with relatives of those you are already reaching—associates such as playmates, school mates, business associates, neighbors. Next in your list may be those in geographical proximity, the PTA, scouts. Finally is the list of new families taken from utilities company files, Welcome Wagon, Chamber of Commerce, moving companies. The possibilities are almost limitless. Start at the center with the most likely prospects, and extend your influence.

ENABLE

What has been taken many times for indifference, lack of co-operation

—continued on page 576

INDIA GROWS ITS OWN

In this climate of "we'll-do-our-own-business-thank you," a bold missionary project is capitalizing on India's nationalism. Our Conference shares in this venture with the presence of Kenneth Bauman on the seminary faculty and with financial support. Norman B. Rohrer, author of this article, describes the enthusiasm for Christian training found at Yeotmal.

LAST SEPTEMBER, the Hindu-packed Parliament of India heard a report on the progress of Christian missions in their vast sub-continent. The draft showed a decline of foreign missionary personnel in India—5,691 in 1956, 5,521 in 1958, and 4,844 today. The document gave no reason for the decline, but an official spokesman said one reason for it was that more and more Indian Christians were taking up duties previously performed by foreign missionaries.

Today the Indian government has decreed that only foreign missionaries shall be admitted to the country who possess qualities for jobs for which Indians are not available.

In this climate of "we'll-do-our-own-business-thank-you," a bold missionary project is capitalizing on India's nationalism—right in the heart of that sun-bathed land of three hundred and eighty million idolatrous people with less than ten million Christians. It is the Union Biblical Seminary in Yeotmal, B. P., enrolling nearly a hundred Indian students from thirty-three missions and

denominations. Its student body speaks sixteen different languages and comes from ten of the states of India and from Malaya, Japan, and Africa. Union Biblical Seminary is the largest evangelical Bible seminary in India. It has a faculty and staff of twenty-five members representing nine denominations from five nations.

This enterprising educational program is an example of how God blesses the "unity of the Spirit in the bond of peace" as brethren of many groups band together to evangelize India.

"It is a united fellowship, with a deep desire to work in the unity of the Spirit," says one faculty member. "God is in revival power in our midst, and our only concern is ever to keep going forward in His will."

And forward they go! In spite of an ant-eaten shed for a library, classrooms which Americans would call "huts," and inadequate housing facilities for the school's burgeoning enrollment, the school is growing so fast that directors have to turn away dozens of students each year.

Union Biblical Seminary began twenty-two years ago on the conference grounds of the India Holiness Association where the Free Methodist Mission had its headquarters. Free Methodist Missionary Frank J. Kline believed that India should "grow its own missionaries" and that Indian Christians, too, must obey the "Go ye" of their Lord. Well-trained himself (a Doctor of Education degree from Columbia University, a Master of Theology degree from Princeton Theological Seminary, and a graduate of New York Biblical Seminary and Greenville College in Illinois) Kline plunged right into the prodigious task of providing shepherds for India's 22,723 churches for which there are today only 3,200 pastors.

At first the buildings available on the Free Methodist compound were more than adequate. But word of the seminary spread, attracting more and more students.

Through the years of World War II, the seminary quietly grew—ten students, fifteen, thirty. Most applicants for the course were from the local area, and the mission was able to shoulder the work alone. But when students began coming from South and North India, from Assam and districts far away, the possibility of union with other missions was discussed.

In 1953, a theological statement was drawn up, and several directors of other boards sat down with Kline and his small faculty to work out a plan to aid the school with teachers and dollars so that their own young people could enter and learn.

For the past six years, the original buildings have served to accommodate the expanding student body with the exception of a new men's dormitory built by World Vision, Inc., and friends, along with several units of faculty housing raised with funds supplied by Conservative Baptists and others, and a chapel.

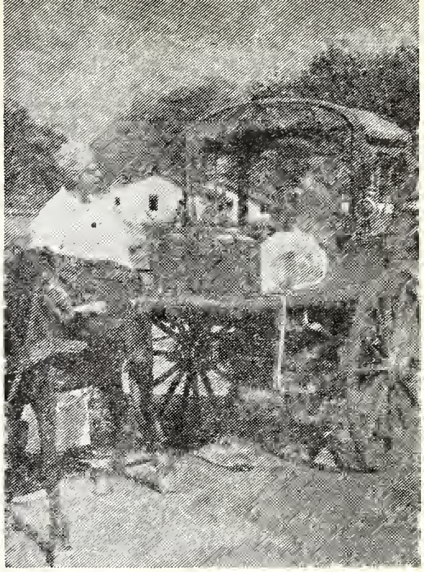
The seminary's library of six thousand books is contained in a low-roofed, sagging building without a foundation which must be razed and replaced with a modern structure able to house fifty thousand volumes or more. So critical is the need for a library that the school has stopped accepting books until a suitable building can be erected. The current campus development program of the seminary amounts to $105,000, including money for a library, girls' dorm, administration building, staff houses, a water system, completion of the men's dorm, and landscaping of the grounds.

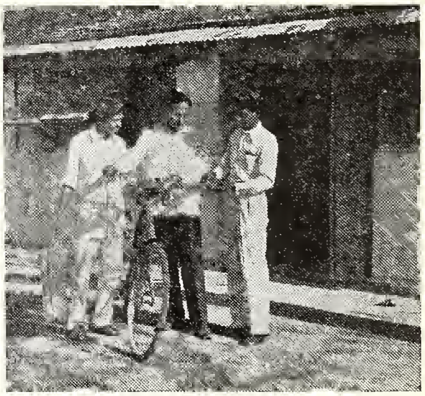
Union Biblical Seminary offers the following courses and degrees: a four-year course to high school graduates for a Graduate of Theology degree, and a three-year course for college graduates leading to a Bachelor of Divinity degree.

Each student's classroom study is balanced with plenty of collateral reading and practical work. Several Christmases ago, a group of men students placarded Principal Kline's jeep with gospel posters and drove downtown "to tell someone what Christmas means." They were not able to obtain a permit to use a loudspeaker, but their voices attracted a crowd and they distributed a thousand gospel tracts. Union students form gospel teams and preach in the area every week end during their school term. Such is their zeal.

Of all the graduates of the seminary 108 are out ministering to their own people in positions such as pastor, superintendent, teacher, evangelist, missionary, hospital chaplain, Bible correspondence

—continued on page 578





Opposite page: Students at the seminary clean their own rooms. Top: to bottom: Taxicab on Union Biblical Seminary campus. Railroad station at Yeotmal. The main street of Yeotmal. Student managers of the seminary dining hall.

You Can't Take It With You

SOME time ago there was an article in *The Mennonite* about a gift given by an Aberdeen, Idaho, couple to the General Conference Board of Missions. The gift was a 50 by 140 foot building on the main street of Aberdeen, housing a general store operated by Mr. and Mrs. John Toevs.

This is an unusually generous gift. What motives led to such a decision?

The motives behind this gift were a combination of long-time personal interest in the work of the church plus a letter from a medical missionary in Africa describing how he had to sterilize an ordinary hand saw in order to amputate a patient's leg. The recent death of the Toevs' son, Roland, had also caused deep reflection about the abiding values of life. Mr. and Mrs. Toevs discussed these problems with their sons and decided that they would like to share some of their earthly possessions in a way that they would do the most good.

By giving their business building to missions, the Toevses are taking advantage of the provision which the government makes for contributions for benevolent institutions, and they are enjoying the blessings that come from supporting worthy causes. Because of the Toevs's plan of paying a monthly rental of $250 for maintenance, the building does not require any outlay on the part of the Board of Missions. The Toevses concluded that their estate was of such a size and nature that the government would take a large portion if they did not dispense some of this while they were still living. The blessings that have come to the Toevs family from this benevolence have been far beyond what they expected.

As we reflected on the contribution, we were impressed again by the fact that we bring nothing into this world and we take nothing out of it. Such accumulations as we may have made in the course of a lifetime must either be given away voluntarily or be distributed according to the laws of the state. It is evidence of mature Christian stewardship when people understand this and decide while they are still in good health how their possessions shall be used. Gifts like that of the Toevs family illustrate the truth that Jesus declared when He said that "it is more blessed to give than to receive." —*J. Winfield Fretz*

Focus on Christian Concerns

Cuba Yes, Yankees No

CUBA IS "the most beautiful island eyes have ever seen." These were the words of Christopher Columbus.

If Columbus could know today what 468 years have brought to the island paradise, he would curse the day he beheld its beauty. For the civilization and Christianity which he represented never had great respect for God's little garden in the Caribbean and even less love for His children there, naked and primitive as they were. Consider the evidence.

Cuba's Indians, who had for centuries lived leisurely in the tropical heaven, were enslaved by the Spanish conquistadores. When they resisted, many were killed in savage massacres. With those who committed suicide or died of the white man's diseases, the native population was almost completely eradicated.

They were replaced by imported African slaves whose animistic religion, never replaced by a vital Christianity, is still a basic spiritual influence today. Roman Catholic mission policy never encouraged indigenous leadership. Even in 1960, the five hundred priests—the bulk of spiritual leadership there—are natives of Spain.

Following the American armies (which ended Spanish rule) and American tourists, the Protestant missionaries finally came to Cuba at the turn of the century. They made good progress, brought a vital faith, won many converts, and built many chapels for the 300,000 Protestant Christians there today. But the effort was too small and came too late. Even today only one out of every five Cubans has any kind of a relationship with the church.

But Americans, generally, were more interested in Cuba's potential wealth than in her souls. Investments in land and business had as their final result a continuation of the exploitation begun by the Spaniards.

Up to the Castro revolution, forty per cent of Cuban land was owned by foreign corporations, mainly American. The remaining sixty per cent belonged to one per cent of the Cuban population. Some huge American business corporations made common cause—for their mutual lucrative benefits—with Batista, one of the most greedy and murderous dictatorships in the annals of time.

This left the Cuban people poor, hungry, miserable, illiterate, and ignorant. (Did this poverty and injustice ever make headlines in the United States and did Cuban misery ever stir the churches to compassionate action and prophetic witness?) Whatever happiness and prosperity were natural to Cuba were spoiled by the foreign exploiters.

That is the background of the revolution, a revolution which was at first supported by Protestant churches and leaders in Cuba—at least until the hero of the revolution himself turned dictator and lost his earlier balance.

That is the background to the cry "Cuba yes, Yankees no." And what is the response of Americans, Christians many of them? Judgments of Cuba and Castro! As a man who scolds about a dent in the fender after he has struck and killed a child, so we nurse our hurt political pride and weep over our lost dollars.

This is judgment on us, judgment for centuries of sins, sins of our fathers, our uncles, and our own. Judgment calling us to repentance! Calling us to a radical transformation of our economic and social attitudes, which even now are breeding revolutionary ferment in other parts of the world. —*Frank H. Epp.*

Harlen Goertzen

Don Ediger

Delores and Linferd Funk

Evelyn Stucky

We wanted to do more than put in time

I THINK I'm happier than some of the fellows that just keep it to themselves."

This was said by a young man in Rancho Los Amigos Hospital in Downey, California, who decided to send $100 of his monthly pay check to support a missionary overseas. His name is Don Ediger, a 1-W from Inman, Kansas.

Don and his buddy, Harlen Goertzen, both serve in Downey, California. They are two of about fifteen young people, some married, who have pledged to put Christ first in their alternative service. Their pledges are witnessed by regular monthly gifts for missionaries, medical teams, mission reconstruction projects, Paxmen, and other projects of their choice.

These young people serve under a new arrangement called "1-W mission-supporting service." Begun several years ago, the movement caught fire only recently when several young people were convinced that their lives could make a difference in 1-W service.

Consider these words by Don, and you will understand how his faith is at work:

"The reason I picked mission-supporting 1-W work instead of voluntary service is that I wanted to do something where I could get the most out of my 1-W service. I decided to support a missionary (Harold Ratzlaff in India) for two years. It costs about $100 per month. I think this is a good experience, and I would like to encourage other fellows to try the same thing that Harlen and I are doing. I am sure they would be happy with it. You get the feeling that you are helping someone else along with his work.

youth

It isn't even hard to send home that $100 each month. I just made up my mind that that's where it goes, and I know I will never regret it."

Some job assignments may not sound adventurous at first, but they can become a thrilling expression of service to Christ. Here are the words of Evelyn Stucky, a nurse working at the 450-bed Evanston (Illinois) General Hospital:

"I am happy to share with you some of the blessings I am experiencing here. Staff nursing on the forty-three bed orthopedic ward provides a tremendous challenge of daily Christian witnessing, not only to the physical and spiritual needs of each patient but also to the professional and nonprofessional people with whom I work.

"It gives me great joy to know I can help support two missionary nurses and also fill medical needs on the various mission fields. We receive our pay checks twice a month. The first two weeks' pay is to be divided between Janet Soldner in Colombia and Martha Boschman in Taiwan. The second two weeks' pay is to be used for mobile clinics at each of the twelve overseas mission stations."

Another couple serving under 1-W mission-supporting service are Linferd and Delores Funk, assigned at Indianapolis, Indiana. These newlyweds say:

"We both come from Christian homes where Christ is the head of the home and where we were taught to put first the kingdom of God. We think that by giving a part of our earnings for the support of a Paxman, we are finding God's challenge for us in 1-W work.

"Delores is working in the Marion County General Hospital. Her job is to check in patients as they come to the clinic. Many patients come from the lower class of society. Many even consider themselves outcasts, so they appreciate a kind word or a smile.

"Linferd works in the carpenter's shop at the Indiana University Medical Center. They do all the carpentry for the eighteen buildings on the campus with over 1,000 people employed. Most of these do not attend church so this is an opportunity to witness."

These are experiences of a small but growing circle of mission supporters who want to do more than simply "put in time." Soon we hope to tell you of more young people who have found this a way to serve.

If you have inquiries about such arrangements, direct them to the 1-W office, Board of Christian Service, 722 Main St., Newton, Kansas.

For the first time, our missionaries in India had decided that their children should have a retreat. Here is the story that one of the retreaters told of those four happy days.

INDIAN STYLE RETREAT

Mary Ann Ratzlaff

IT was nearing 6:30 one evening last February. In our living room, my girl friend, Cynthia Jantzen, and I were playing the piano. Three boys were trying to entertain themselves by reading magazines.

Suddenly there was a click and the room was flooded with light. Wordlessly, Cynthia and I looked at the fluorescent light that was lighting up our living room for the first time. Then we let out a whoop. Our bungalow in Korba (India) had electricity! That, however, was just the beginning of the excitement.

For the first time, our missionaries in India had decided that their children should have a retreat. So about an hour after the lights came on, seven more kids from the southern part of our mission field drove up and tumbled out of the station wagon. At last the excitement of seeing each other again was over and we settled down to eating supper.

Let's take a look around the table. The lady at the head of the table, making sure that everyone was eating enough, was my mother. She taught a class and also saw to it that we didn't go hungry. Midway down the table was a short brown-haired lady, Miss Melva Lehman, who worked very hard to get ready for the two classes she taught and for the many other duties which fall to the person in charge of a retreat. The tall dark-haired man at the foot of the table was my father, and the only thing that had been concerning him lately was to get the electricians out of the way before this herd of kids attacked the place. He had also been working pretty hard trying to figure out how much Mennonite history he could teach in four short classes. The short young man sitting between a batch of little boys was John Pauls, Paxman who was the boys' "housefather" and also taught singing and crafts. He was also the "lifesaver" when we went swimming. I wish I could tell you about each of the kids but that would take too much space. There were twelve of us—five girls and seven boys. There were five Jantzens, three Burkhalters, two Claassens, one Sawatzky, and me (a Ratzlaff). Our ages ranged from nine to sixteen.

The next morning at seven there was really no need for Miss Lehman to come and wake us. We were all up. Breakfast was a happy meal, and we were all through with our camp chores long before classtime. By 8:30 the living room was full and "Aunty Melva" was sitting in front conducting the singing. Half an hour later we were sitting quietly, taking notes while my father told us older ones about Menno Simons. Miss Lehman began her course of prayer with the younger group in what we called the "crafts room." All too soon the class was over and after a short recess we found ourselves meeting with John Pauls, singing at the tops of our voices. I don't know how pretty the music was, but I know that everyone decided that singing time was much too short.

This time it was our turn to go to the crafts room for a class on Christian living. The younger group went to Mrs. Ratzlaff for a class on pioneers of our mission field. Miss Lehman took time that morning to give us some hints on early morning devotions. I think all six of us decided from the way she talked of her experiences that her suggestion was very good. For me, early morning devotions really began to mean something during the retreat.

After classes, all except the poor kids who had to set the table took a short walk down to the river which flows by our house. Then after some good curry and rice and a short rest, we went down again—only this time we went right into the water. Every day we spent a hilarious hour or more ducking each other and having the time of our lives. You remember this was February and we had to get our swimming in during the hottest part of the day.

Following the "swim," the boys with John Pauls started on their project of making tractors. The girls started on their project of dressing Indian dolls which would be distributed in the kindergarten at one of the mission stations.

We had each been told to bring five slides. On our first night, we all showed our slides. Then we saw a film on camera magic and another one on forgiving. After saying goodnight to each other the boys went up to their dorm where John Pauls had devotions with them. Down in the living room, we girls gathered around the fireplace and had our evening devotions. By 10:30 the bungalow was quiet.

The next three mornings went by in the same manner. Each class seemed more interesting than the one before it. In the class on Mennonite history poor Mr. Ratzlaff, my dad, didn't quite know where he was going when we began firing questions at him on passive resistance.

One afternoon we all piled into two cars and set off for a sightseeing tour of Korba, a growing industrial city. When we got to the incline coal mines, one of the managers asked Daddy if we would like to go down into the coal mine. Of course we wanted to go "a little way down." Almost two hours later, we dragged ourselves out of that dark, sticky hole and began rubbing the dirt out of our hair. We had been clear down to the bottom! After another hour's tour of the new power house to see where our electricity comes from, we were really worn out.

Mary Ann Ratzlaff

Each evening we had something special. One evening we all made valentines for those of the missionary children who were still too young to come to retreat. Another evening we played parlor games and made taffy. At intervals our harmonica band, in which we all participated, practiced. We would close the evening with a funny movie followed by a devotional movie.

The last evening will go with us as being the happiest time of all. In the afternoon, three of us laid a trail for a treasure hunt and the rest followed it to our picnic grounds. There, after a picnic supper, we played flashlight "beckon" and then gathered around the campfire. For a while we sang songs, choruses, and favorite hymns. Finally Dad led us in devotions. He gave us an opportunity to tell what the retreat had meant to us. During this time some of our number said that they had consecrated their lives to Christ. Others of us had rededicated our lives and formed personal Christian habits which we had not had before. We sang our last song together, put out the fire, and in a group headed through the jungle towards home.

The next morning everyone piled into the station wagon and drove away. As I waved a goodby, I thought, "Dear Father, please make it possible for us to have another retreat—even better than this one."

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

PAUL PEACHEY APPOINTED AS INSTITUTE RESEARCH FELLOW

The directors of the Institute of Mennonite Studies have announced the appointment of Paul Peachey as research fellow for the coming year. Beginning September 1, Dr. Peachey will make an intensive study of problems and solutions to problems encountered by Mennonites in building the church of Christ in the city and in the Mennonite outreach through Christian service in the avenues provided by the church. A major part of the cost of this research study is being underwritten by the Board of Missions and Charities (Elkhart) and the Board of Missions (Newton).

Dr. Peachey has just returned from an extended peace assignment in the Far East under the Mennonite Central Committee. He is on leave from the faculty of Eastern Mennonite College, Harrisonburg, Va., for this work. His training in theology and sociology both in Europe and America as well as his years of service in the church and love for it qualify him well for this undertaking. A special advisory council is being set up to give guidance to the study.

MCC news

MCC REPRESENTATIVES ATTEND FOOD-FOR-PEACE CONFERENCE

J. N. Byler, associate director of Relief and Foreign Services, and John Hostetler, administrator of the material aid program, represented the Mennonite Central Committee at a Washington, D. C., conference of the Food-For-Peace Program on Sept. 1.

The purpose of the conference was to provide an opportunity for representatives of the government and the U.S. voluntary relief agencies to discuss the aims, procedures, and accomplishments of their work in the distribution of surplus U.S. food products abroad.

Included on the agenda for the conference were addresses by Ezra Taft Benson, secretary of agriculture; Charles P. Taft, chairman of the Advisory Committee on Voluntary Foreign Aid; and Walter H. Judd, congressman from Minnesota.

An important part of the Food-For-Peace program is food donation through nonprofit charitable agencies. U.S. surplus food is thus distributed in ninety-one countries and dependencies. Sixty-two million people abroad get a part of their food from this source.

179 COMPLETE SUMMER SERVICE

One hundred and seventy-nine volunteers are completing summer service assignments under the MCC Voluntary Service program in the U.S. and Canada. Eighty-seven volunteers served in the U.S. program and ninety-two in Canadian summer service.

Two new projects were initiated this summer at Woods Schools, Langhorne, Pa., and at Tepoztlan, Mexico. Woods Schools is a community for mentally retarded children and young adults, where summer workers are needed to replace regular attendants on vacation. The project in Mexico was one of health education among school children of the Tepoztlan area, under the direction of the Mexico City YMCA.

Summer service projects in the U.S. are administered by MCC Voluntary Service offices in Akron, Pa. The Canadian units are under the direction of the Waterloo, Ont., offices of MCC.

BURKHOLDER VISITS V.S. UNITS

J. Richard Burkholder, director of the MCC Summer Voluntary Service program, recently spent a week visiting five summer service units in Manitoba, Canada. Burkholder participated in unit meetings, informal discussions, and personal interviews

—continued on page 577

CAMPAIGN FOR THE CHURCH SCHOOL

—continued from page 569

and carnality may be discovered to be a genuine problem to which there is a solution. For example, many of our people who claim they cannot help us campaign for Sunday school, really cannot—at least under the present conditions. But perhaps we can alter the circumstances so that they can co-operate. If there are small children in the home who need care, then let us supply the baby-sitters (do you have some teenagers who need an area of Christian service?). Perhaps there are expert campaigners who need transportation. Perhaps there are others who can drive but feel that is their only contribution. If leadership will think from the worker's viewpoint, and make every attempt to solve the worker's problems, it will discover that the worker will be much more co-operative in attitude and action. In brief, enable your people to co-operate with you.

EVANGELIZE

Keeping the major task of the church ever in focus is vital if it is to accomplish its mission. In these days of complexity it is easy to lose one's sense of direction and get "means" confused with "ends." We reach, teach, train, and serve for the purpose of winning boys and girls, men, and women to life in Christ. The evangelization of the lost, in its fullest sense, is still the supreme mission of the church. And, lest the Sunday school lose its sense of direction, this goal must always and ever be re-emphasized.

ENTREAT

Recognizing this overwhelming responsibility, and realizing the vast forces of the opposition, the church is practically crushed by weight of the impossibility of the task. Entreat the Lord of Hosts to intervene, to send His laborers, to display His mighty power in these difficult and challenging days. Let us turn from being problem-conscious to power-conscious.

While the world is campaigning for that which is "corruptible," may the church be campaigning with even greater vigor for that which is "incorruptible." We represent the greatest cause in all the world. We campaign for the greatest Person in all the world. May we serve with the greatest devotion in all the world.

—Edward D. Simpson
National Sunday School Association

with the unit members.

The five Manitoba service projects, administered by the Waterloo MCC office, are located at Winnipeg General Hospitals, Clearwater Lake Sanitarium at The Pas, the provincial Mental Hospital at Brandon, the Ninette Tuberculosis Sanitarium, and the School for the Mentally Defective at Portage la Prairie.

PROJECT CLEARANCE GIVEN TO GREECE PAX TEAM

Legal complications on the land for experimentation and demonstration purposes available in the village of Aridea, Greece, have been satisfactorily cleared for the Pax team. An engineer will come to stake out the land, reports Greece Director Larry Eisenbeis. Pax had waited for six months for the agriculture department in Athens to sign an order giving permission to establish their community projects on the Aridea land. Plans to change the service location from Panayitsa and Tsakones to Aridea were made in late 1959.

In July, Greek seminary students arrived at the Pax unit location to live and work with the Paxmen. During European MCC Director Peter Dyck's visit there in May, several professors and 150 theological students from the Theological Seminary in Salonica came to Panayitsa to visit the village and see what the Mennonites had accomplished and were doing there. This visit aroused their interest to the extent that several of the professors asked to have seminary men spend two to three months of their summer vacation with the Pax team to learn from them, to preach in the churches, to meet with the youth for instruction and assist the churches and the villages in any other way possible.

DEDICATION SET FOR BROOK LANE

Dedication services for the newly constructed office-clinical building at Brook Lane Farm Hospital are being planned for Sept. 11. Grant M. Stoltzfus, professor of sociology at Eastern Mennonite College, Harrisonburg, Va., will speak. Administrator Chauncey Kauffman invites interested area constituents to spend the afternoon at Brook Lane viewing the new facilities and getting acquainted with the treatment program. The special service is scheduled for 2:30 p.m.

our churches

SEMINARY CHOIR VISITS

Buenos Aires, Argentina. On July 23 the choir of the Seminario Biblico Menonita visited our congregation and presented a musical program. On the following day, John Neufeld, a teacher at the seminary, brought the message for our worship service. From August 1 to 6, Bible week was observed in three different parts of the city, with six German-speaking congregations and their pastors taking part. In June, Pastor Martin Duerksen went to Rio de Janeiro to meet with Billy Graham and his committee to plan the South American Crusade for January 1962. Leaders from eight different South American countries attended.

ELDER IS HOSPITALIZED

Eigenheim, Rosthern, Sask. Elder G. G. Epp is in the Saskatoon Hospital for surgery on his arm. On July 29 Esther Jantzen left for voluntary service at Hagerstown, Maryland. Bruno Friesen and Rhama Coleman were married on July 29. Guest speakers and special programs in our church have included Anne Penner, missionary on furlough from India; Henry Klassen, Toronto; and Carl Epp, Winnipeg.

SILVER ANNIVERSARY MARKED

Waldheim, Sask. Pastor John A. Block and his wife celebrated their silver wedding anniversary on July 24. Jacob Epp of Hepburn and J. J. Thiessen of Saskatoon spoke at the celebration.

ANNUAL MEETING FEATURES MCC REPORT, COLLEGE PROGRAM

Ebenfeld, Superb, Sask. The yearly meeting of the four Ebenfeld congregations was held in June in Glidden. Tina Warkentin reported recently on her MCC work in Europe. The missions team from Canadian Mennonite Bible College also presented a program.

BRAZIL EVANGELISTIC SERVICES IN TWO LANGUAGES

Curitiba, Brazil. Recently Missionary Juksch held three days of evangelistic meetings in the German language in our community. Almost 800 people attended. Following this, services in Portuguese were held on the mission stations at Villa Lindoia and Boqueirao. Attendance averaged 180. Jacob and Abraham Dyck and Victor Arents are the missionaries at these places. A conference for women was held at Boqueirao on July 14. Women from the Mennonite churches in Brazil as well as from the Evangelical Lutheran attended.

ABE PETERS ACCEPTS PASTORAL CALL

First Church, Fredonia, Kan. Abe Peters accepted a call to become the pastor of the First Church, Fredonia. On July 17, after the S.S. and morning worship service, the group had a picnic dinner for Rev. Peters and family. Our mission society took part in making Christmas bundles. The Little Sunbeams also made one bundle. Edwin Peters attended Camp Mennoscah near Murdock, Kan.—Mrs. Alvin Schmidt.

FAREWELL FOR PASTOR

Johannestal, Hillsboro, Kan. Our church had a farewell and social for our pastor and family. The church presented Pastor Loewen with a gift of luggage and the mission societies presented Mrs. Loewen with a steam iron. The juniors gave a floral centerpiece with an Italian glass bowl. Orlando Waltner spoke to us in the absence of our pastor on Acts 26. On July 24 Mr. and Mrs. LaVerne Rutschman and family from Uruguay were with us. Andrew Shelly led in morning worship service July 31. He told of recent developments in the Congo. Joyce Brandt was married to Richard Barkman in June. The marriage of Mary Ann Heiser and Walter Jost took place Aug. 12, at Fisher, Ill. The young people of our church had an outing and picnic at Spring Lake, with Milton Harder as guest speaker. The juniors had a soap project for July and Aug. to be sent to relief. The young people were in charge of our union services Aug. 14. The guest speaker was Judge Sturm of Newton. He spoke about "Youth and Their Problems." On Aug. 21 we had installation service for Henry Goossen during the worship hour. A fellowship meal was held at noon at a reception to our new pastor and family.—Mrs. H. P.

DVBS ENROLLMENT LARGE

New Hopedale, Meno, Okla. DVBS was held May 30-June 3 with an enrollment of 65. The DVBS program was held on June 5. The Lord blessed our community with a good wheat harvest and many took the opportunity and gave for the CROP program. A number of films have been shown in our evening services: "The Long Stride," the CROP film about the plight of the refugees, "The Twilight Disaster," "This Gathering Storm" about restless cry of India, and "Treasures in Heaven" about the importance of making a will. Over forty Christmas bundles were made by different groups of the church and dedicated June 26 in the morning service. A short farewell was held July 10 for Rev. and Mrs. A. G. Schmidt, who accepted a call to serve at Corn Old People's Home. Mr. and Mrs. Dwight Unruh are parents of a son, Mark

Wayne, born June 23. Mr. and Mrs. Roscoe Decker are parents of a son, Tony Dean, born July 12. Mr. and Mrs. B. W. Koehn, Jr., are parents of another daughter. A number of our young people were privileged to go to Hydro, Okla., to attend the retreats this year in July for a week. Eva Pauls, missionary to India, was speaker in the morning worship service of which the Ladies' Missionary Society was in charge.—Mrs. Emil Thomas

NEW PASTOR ARRIVES

First Church, Summerfield, Ill. Our new pastor, Harold Thiessen, and his family arrived from Donnellson, Iowa, on August 4 and are occupying the parsonage. Pastor Thiessen preached his first sermon on Aug. 7, his subject being "A Christian Witness." The installation service was on Aug. 14 with R. L. Hartzler, field secretary of the Central District, conducting the service. A. P. Toevs and A. S. Bechtel assisted. After a fellowship dinner, R. L. Hartzler gave an interesting talk about the Congo mission field. In the evening he showed pictures taken on his recent visit to Congo. Eight young people from our church were at the retreat held in the Lake of the Ozarks State Park, Aug. 17 to 20. Pastor Thiessen was one of the instructors at the retreat. A. P. Toevs conducted our worship service on Aug. 21.

FIVE CHURCHES SPONSOR UNION EVENING MEETINGS

Alexanderwohl, Goessel, Kan. The Tabor, Walton, Goessel, Springfield, and Alexanderwohl churches held union meetings in the Tabor Church Park, Aug. 7-14. William Stauffer, farmer and minister of Sugarcreek, Ohio, was the speaker. Hulda Banman, returned missionary from the Congo, spoke at the senior C. E. A reception followed the services. A farewell program was held on Aug. 14 for Roland and Sophie Brown and family, and for Irvin and Susan Voth. The Browns left from the Wichita airport on Aug. 15 for Taiwan. They are stationed at the Mennonite Christian Hospital in Hwalien where Dr. Brown will practice medicine. The Voths will serve under the MCC in Jordan. A social hour and refreshments followed the program.

FIFTIETH ANNIVERSARY OF CHURCH IS CELEBRATED

Tiefengrund, Laird, Sask. In a spirit of thanksgiving we commemorated the fiftieth anniversary of the building of our first church at Tiefengrund. Speaking on Eph. 2:19-22, Elder A. E. Regier presented the significance of the occasion to us. He also read a manuscript taken from the foundation of the original building which served us until two years ago when it was replaced with a new structure. In a special service in the afternoon our senior minister, J. R. Friesen, reminisced and related some of the details pertaining to the first building venture, to the dedication, and to persons taking part in the work of the church since then. The guest speaker, H. T. Klaassen, using Eph. 1:3 as a text, spoke of past blessings and pointed to the future with the admonition, "Preach the Word!" A paper prepared by our former elder, J. G. Remple of Saskatoon, was read.

Three new members who joined our church this year by accepting baptism are Laverne Friesen, Robert Regier, and Dennis Froese. Earlier in the year we were favored with an Easter cantata rendered by the choir of the Rosenort Mennonite Church of Aberdeen. Other visitors who served us were the missions team from the Canadian Mennonite Bible College, including missionary Miss Anne Penner, and H. Wiens speaking for the Board of Christian Service who also showed a slide set, "Far From Alone." Verner Zacharies, principal of the Swift Current Bible Institute, presented his cause by means of the spoken word and slides.

INDIA GROWS ITS OWN

continued from page 571

worker, and other occupations having to do with the spread of the gospel in their native land. Many of these students have gone into areas prohibited to western missionaries, such as that fortress of Buddhism—Bhutan, mountainous Tibet, tiny Sikkim and Patra, along with extensive work in Nepal and Kashmir. Some of these graduates work in churches. Others have formed pay-as-you-go faith teams.

In 1955, Union Biblical Seminary graduated its first girl student. She is now a Bible teacher working with the Ramabai Mukti Mission in India.

The students impressed a visiting convocation speaker recently as being "lively and alert, conscious of their Christian vocation and eager to serve."

A Free Methodist couple came all the way from Japan to attend the seminary. They are Mr. and Mrs. Taiji Nishiyama who at first had to live in a tent and now dwell in makeshift quarters pieced together from scraps of a housetrailer and packing boxes. The Nishiyamas never complained, they felt themselves fortunate to be selected among the many foreigners who apply for admission each year.

"I appreciate most of all here the practical teaching of doctrine," said a student named Miss Tara Chopde, "and the privilege of seeing it lived out in our teachers' lives."

"I like the spiritual tenor of this seminary," commented Peter E. Jones of the 1957 graduating class. "The spiritual fellowship and guidance is excellent. Here you do not think of denomination, you think of your relationship with Christ. This is always foremost and brings us together in a bond of love."

Dr. E. E. Jacques, foreign secretary of the Conservative Baptist Foreign Mission Society, emphasized in a baccalaureate address one year the importance of translating the direct method of study of the Bible into holy, dynamic action which he found well carried out at Union.

In commendation of the seminary's work, Field Secretary A. E. Norrish of the Bible and Medical Missionary fellowship, recently wrote: "Stretched to the limits of its resources in equipment and accommodation, in study materials and facilities; the staff over-worked; operating on the slenderest budget . . . it reaches out to serve God's highest purposes, trusting the Lord to provide for its growing needs, trusting Him for daily enabling, pressing on in its faith to fulfill the most urgent missionary task of today and to meet the imperative need of tomorrow—consecrated, Spirit-filled, educated, Bible-taught men and women of India . . . able to teach others also."

More will gladly enter, learn, and then go forth to teach—if only the church makes it possible. If not, then what shall we say for the state of Christianity in India a decade hence?

—Light and Life Evangel

By permission

our conference

continued from back page

FAMILY LIFE DISCUSSED

"If the church is to save the world, it must first save the home," said Harold W. Buller, chaplain of the Mennonite Deaconess Home and Hospital, Beatrice, Nebraska, in introducing the two-day consultation on family life in North Newton, Kansas, August 23 and 24.

Seven speakers analyzed areas of family tension. All urged wider attention by the church to the needs of its families. The need for better communication received heavy emphasis.

Gideon Yoder, Hesston College instructor and pastor of the Burrton (Kansas) church, pointed out the great need for parents and children to understand each other more fully, especially during the children's adolescent years. Pastors need to bring the generations together and should give special help to parents.

Mrs. Eva Harshbarger, instructor in home economics at Goessel, Kan., asked that more information be made available to young people on the responsibilities of parenthood. She indicated that high schools provide the most readily available leadership in this area, but even this is limited.

Testing as a support for two major decisions — marriage and vocations — was explained by two Bethel College professors, J. Winfield Fretz and Eldon W. Graber. Fretz also encouraged production of literature that would help young people make marriage plans.

The ability of married couples to talk to each other about marital tensions was seen by Harold Vogt, Prairie View Hospital psychologist, as a major resource for help in family problems. Unfortunately, the opportunities for such sharing are rare in the program of most congregations. More wholesome concepts of love and marriage are also needed.

Mrs. Esther Groves, Newton, Kan., editor of the General Conference's projected quarterly on family worship, outlined the support that the church might give to family devotions. O'Ray Graber, pastor of the Hebron Church near Buhler, Kan., felt that the church should make wider use of the opportunities that it has for counseling, such as the times of marriage, death, birth, and illness. All this requires wider skills on the part of the pastor.

This consultation was arranged at the request of the Committee on Education in Church, Home, and Community. This committee of the Board of Education and Publication has elected to develop a program of family life education as suggested by the General Conference at its 1959 session in Bluffton, Ohio. This inquiry was its first step in developing such a program. Members of the committee are Elmer R. Friesen, chairman; Harold W. Buller, Mrs. Eldon Graber, Mrs. Alden Voth, and Burton G. Yost.

THE RAINS CAME LATE

The rains came late this year—six weeks late.

Those were six weeks of humidity and prickly heat. The farmers were concerned. Rice had been planted but the fields were drying up. The plowing and transplanting should have been done. Everyone knew that crop failure would spell famine. Still the rains didn't reach us.

The Hindus in Champa had an explanation for the delay. They said that a few weeks before a large monkey made its appearance in Champa. (Monkeys are rare in our town.) They said that one of the Christian leaders had gone after the monkey with a gun. As the man came near, the monkey was supposed to have sat up in typical Indian fashion and clasped his front paws together as if to say, "Please do not kill me." The request, said the Hindus, was not granted. Now the gods were enraged to the point of withholding rain.

Many offerings were made to appease the gods, but still the rain didn't come. Plans were being made to take revenge on the killer of the monkey. It seems, however, that the Hindus were silenced when asked why they didn't take the dead monkey and report to the police if it meant so much to them and their gods.

Not long after this, a Hindu man came for treatment to the Mission General Hospital in Champa. In the course of conversation with Dr. Ella Bauman, he said, "We have prayed and sacrificed to our gods for weeks, and still no rain comes. Will you please request your God to send the needed rain?"

Dr. Ella prayed. Then she sent the man to the deacon of the church. He prayed and called others together for prayer. They prayed with the faith that God is able to send rain in *His* time.

The next day the rain did come. The fields filled up quickly. The mud walls had to be chopped open a bit to allow the excess water to drain. From our porch we watched the water tumble from the fields into the thirsty reservoir. This water would be used to irrigate surrounding fields. As we watched, Jesus' words became meaningful all over again: "Lift up your eyes and look on the fields."

—from a report by Jeannette Thiessen

into the beyond

Anna Driedger of Gruenthal, Man., was born on March 24, 1875, in Schoenfeld, Russia, and was buried June 8, 1960.

Heinrich W. Dueck of Gruenthal, Man., was born on August 12, 1883, in Alexanderthal, South Russia, and died July 11, 1960.

Heinrich Wiebe of Neuland, Paraguay, died on July 24, 1960, at the age of 81.

Jacob Giesbrecht of Volendam, Paraguay, died on June 29, 1960, at the age of 75.

Katharina Sawatzky Rempel of Gretna, Man., was born on February 28, 1864, in Rosental, South Russia, and died July 17, 1960.

Mrs. Veronica Landis (nee Liechty) of Wadley, Oklahoma, and member of the First Mennonite Church, Halstead, Kansas, was born August 17, 1872, and died February 1, 1960.

Mrs. Ellis H. Wiebe (nee Penner) of Newton, Kansas, and member of the First Mennonite Church, Halstead, Kansas, was born April 29, 1888, and died March 25, 1960.

Mrs. Mary Matthies (nee Dick) of Newton, Kansas, and member of First Mennonite Church, Halstead, Kansas, was born March 18, 1897, and died April 2, 1960.

DOORS TO THE CONGO ARE CLOSED AT PRESENT

The first unit of the Congo Inland Mission to return to Africa has not gained entrance into the Congo. James Bertsche, Elmer J. Dick, and Allan Wiebe left the United States on August 20 and are now in Brazzaville, Congo Republic (French Africa). They found the frontier to the Republic of Congo closed because Prime Minister Lumumba had declared martial law. The men are waiting for further developments that will permit their entrance.

In spite of this setback, the Congo Inland Mission Board is optimistic and plans to send additional men soon. Earl and Ruth Roth have been asked to be ready to return. They will not be in Arizona for the coming year as was announced recently.

Betty Quiring will work in the CIM office in Elkhart, Indiana, until it is possible for teachers to return to Congo. The United Nations and the Congo Protestant Council have asked for help in setting up the educational system in Congo. CIM will send teachers at the first opportunity.

STEERING COMMITTEE MEETS TO PLAN STUDY GROUPS

The steering committee for the social concerns study groups met in Newton, Kansas, on August 23. Members are Robert S. Kreider, Bluffton, Ohio; William Keeney, Bluffton; Leo Driedger, Newton, Kansas; and Esko Loewen, North Newton.

The Peace and Social Concerns Committee of the Board of Christian Service has set up nine groups in various areas of the General Conference to study topics of concern to the church. To date, groups have met at Bluffton, Ohio, on international relations; in Pennsylvania, on penology and capital punishment; and in Kansas, on church and state. Preliminary work of the ten or twelve members of each group is to define their subject and work out an extensive bibliography. Members are required to do wide reading on their assigned topics.

The steering committee co-ordinates the various groups and will find ways of sharing findings with the public. The committee is considering a tenth unit on temperance.

SAFE ARRIVALS REPORTED BY SEVERAL MISSIONARIES

The Roland Brown family arrived in Taipei, Taiwan, on August 21, after a slight delay caused by a typhoon.

The Glendon Klaassen family arrived in Cachipay, Cund., Colombia, on August 19. They had been in language school in Costa Rica for a year. Until they move to Ibague where Glendon will teach when school opens, they will live in the Calvin Flickinger apartment. The Flickingers' address while on furlough is 506 East Second Street, Newton, Kansas.

The John R. Schmidt family returned to Newton, Kansas, on August 24. They motored back from Paraguay, where they work under Mennonite Central Committee. Dr. Schmidt is in charge of the leper work in Paraguay which he started some years ago. The Schmidts have a year's furlough.

OAKLAWN PSYCHIATRIC CENTER REPORTS FUND-RAISING PLAN

The proposed Oaklawn Psychiatric Center reports in its August *Newsletter* that its goal is to raise the largest possible sum by October 1. The money is needed by that time to support the application of the Oaklawn board for federal funds. By the time the Indiana state reviews the application, in late October, Mennonite churches must have demonstrated their financial capacity and their willingness to support this project.

Since the psychiatric center is being planned in the Elkhart, Indiana, vicinity, congregations in the Central District are expected to contribute $3.00 per member. Leaders of the project hope to receive a third of the total cost from federal funds. This, however, will be forthcoming only if Mennonite groups fill their responsibility in supporting this new Mennonite Central Committee hospital.

INTER-MENNONITE GROUP DISCUSSES THEOLOGY

An inter-Mennonite study group met in Moundridge, Kansas, August 20-24, for a theological conference. This inter-Mennonite group is a merger of concern groups begun separately in several Mennonite conferences.

Speakers for the conference held in the West Zion Mennonite Church were Harold W. Vogt, psychologist of Prairie View Hospital; Walter Klaassen of the Bethel College faculty; Virgil Vogt, (Old) Mennonite pastor from Grabill, Indiana; Elmer Ediger, administrator of Prairie View Hospital; Vernon H. Neufeld, president of Bethel College; Paul Peachey, former Mennonite peace representative in the Orient; and Marvin Hein, Mennonite Brethren minister from Hillsboro, Kansas.

Chairmen for the meetings were Calvin Redekop of Hesston College, Erwin C. Goering of the General Conference's central office, Albert Meyer of Bethel College, and Vernon Wiebe of Tabor College.

Profitable discussions were reported by the thirty persons present. The study groups meet once or twice a year.

The business sessions of the Western District Conference, to be held in Memorial Hall, North Newton, Kansas, will begin Saturday afternoon, Oct. 22. (We regret that a mistake was made in last week's issue of *The Mennonite*, stating that the conference would begin Oct. 15.) The conference will begin with the conference sermon and reports of the Executive Committee. A new feature of this year's conference will be discussion groups dealing with current problems. These will follow the message by Henry Poettker on Sunday afternoon. The Tuesday afternoon session on Oct. 25 will close the conference.

SEPTEMBER 13, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

COVER
Washday in Taichung, Taiwan

ARTICLES
ONE YEAR TO LIVE
Elbert Koontz 583
TAXES
Andrew Shelly 584
MUSIC IN CHURCH
Esko Loewen 585
CALL FROM TAIWAN
Palmer Becker 586

DEPARTMENTS
EDITORIALS 582
BOOKMARKS 588
YOUTH
Youth Is Not a Time of Life 589
Dare to Be a Dock 590
Prayer 591
OUR SCHOOLS 592
MCC NEWS 592
Co-operation in the Church of Indonesia 593
OUR CHURCHES 594
OUR CONFERENCE 596

CREDITS

Cover, Board of Missions; pages 586 and 587, Palmer Becker; page 589, Robert Regier.

CONTRIBUTORS

Elbert Koontz, pastor of First Mennonite Church in Hillsboro, Kan.; Andrew Shelly, executive secretary, Board of Missions; Esko Loewen, dean of students, Bethel College; Palmer Becker, Missions-Paxman, Taiwan; Lois Franz Bartel, 1960 graduate of Bethel College; Don Wismer, pastor of Arvada Mennonite Church, Denver, Colo.; Melvin D. Schmidt, Paxman loaned to Indonesian Council of Churches by MCC for three years.

of things to come

Sept. 14—Bluffton College opens
Sept. 14—Mennonite Biblical Seminary opens
Sept. 22—Rosthern Junior College opens
Sept. 23-25—Junior Choir Directors' Workshop, N. Newton, Kan.
Sept. 29—Canadian Mennonite Bible College opens
Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.
Oct. 2—World-wide Communion Sunday
Oct. 2—West. Dist. Sunday School Convention, Inman, Kan.
Oct. 10—Thanksgiving Day, Canada.
Oct. 20—Illinois Women's Fellowship Annual meeting, Washington, Ill.
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 36**

THE THINGS THAT ARE GOD'S We pay taxes because we have to. We support the Lord's work if we feel like it. Perhaps this explains why we "render unto Caesar" more than we "render unto God."

It is so easy to forget that we are really only custodians of the money entrusted to our care. It is only through the goodness of God that we are enabled to earn money at our tasks. We feel we have worked and earned and saved. It is easy to feel that we are, therefore, free to spend it as we like. We pay the taxes we must pay—often grudgingly. For the work of the church we may or may not give our tithe. There is no compulsion here. God leaves it to us and doesn't imprison us if we fail to contribute a certain given amount.

Giving out of necessity or hard duty is the wrong approach. God loveth a "cheerful giver." The one who doles out his bit with a sense of pressure misses a great blessing.

Proper giving for the kingdom of God comes only as a result of a proper appreciation for God—not by being scolded for not giving more generously. If we have a right appreciation for all God has done for us and if we are aware that all the people of the earth are His children and that He loves all alike, then we will want to share what we can out of gratitude and love. We acknowledge that God has blessed us with means to be used to His glory. He expects us to care for our necessities. But He does not expect us to "lay up treasures on earth" when by so doing we deprive His other children of food and home.

Rightly handling our finances is a sacred obligation. Giving can become a fruitful act of worship.

SINGING CHRISTIANS Readers will be interested in the series of three articles (beginning in this issue) on the general theme of church music. We trust you will give them your careful attention.

Through radio and TV we are bombarded with so much inferior and trashy music that the church faces a new responsibility in keeping alive and passing on to the coming generation the great Christian hymns and music of real worth. There is great power in music, for good or ill.

Good church music, whether instrumental or vocal, can be a great aid to true worship. But it must be more than a mere form to pass through. It needs to be an expression of the heart. To sing with the understanding as well as with the voice is a very important phase of worship.

Church singing can easily degenerate into mere repetition of words at certain indicated tones without really entering into and feeling the force and meaning of the thoughts. Great hymns have great truths which have come from great hearts. When these thoughts become the expression of our souls, we are entering into the true spirit of musical worship.

When we contemplate the greatness and goodness of God—when Christ becomes our personal Savior and Friend, then we are filled with peace and joy and naturally wish to give expression in songs of worship and praise.

ONE YEAR TO LIVE

SEVERAL MONTHS ago, in the early morning hours, I was struck by something of a dream—yet it was far more than a dream. It came with the force of a trip hammer and the clarity of a bell. The thing that I heard was: "You have one year to live. What will you do with it?"

Just as quickly and with equal clarity came the answer. "I will pay my debts. I will teach my children the best I can so they can become useful Christians. I will do all I can to make Christ known." This was the answer I heard.

Perhaps I do have a year or less to live. What will be done with that year? Perhaps you have one year to live. What will you do with it?

I will pay my debts. (Some of you may be fortunate enough to be able to say, "I owe no man anything.") The easiest debt that any of us has is a financial debt.

I must say, "I owe all men everything." I owe a debt of gratitude to my parents for their willingness to sacrifice to send me through school, for inspiring me, for teaching me proper values.

I have a debt to the schools I have attended—for their patience, for the patrons who supported those schools. I will seek to pay this debt, even though I know it can never be fully paid.

I am debtor to the teachers that I have had—those who made me work, those who were concerned about the subject matter taught but who were also concerned about me.

I have a great debt to the church. I have attended many and served some. I grew up in the church. I am indebted to it for what I am. I am debtor to those who sacrificed to keep the church and the message of the church of Jesus Christ going.

I cannot say, as some have said, that I am a self-made person. All of these and others have made me what I am. I cannot help but say with Paul, "I am debtor."

The greatest debt I owe is to God and to Jesus Christ. For all that they have done for me and meant to me I am eternally indebted. Words cannot express my gratitude.

If you had one year to live, what would you do with it?

With the realization that perhaps I have one year to live, I will teach my children the ways of God and Christian living. I will teach my children by seeking to say to them the right words at the right time. We do not have the wisdom nor the understanding, but with God's help this I will try to do. I will seek to teach my children so they will not be lost to Christ and the church. I would rather be a failure and lose my position, my possessions, and all worldly goods than to lose my children. I do not mean by death, for there are things worse than losing them by death. Many parents have become preoccupied with other things and lost their children without realizing it.

I will make the best investment I can for my children. This will be an investment of time spent with them, of being interested in their activities and friends. I will teach them best by living the attitudes I have. I will seek to remember that "children have more need for models than critics."

If you had one year to live, what would you do with it? Realizing that I might have only one more year, I will preach the gospel of Christ to all the people I can in all the ways I can. I will do this because I believe with the Apostle Paul "that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If you had only one year to live, would you want to make Christ known to as many people as possible? If you would do this, your life must be cleansed of all hatred, bitterness, jealousy, revenge, and envy. Christ gladly forgives you and will help you to make corrections.

Perhaps you will hear a voice saying to you, "You have one year to live—perhaps less than a year. What will you do with that year? This is a question for each person to answer. What will you do with the time that God sees fit to give to you? What are you doing with it now? Would you do things differently if you had only a year to live?

—*Elbert Koontz*

If you dreamed that you had one more year to live, what would you do?

what about taxes?

"Start Now to Save on Taxes" is the title of an article in a recent issue of *Changing Times*, a monthly service magazine on personal and family business. The advice can be summed up in this quotation from the article: "Plan your financial affairs carefully all year long so as to pay the lowest tax legally possible. Don't expect to save much if you wait till the tax return is already before you."

The article lists eleven areas for people to bear in mind if they want to avoid overpaying taxes. The purpose of this article is not to analyze these areas but to apply Christian stewardsip.

Questions related to taxation are old. Matthew 22:15-22 gives the account of the question placed before Jesus: "Is it lawful to give tribute unto Caesar, or not?" The answer of Jesus was: "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's."

It is true that the Christian ought not cheat in filling out an income tax form. It is, however, also true that the Christian ought not pay more than he is asked to pay. To pay more tax than is required would be like insisting on paying more than is asked at the gasoline pump.

One person who has dealt extensively with taxation problems has said it was strange that many sincere people hesitated to accept deductions which are clearly written in the tax law. He stated emphatically that the government does not want people to overpay. He further pointed out that it was just as ethically wrong to pay too much as to pay too little. He was talking to Christian people so he pointed out that the aim should be to pay all we owe, but no more.

It has been said that the tax provisions of the United States government for charitable contributions are the most liberal of any government. It must also be noted that the value of free enterprise in charity is recognized in the structure of our tax laws.

Many Christians are seeing the startling opportunity to arrange their affairs in such a way that they can give a maximum to the Lord's work. There can be no Christian virtue in paying the government what is not asked for and failing to pay that amount to the direct work of the Lord.

There is need to keep careful record in the areas where tax applies. Many Christian people are not taking advantage of deductions which are clearly defined in income tax structure. In the United States, we have the privilege of giving up to 30% of our income to charitable causes.

Thinking Christians are concerned over the large percentage of the government budget which goes for war. This is a legitimate concern. While we cannot change the federal government structure, we can begin with our own lives and reduce the amount of tax we pay. The government encourages citizens to give to private charitable, educational, and religious causes. To do so is clearly within the framework of the law. Some have felt we should have the privilege of marking our tax money for certain functions of government. Here we have a voluntary privilege of earmarking our money for the highest good.

Depending on the size of family, medical expenditures, total income and other factors, many have been able to greatly reduce or actually eliminate the need to pay taxes. Depending on this blend of circumstances, the "fade out" time comes somewhere between 22% to 30% of our giving. Obviously this depends on many circumstances. Through adjustment in living patterns which actually add to the zest of life, many can sharply increase their giving to the work of the Lord and also solve part of the conscience problem involved in military expenditures.

This, however, is not the prime motive for our stewardship. Primarily we give because the Lord has done marvelous things for us and we want to be used of Him. All of these things are but tools toward the achievement of our goal.

It needs to be pointed out that our stewardship levels are not determined by governmental decree. Many have given far more than they can claim as deduction. The amount we give is determined through prayer and dedicated planning.

—Andrew Shelly

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

Music *speaks the unspeakable, says Esko Loewen. It is the language of the heart.*

first of three articles

BEFORE WE can have an appreciation of the place of music in a church's program, we need to have an appreciation of our heritage of music. We also need to know about its place in the worship and life of the church.

A HERITAGE OF MUSIC

Music has been a medium of expression for the church from her earliest beginnings. We know that the psalms were the hymns of the Jewish temple and synagogue. Their chants and antiphonal forms have directly influenced particularly the Gregorian chant and the litany of the Eastern Orthodox church. The psalms were used in the early church, and they were a part of the worship of the New Testament church.

We note that in the New Testament, the use of music is referred to. After the last supper in the upper room, we read that after they "sung a hymn, they went out" (Matt. 26:30). Paul counseled the Ephesus church to be filled with the Spirit "addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart. . ." (Eph. 5:19). And, again, in his letter to the Colossians, Paul urges, "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col. 3:16).

In all these passages music is referred to as a means of worship. It is a way to express thanksgiving and praise to God. Music is a way to speak to God.

Ever since the New Testament period, music has been a part of the worship of the church. The chants of Ambrose of the fourth century and the more famous Gregorian chants can be traced back to the Jewish temple worship. This music form became established and was used until the time of the Reformation. It is true that during this period secular influences crept into the church's music by means of the organ. An increasing amount of organ music was the folk melody and dance music of the times. The fact that there was no congregational singing at this time accounts for it being a period of decadence.

The Reformation was also a reformation in the music of the church. The almost sole light in that reformation of music for the church was that of Martin Luther.

It is true that the Anabaptists had their own hymnody. Some one hundred and thirty Anabaptists had written hymns, thus instituting congregational singing for the left wing of the Reformation. The Anabaptist contribution to hymnody was so largely centered on their persecution experiences that, excepting for the *Ausbund,* almost none of this material has survived.

One must return to Martin Luther as the one towering figure to come out of the Reformation and to have had such a profound effect on the church music of today. Himself a musician, Luther had an appreciation for music which saved him from some of the extremes of Zwingli and Calvin who determined to do away with all art forms in the church and who led in the movement to destroy the stained glass windows, statuary, and organs wherever they had the power to do so.

Luther's appreciation for music in the church's worship caused him to say, "The devil takes flight at the sound of music, just as he does at the words of theology, and for this reason the prophets always combined theology and music, the teaching of truth and the chanting of psalms and hymns." Calvin had followed the thought of St. Augustine who considered music to be too conducive to sensuous enjoyment. Instead, Luther said, "Next to the word of God, only music deserves being extolled as the mistress and governess of human feelings. . . . Through the medium of music the Holy Spirit placed His gifts in the hands of the prophets; again through music the devil was driven away, as was the case with Saul, king of Israel. . . . The fathers and prophets desired . . . that nothing be more intimately linked up with the word of God than music" (Stevenson, *Patterns for Protestant Church Music*). Today almost all churches agree with Luther on this point.

It might be added that it was Luther who loosed the amazing flood

—Continued on page 588

CALL FROM TAIWAN

WIRAN TAKO can almost be called the Apostle Paul of Taiwan. Twenty-five years ago his family hunted heads and violently opposed Christianity.

But the life of Wiran Tako was radically changed after he heard the gospel and became a Christian. His new life wasn't always easy. The Japanese police beat and imprisoned him several times for telling others of his new faith. Once his punishment was so severe that he lost his sanity for a whole year.

After securing his freedom, he went from village to village preaching, teaching, and organizing churches.. Even if he stayed in a village only several weeks, a core of believers was often already building a little bamboo church when he left.

To assist these converts, the Mennonite Mobile Clinic followed him to these newly organized churches not only to preach more of the gospel but also to show the people, through deeds of kindness, that the Christians meant what they preached. At times the visit of the Mobile Clinic team convinced whole families and sometimes almost whole villages to accept the Christian faith.

Through a few Presbyterian missionaries, national workers, and the Mennonite Christian Hospital came meaningful Christian witness. Through these combined forces, tens of thousands of aborigines accepted the Christian gospel and built churches in almost every village. It was one of the greatest Christian movements in recent church history.

In the past several years Wiran Tako has become troubled. Quite some time ago he asked the Mennonites and Presbyterians to send more teachers to his people. His converts had no pastors and the leaders that the churches did have knew so little about Christianity. They needed help!

Then the new teachers came. Twenty, thirty, forty and more. But they didn't come from America. They came from France and Italy. And what were those strange things that they taught about praying to Mary or about confessing sins to a priest?

"They must be stopped or they will destroy the simple faith of the young Christians," pleaded Wiran.

"But how?" others asked. "They have lots of money and can do almost anything."

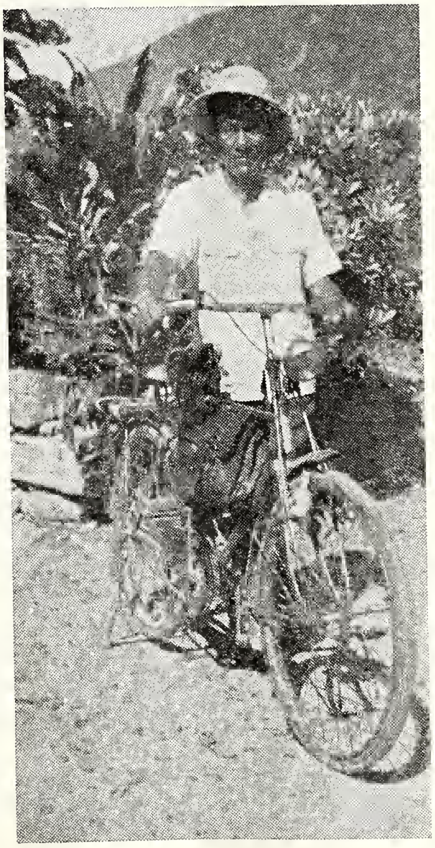
Soon the newcomers built beautiful brick churches beside the little Christian bamboo ones and then they paid the people to attend them. The bales of clothing and tons of American surplus flour and milk which they gave away also appealed to the poor people. The people had only to sign their names saying that they would join the new church.

Wiran knows that the newcomers now have many members, but he still has one ray of hope. Their churches are empty on Sunday mornings. Most of the members only go to the new churches on special days or when relief supplies are being distributed. Some of Wiran's early converts who later joined this new church are coming back after comparing the two faiths. To most of the poor mountain people, however, the gifts of food and clothes are very appealing and they blindly accept the strange new doctrines which seemed to accompany the gifts.

Taiwan, "the most beautiful island in the Pacific," is 250 miles long and 90 miles wide. Its first inhabitants were the Malays and Polynesians who arrived in the sixth century. In 1661 the Chinese wrested the island from the Dutch who had taken it in the early part of the seventeenth century. Through the Sino-Japanese war, Japan gained control in 1895. Since 1945 Taiwan has been the possession of Nationalist China.

Since 1955 the Board of Missions has directed the program begun by MCC as a relief program for the mountain people. Through the ministry of medicine and food, the teaching of the word of God in Bible classes, and the preaching tours in cities and mountains, people have seen Christ's compassion and God's love.

Wiran Tako



"It's now or never!" Wiran feels. "If we don't teach the people true Christianity now we will probably never win them because they will get tied up in the new church system."

One day fifty-eight-year-old Wiran Tako mounted his bicycle and briskly pedalled away. "Now or never, now or never," was going over and over in his mind. "Even though our church is Presbyterian by name," he mused, "I'll go to the Mennonite Christian Hospital and ask for help. The workers there are as concerned as anybody about my people's needs. They treat hundreds of patients every week and send them home to us with a real gospel message and teaching. Maybe in some way they can help us even more. Perhaps they would send Pax workers or money for some churches. I've heard that some churches cost five hundred thousand dollars in America. That would build two hundred and fifty nice brick churches here!"

Two hours later Wiran came to the MCC Hospital. As he explained his request, the crisis of the situation was engraved in his face. A "no" answer would be a step which might allow a collapse to come to one of the world's greatest Christian movements. A "yes" answer would mean that they were accepting one of modern missions' greatest challenges. Which answer would the Mennonites give?

Palmer Becker, Missions—Paxman in Taiwan

MUSIC

Continued from 585

of musical expression that came from his Germany, which two hundred years before had been pinnacled by Johann Sebastian Bach. Had it not been for Luther, one can only say that we all would be infinitely poorer so far as our church musical heritage is concerned.

Luther not only defended the use of music in its full richness for the church's worship. He also wrote chorales. He encouraged the move toward congregational singing—the congregation had been silent for centuries. The chorales he wrote and encouraged others to write are still with us. Out of these came the chorale preludes written for the organ and which are to this day the backbone of organ music for church worship.

Hymnody has come into its own since the day of Luther, even though in our hymnal are to be found pre-Reformation hymns, some even dating back to the third and fourth centuries. Today most hymnaries include the great Weselyan hymns, the above-mentioned chorales which continue to know no peer in musical expression, the Scotch and Genevan psalters—less used by our people but one great contribution of Calvinism to the church's musical heritage, and the American contribution of revival hymns or gospel songs which likely will not stand the test of time true of the chorales but which nevertheless have been a useful medium of worship in its time. These and more have been the accumulation and result of the reformation in church music.

The music of the organ and the choral music represents the accumulation of the faith of the fathers for which we can only thank God. It is ours, ours simply for the using. What would the church be without it?

MUSIC IN CHURCH

But, having this heritage, what does it mean? What is the function of music in the church? It is an art form. It is a vehicle of expression, just as language is a vehicle of expression. In itself, music has no particular religious significance, just as language in itself has no particular religious significance. Yet, we use it in the church, just as we use language in the church. What is the meaning of music in the church?

Music in the church does not exist for itself. It functions as a medium, a vehicle of expression. Church music has as its purpose "the elevation of man toward God." It is not entertainment. You will note in the Pauline references to psalms and hymns and spiritual songs that these are looked upon as acts of praise to God. They are not used for mutual edification. They are not to make everyone happy or feel good. They are not used to get people to settle down so the meeting can begin. They are acts of worship to God.

Joseph Clokey has stated that "anyone performing music in church must make of his performance an act of devotion. Otherwise it is mockery. Your performance must be honor paid to God." He went on to say "nothing can destroy the mood of worship more completely and lastingly than bad or carelessly performed music."

From this we can draw one basic assumption about church music. It exists as a means of worship. It exists to further the end of worshiping the God of Jesus Christ. In and of itself, it has no particular meaning. In the concert hall, music may be an end in itself—art for art's sake. In the church, music is a means toward an end. In the concert hall, the sheer mastery of the intricate art and the finesse with which the music is performed inspires the concert goer and brings him back again and again. For the worshiper, the music is a vehicle to bring him into a deeper and more meaningful relationship with God.

As one thinks of this, the wisdom of the church in using the musical art becomes clear. Not always does prose express all that is in the heart; poetry says what mere prose cannot say. It is the same with music. Of the arts, it stands unique. Vivian Sharp Marsch has said, "Music is the most social of the arts as well as the most mystical, and hence the most nearly perfect medium for corporate worship." As with poetry, music says what prose cannot say. It speaks the unspeakable. Or, as Mrs. Marsch has said, "Music can speak, with meaning and power, of a spiritual experience too deep for verbal expression." It can carry the worshiper beyond himself, beyond the prosaic into communion with the Lord and God. Music is the language of the heart.

(to be continued)

---

bookmarks

BOOKS ON PRAYER

The collection of books on prayer grows at a great rate. It is possible that the list grows faster than the practice. Here are brief reviews of several.

GO WITH GOD by Jim Bishop. 410pp., McGraw-Hill Book Co., $5.00. Here is a well-chosen title for a collection of prayers. And what an assortment it is—long prayers, short prayers, Protestant prayers, Catholic prayers, prayers from other faiths, biblical prayers, those from great literature and great people, and prayers for special occasions. Anyone interested in a more effective prayer life will find here new and different prayers as well as stimulating thoughts.—O.S.

POWER THROUGH PRAYER GROUPS by Helen Smith Shoemaker, 124 pp. Fleming H. Revell Co., $2.00. This book is valuable reading because it does not only discuss the matter of prayer groups and their value but also it gives instructions on how these groups can be organized in the home or in the church.—E.W.

PRAYER AND PERSONAL RELIGION by John B. Coburn. 96 pp. Westminster Press, $1.00. The material in this book is clear and systematical, making it easy to follow and to retain. The analogy of building a house is used throughout and provides the framework into which the message is set.—J.F.

THEY TEACH US TO PRAY, Reginald E. O. White, 204 pp., Harper, $3.00. Prayer is approached in a distinctive way. Men have always had problems and varying experiences concerning prayer. The great men of the Bible were no exception. In this book their prayer-lives are analyzed in a manner most relevant to the twentieth century Christian.—E.G.

YOUTH

is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and agile knees. It is a temper of the will, a quality of the imagination, a vigor of the emotions. It is a freshness of the deep springs of life. It is the joy of a peaceful soul in Christ. ¶ *Youth means a temperamental predominance of courage over timidity, of the appetite of adventure and Christian service over love of ease. This often exists in a man of fifty more than in a boy of twenty.* ¶ *Nobody grows old by merely living a number of years. People grow old by deserting their ideas. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.* ¶ *Whether seventy or seventeen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the challenge of life. To the Christian, all this is supremely grand through Christ.* ¶ *You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair; in Christ the Spirit of man ever remains young.* ¶ *In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage, grandeur, and power from the earth, from men, and from the Infinite, so long are you young.* ¶ *When the wires are all down and all the central place of of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed, and may God have mercy on your soul.*

Author of original unknown **Youth Christian Companion**

One of his biographers said, "A more beautiful character and sweeter-souled Christian is hard to find." This was an odd reputation for an eighteenth-century educator to have.

Dare to Be a Dock

Lois Franz Bartel

OUR American school system prides itself in the separation of church and state in public education. This has permitted religious freedom unequalled by any other civilization. However, does freedom *of* religion today perhaps mean freedom *from* religion?

Is this not a tremendous challenge and responsibility for a Christian college graduate or for any sincere professing Christian associated with education?

Christopher Dock, a Mennonite schoolmaster in the early days of Pennsylvania's Skippack community, is an excellent example of Christian love in education even for today's world. It is claimed he was loved as few men ever are, and his name and fame have lived after him. One of his biographers said, "A more beautiful character and sweeter-souled Christian is hard to find." This was an odd reputation for an eighteenth-century educator to have.

The existing climate in education in the eighteenth century was one of extreme discipline and meager understanding. A teacher with a philosophy of love was indeed a contrast! Dock's philosophy was far in advance of his day and Christian motivation such as his can be as alive today as it was in 1738.

Dock received his calling as "the smiting hand of God." He was God's servant. He was characterized by humility and an utter lack of desire for worldly reputation. His "success as a teacher can be attributed to his love for children and to his conception of the teaching profession as one of sacrificial service to humanity as well as a definite calling of God. This philosophy colored all of his efforts in the schoolroom." He credits God "for calling me to the profession and for giving me an extreme love of children."

Because he felt it was God's direct calling, he "taught to erect something to the honor of God and the benefit of the young." Dock was very conscientious toward his responsibility as a teacher. His humble modest character, consecrated to the task of molding the lives of youth, had a far-reaching influence on the spiritual life of succeeding generations and was inspiration and ideal to many teachers who followed him.

Dock introduced some new concepts to education in America. His treatment of children as individuals according to individual needs was truly a Christian concept. Each individual soul is of value to Christ, therefore teachers must consider each individual. Dock felt the primary purpose of education was to develop innate powers and capacities of each individual toward maturity in Christ.

He felt all children should be permitted an opportunity to learn—regardless of wealth. (Public schools with this principle began at the beginning of the 19th century.) The poor dirty child should not be excluded. To practice this Dock needed to "daily with David lift up my eyes to the mountains for help."

A further indication that Dock cared for each child individually is the record of his nightly custom of kneeling and praying, with the class names in his hand, for each child. It is said he died while praying.

Dock apparently tried hard to use group praise or blame as motives for good behavior or as punishment for bad behavior rather than simply relying upon his superior authority and the whip. He stressed his methods of gentleness and the motivation of love as an educational goal as well as an instrument. He stated, "It is preferable to bring children to do things from a love of doing."

Opportunity was given for association and identification with the teacher. An example of the modern psychological "ego ideal" concept

BIBLIOGRAPHY

Martin G. Brumboug, **The Life and Works of Christopher Dock** (New York: J. B. Lippincott Co., 1908).

Quintus Leatherman, "Christopher Dock, Mennonite Schoolmaster," **Mennonite Quarterly Review**, XVI (Jan., 1942).

Eli Shirk, **A Brief History of Educational Standards from Early Bible Days to the Present.**

R. Freeman Butts, **A History of Education** (New York: Henry Holt and Co., 1948).

Karl Massanari, "Contributions of Christopher Dock to Contemporary Christian Teaching, **Mennonite Quarterly Review**, No. 25 (April, 1951).

Marguerite de Angeli, Skippack School (Polygraphic Co. of America, Inc., 1939).

Edwin Grant Dexter, **A History of Education in the United States** (New York: The Macmillan Co., 1904).

is the love and respect shown for him. Marguerite de Angeli's fictional account mentions this unforgettable relationship and desire to imitate.

Dock's *Golden Book of ABC's* is an example of today's modern association of what the child already knows with that which he is to learn. He believed in the modern trend of development of the whole child rather than emphasis on academic facts. This is portrayed in his *100 Rules for Children* which include advice in speaking, singing, courtesy, health habits, social attitudes. Religious development was integral.

Dock was not interested only in rote memory in the learning process. Rather, he expected learning to modify the behavior of the individual. Deeds, not just words, were the end product. His emphasis on character training is a challenge. Is this not lacking today? Could it be due perhaps to an absence of the Bible in modern curriculum? For Dock, the New Testament was a textbook.

Regarding academic subjects, Dock must have had a genius for reform in teaching, for as early as 1725 he was using a blackboard in his school, a hitherto unknown thing in teaching.

This Mennonite schoolteacher of the 18th century was truly happy in his relationship with God, nature, and men. His desire was to share this joy with those he loved and who were entrusted to him. This joy was found in the "extras" he permitted, such as art work and trips, as well as making his life so desirable, others desired the same type of living. The power and joy of love was truly "made manifest" in his life.

Dare we accept the challenge? Dare we be like Dock?

To and from a pastor

A Question About Prayer

Don Wismer

Dear Pastor,

This may seem like a silly question, but does a person have to be in a special position when he prays? I often see pictures of hands held together. And often people talk about kneeling or bowing. At home I just sit in a chair. Can it be that this isn't right? Or doesn't it matter what position I take?

Joe

Dear Joe,

There is no such thing as a silly question—unless a person is trying to be silly.

Prayer is not a posture. It is a frame of mind. People can train dogs to take a praying posture, but it certainly isn't praying. A posture should come from the way we feel when we pray.

Kneeling is a sign of humility. Early people kneeled to indicate homage to a master or king. Or sometimes in an assembly men stood when a king sat, showing respect for his position. God was seen as a king so the postures used in the relationships of a servant to king were used in relation to men and God.

But Jesus said in John 15:15, "No longer do I call you servants, for the servant does not know what the master is doing; but I have called you friends. . ." (RSV). I believe God wants us to talk with him as we would talk to any important friend. Sometimes we may feel humble, other times full of joy, and at still other times sorrowful or perplexed. When we are sad, our head is usually held low. When we are joyful we have a more erect bearing. What is most important is that we are entirely sincere in our prayers. We can be sincere when standing or sitting, or whatever posture we take. Sometimes we may feel like kneeling. Then we should kneel. We may feel like standing and lifting our hands and faces upward. Then we should. Let our posture be a result of our attitudes. (Of course in public worship we should use the form most acceptable to the group present.)

I find I can pray best the way I would sit as I talk to a good friend about very serious matters. I don't always close my eyes, but sit and sort of stare off into space. I find that sometimes when I close my eyes mental images distract my line of thought. Sometimes closing my eyes is helpful, though.

You've probably caught the point by now. Praying is not how you sit or stand, but what you really feel and the expression of those feelings.

Your Pastor

P.S. If you have a moment, look up these references and see what forms were used: 1 Kings 8:22, 1 Kings 8:54, 2 Samuel 7:18, 1 Kings 18:42.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

TWENTY-ONE NURSES GRADUATE AT BETHEL HOSPITAL

Twenty-one seniors in the Bethel Deaconess Hospital School of Nursing received their diplomas in graduation exercises on September 2 in the First Mennonite Church of Newton, Kansas.

Maurice Yoder, professor at Hesston College, and who has also been a member of the faculty at Bethel College, was the commencement speaker. Special music was provided by the Newton Keynoters' Quartet.

H. J. Dyck, president of the board of directors, presented the diplomas, and Miss Mildred Harshbarger, R.N., director of nursing, was in charge of the presentation of the school pin to each of the graduates.

Graduates from out of the state of Kansas are Lola Eisenbeis, Versailles, Missouri; Rachel Jenkins, Oraibi, Ariz.; Ettie-Jean Phillips, Kingston, Jamaica; Judy Shank, Filer, Idaho. Graduates from Kansas are Marilynn Bible, Wichita; Frances Classen, Meade; Rozanna Goebel, Moundridge; Margaret Goossen, Colby; Alice Hendrich, Lucas; Velma Kroeker, Inman; Geneva Nachtigal, Buhler; Joyce Regier, Whitewater; Mary Ruth, Hesston; Rozella Sherman, Udall; Eleanor Weinbrenner, Lehigh; Hazel Webster, Hunter; and LaVerta Bartel, Myrtle Harder, and Lois Regier, of Newton.

BETHEL FACULTY RETREAT MARKS SCHOOL OPENING

Bethel College faculty and board met on September 1 and 2, at Camp Fellowship, Wichita, for a study retreat.

Main features of the retreat were two presentations by President Vernon Neufeld: "What Is Bethel College" and "A Plan of Organization for the College."

Opening week activities at Bethel College began with testing sessions for new students and junior-senior registration, September 6 and concluded with the formal school opening program on September 11.

Evening events include a president's reception, a reception by the recreation council, a service by the Student Christian Fellowship, and the annual fall mixer sponsored by the student council.

The formal school opening program on Sunday evening featured an address by Vernon Neufeld, new president of Bethel College. A reception for students, parents, and friends of the college was given after the formal opening service.

BLUFFTON COLLEGE FACULTY RETREAT HELD SEPT. 2-5

The Bluffton College Faculty Retreat was held over the week end of September 2 to 5. The first day of the retreat was spent on the campus and at the college cabin. Saturday and Sunday the retreat moved to its usual location at Camp Friedenswald near Cassopolis, Michigan.

Friday was used primarily for a workshop for counselors of students and a presentation of the North Central Association (NCA) study for the year. The study was a review of the library and was led by Delbert Gratz, librarian, who spent four weeks this summer at an NCA Workshop on the Michigan State University campus.

On Saturday afternoon there were presentations and discussion of college instruction in the fine arts and a report of a study about Bluffton College graduates and seminary preparation.

In the evening several faculty members reported on new ventures in education. The evening concluded with the traditional sharing of summer experiences by each faculty member. Special attention was given to reports from Hans de Jonge and Don Steer who spent the summer in Europe.

Sunday morning was devoted to Sunday school and church services. Loris Hebegger, newly appointed staff member at Mennonite Biblical Seminary, delivered the sermon for the worship service. In the afternoon some time was taken for reports on changes in our church districts, consideration of ecumenical concerns on the campus, and a review of planning for the college development and new programs which may be undertaken in the future.

The retreat came to a climax Sunday evening with a hymn sing and a consecration and Communion service. William Klassen of the Mennonite Biblical Seminary spoke.

MCC news

FOURTH ORIENTATION SCHOOL

This year's fourth major orientation school for outgoing MCC workers opened Aug. 31 at Akron headquarters. Forty-five workers are attending the school, including 27 who will serve overseas. Much of the time during the orientation school is spent studying the philosophy and service program of MCC and the practical aspects of particular assignments. Guest instructors for the school are Ray Bair, Louisville, Ohio; David Habegger, Allentown, Pennsylvania; and Paul Peachey, Harrisonburg, Virginia.

NEW STAFF MEMBERS AT MCC HEADQUARTERS

Several new staff members are now taking positions as replacements to the personnel at Akron headquarters.

Claude F. Boyer, former pastor of the Deep Run General Conference Mennonite Church, Bedminster, Pa., assumed the position of associate director of Voluntary Service on Sept. 6. As associate director, he will be responsible for the administration of most of the Voluntary Service units in the U. S.

Also on Sept. 6, Ruth Anne Liechty of Berne, Ind., joined the staff as assistant in the Voluntary Service section, working especially with the summer service program. Miss Liechty has served with MCC as a teacher in Newfoundland during the past two years.

Those leaving the Voluntary Service staff are Dwight Wiebe, former VS director, who will work with the Mennonite Brethren Conference and teach at Tabor College, Hillsboro, Kan., and J. Richard Burkholder, director of summer service, who plans to do graduate study in the history and philosophy of religion at Harvard University.

Urbane Peachey, Strasburg, Pa.,

has replaced Merrill Raber as secretary of personnel services. Raber, who has been with MCC since 1956, will enroll in the School of Social Work at the University of Southern California.

Loewell Teichroew, Mountain Lake, Minn., editorial assistant for MCC Information Service during the past year, is joining the Amsterdam administrative staff of Menno Travel Service. Ann Hilty of Bluffton, Ohio, has replaced him in Information Service.

VS DIRECTORS COMMEND UNIT AT BOYS VILLAGE

A recent visit to Boys Village by Edgar Stoesz, director, and Claude Boyer, associate director of the Voluntary Service program confirmed that the nine unit members there are making a very positive contribution in helping to provide the type of "balanced community" desired by the institution.

Boys Village provides a home for teen-age, delinquent boys. The aim of the institution is to provide a type of community life which can be a therapy for the boys. The MCC unit members are assuming maximum work loads and heavy responsibility in the program of the village, including management of the village farm. They are often able to gain the confidence and friendship of the boys in working together with them in the village program.

William H. Cranmer, administrator of Boys Village, expressed appreciation for the service motive of the unit members and felt that the group is making a definite religious impact.

CO-OPERATION IN THE CHURCH OF INDONESIA

Melvin D. Schmidt

Unity is of fundamental importance in the life of any Christian fellowship. In a relatively homogeneous culture, internal co-operation might be taken for granted. But in Indonesia, with its dozens of widely divergent cultures scattered across an archipelago of 3,000 islands, co-operation becomes a day-to-day struggle with the problem of creating a spirit of unity within a situation of diversity.

In terms of communication and transportation, the problems that such a geography presents are understandably enormous. No transcontinental railways or trucklines are possible. Freight to be shipped between islands must be jostled from one means of transportation to another up to six or seven times —each transfer creating the possibility of damage or pilferage.

Commensurate with the geographical fragmentation of the country is its social and cultural diversity. The 3,000 islands in the Indonesian chain give home to 2,000 languages. Nearly every island has its own vernacular. Each area within the islands and many times each town within an area lays claim to its own distinctive dialect or language.

Besides geographic and cultural differences in Indonesia, religion also poses problems of diversity. The kaleidoscopic pattern of religions found in Indonesia has its roots in the history of the country. In the fifth century Chinese Buddhism made its first appearance when the first Buddhist priest from China entered Indonesia. Buddhism has left its physical marks in the form of the beautiful monuments and shrines found in Java and Bali, dating from the eighth century. Its spiritual bequest is visible mainly in Bali where its overtones are present in the predominant religion which is a syncretism of Buddhism and Hinduism.

Mohammedanism and Christianity both made their entrance into Indonesia in the 14th century, being brought by the colonizationist spice traders from Europe and Arabia. Christianity did not make a very great impression on the native culture but was actually stifled by the vigorous and militant Moslem advance which quite literally made a clean sweep of the country, driving off all other religions before it and forcing them off to the outer islands where they eventually developed their own pockets of influence.

Eventually after the Dutch East India Company had gained control of the country through its policy of "divide and conquer" by which the various ethnocentric groups were played off against each other, Indonesia again was opened to Christian missionary activity. As the various societies moved into the country, they tended to concentrate their efforts on a certain area or ethnic group. Eventually each sending society built up its own carefully controlled sphere of influence as the number of converts increased.

It is therefore a striking characteristic of the church in Indonesia that it has grown up through the work of separate mission societies with separate confessional and national heritages. In any one part of Indonesia the distinct mark left by the mission church is visible as if it were a brand on the forehead.

This denominationalism has also given rise to a new concept of partnership. The term "partner" is used in Indonesia to denote a somewhat exclusive relationship between a certain synod in Indonesia and the "mother church" abroad. Relationships with other churches are looked upon rather distrustfully as a sort of promiscuity or disloyalty.

The move toward political unification which occurred in Indonesia during and immediately after Japanese occupation in the 1940's, however, stimulated unitary movements among the churches of the various areas. The political revolution for independence and the fervor of nationalism thus became the cataclysm which started the Christian church on the way toward ecumenicity. The unity movements from the various areas coalesced in 1950 to form the National Council of Churches in Indonesia with the stated aim of achieving a united Christian church in Indonesia. This achieved goal had been first articulated by Indonesian delegates to a conference in Jerusalem in 1928. Twenty-seven church bodies became affiliated as charter members of the National Council of Churches. Four additional bodies have since been added, bringing the total to thirty-one member churches with a combined membership of nearly 3,500,000. Like other denominations, the Indonesian Mennonite church co-operates with the National Council of Churches in Indonesia but is independently organized.

The National Council of Churches has sixteen commissions which guide the affairs of the council and look after the needs of the church in all areas of church life such as literature, army welfare, material aid, social action, and youth. Each of these commissions represents a co-operative venture in itself as it always involves a bringing together of people from different backgrounds and conviction.

The Indonesian Christians are constantly aware of the dangers of becoming a "receiving church" and are taking stock of their own peculiar resources to determine what Indonesia has to offer others. Calls for Indonesian missionaries have come from other countries of Southeast Asia. Work is progressing on giving help to the Malayan Christian church in the field of Christian literature, as the Indonesians are already veterans in translating foreign languages into "bahasha Indonesia" which is in the Malayan family of languages. A youth worker from Indonesia recently spent a year in Australia visiting various college-age groups.

The warm response of the Indonesian Churches to the Japan Relief Appeal, in the face of the serious economic crises they were facing themselves due to a devaluation of the currency, makes it abundantly clear that they are willing to participate responsibly in international co-operation.

Inter-Church Aid, the organization of the Indonesian Council of Churches which distributes material aid, is probably the most obvious example of co-operation with churches abroad. The contact afforded by this organization soon evolves into a relationship between peoples. There is established a bond of Christian brotherhood and partnership in a way which is not possible in the traditional "mission" relationship. All these are the concrete manifestations of a people who are striving to identify themselves with Christian causes wherever they are to be found.

"That they may be one" is the sincere prayer of the church in Indonesia, both for itself and for Christians around the world. To this end the Christians in Indonesia have set their efforts and as their spirit of co-operation and unity radiates to the rest of the world, Christians in other lands will be able to see and hear manifestations of Jesus' last prayer made real.

our churches

WEDDING REPORTED

Hague, Sask. Thomas Neufeld of Calgary and Nettie Sawatzky of Hague were married in the church in Neuanlage on August 6. Both of them are deaf-mutes. Joe Neufeld, brother of the groom, and John J. Janzen officiated. The couple will make their home in Calgary.

ANNUAL YOUTH FESTIVAL

Rabbit Lake, Sask. The Hoffnungsfeld Congregation celebrated its annual youth festival in the church at Rabbit Lake on July 31. Taking part in the program were A. A. Martens, J. P. Hildebrand, and P. Klippenstein. Mr. and Mrs. John Wiebe, Glenbush, celebrated their silver wedding anniversary on July 9. Hertha Martens and Ervin Friesen were married on July 23.

SILVER WEDDING ANNIVERSARY

East Chilliwack, B. C. Mr. and Mrs. Peter Goertzen celebrated their silver wedding anniversary on July 17 in the church at East Chilliwack.

DEACON ORDAINED

Mission City, B. C. John Pankratz was ordained as a deacon on July 24 by Elder N. N. Friesen. Speakers for the occasion were Jacob Tilitzky of Abbotsford and A. J. Pankratz of Mission City. Summer Bible school closed on July 31 with an enrollment of 135.

LAND PURCHASED FOR VILLAGE

Zentral, Friesland. The Hutterian Brethren have been forced to dissolve their brotherhood at Loma Ihoby and for the most part have returned to Europe. Primavera, their hospital which was located in this settlement, was also closed to all but members of the brotherhood. The doctors have indicated their willingness to help others if the demand is great enough. The demand for medical care has always been great, and it is sure to grow larger. It is quite likely that this offer will be accepted, though no definite agreement has been made as yet. Negotiations are in process to secure the 2,000 hectare of land that belonged to this colony for another village.—H. P. Bergen

WOMEN'S SOCIETY GIVES PLAY

Bethel, Marion, S. D. Upon invitation from the Salem Church Society, our Women's Missionary Society gave the play, "The Seven Lights," on June 9. On June 26, our church had the annual musical concert with numbers by the junior Sunday school department, ladies' trio, men's quartet, and men's chorus. At a joint Young People's Fellowship and C. E. program, on July 10, a panel discussed "The Christian Approach to Race Relations." The topics were, "Why is the race question an issue for the church today?"; "What are the racial problems facing the church and our country today?"; "What can the church do now?" Members of the panel were Jack Stahl, Ray Enz, Aaron Glanzer, Lloyd Kaufman. Moderator for the panel was Arlen Ortman. Our congregation was saddened by the unexpected death of John Nachtigal, father of our minister's wife, Mrs. Ralph Graber. On August 7 Betty Epp was baptized and received into the church. The wedding ceremony of Maryln Weiland and Larry Ortman took place on August 12 with Pastor Ralph Graber officiating. On August 14 we had a number of visitors from a variety of far-removed places: Harold and Esther Thieszen and family from Sugarcreek, Ohio (Rev. Thieszen was a former pastor and brought the morning message); Henry and Othelia Fransen and family of St. Catharines, Ontario, Canada (Mrs. Fransen is the former Othelia Ewert and has many relatives and friends here); Mr. and Mrs. Jake Hofman and family from Auke Bay, Alaska (Mrs. Hofman is the daughter of Hellmuth Ortmann.) —Adelina B. Ortmann

SALE PROCEEDS FOR MISSIONS

Tabor, Newton, Kan. The women's societies sponsored a supper and sale in late spring. The proceeds of $575 went for Conference mission work. Two weeks of vacation Bible school was conducted with nine teachers and ninety-one pupils. Our church presented a program at the Rescue Mission in Wichita on May 30. On June 19 Christmas bundles were dedicated. Mrs. Alfred Habegger, former missionary to the Cheyenne Indians of Montana, was our guest speaker at the afternoon Children's Day program. On July 10 Ernest Bachman and August Epp spoke to an adult group on opportunities we have as Christian witnesses and stewards in the work of "Church Extension." One week of evening union services were held in our church park. These meetings with William Stauffer from Sugarcreek, Ohio, were sponsored by the five area churches. Two boys and two girls from Gulfport, Miss., worshiped with us on two Sundays and visited with different families for two weeks under the "Country Fresh Air Program."—Mrs. Ben F. Voth

MEN AID STORM VICTIMS

Pulaski, Iowa. Eighteen of our men celebrated July 4 by helping clean up what a storm and cyclone destroyed only a few miles from here. Our youth group is raising money by planting popcorn. Among those worshiping with us lately were the families of our pastor and his wife, Mr. and Mrs. Paul Noffsinger from Sidney, Ohio, and Mr. and Mrs. J. J. Krehbiel from Conway, Kan. We are looking forward to having Anthonie van den Doel, former supply pastor, from Chicago, as our guest speaker for a week of evangelistic services. Edwin Augspurger and Glenn Baughman are attending Bluffton College this year, and Karen Amstutz is attending Iowa State. Our four Iowa churches had a profitable "get-together" on August 14, at the Keansagua Lacey Park. Wayland, Eicher, Donnellson, and Pulaski worshiped together with H. E. Nunemaker having charge of the Sunday school and Howard Raid giving us much food for thought and appreciation for our Mennonite heritage.—Mrs. Chas. Bachman

STUDENTS SERVE CHURCH

East Swamp, Quakertown, Pa. Robert Gerhart preached at the morning service of August 7 in the absence of Pastor John Sprunger, who preached at Lansdale. Robert's brother James preached on Aug. 28, when Pastor Sprunger was on vacation. They are students at Grace Bible Institute. Marlene Ruth spent her summer vacation teaching Bible school in the Tacoma, Wash., area with the Student Missionary Council. She is a senior at G.B.I. We were impressed and challenged as well with the need of the work in Taiwan by the talk and slides of Missionary Hugh Sprunger. Miss Wood and Miss Colie, in charge of a children's home in the Kentucky mountains, were our guests on Aug. 3. Miss Elizabeth Foth of Brooklyn, N. Y., was the speaker for our Adult Christian Endeavor anniversary, Aug. 28. The Junior Choir traveled to Hickory Run State Park for a picnic on Aug. 27. We are cooperating with other churches of Quakertown in a Crusade for Christ visitation campaign Sept. 13-17. The Eastern District S. S. Convention will be held at our church on Sept. 24.

FAREWELL SERVICE GIVEN FOR H. D. BURKHOLDERS

Grace, Dallas, Oregon. A farewell dinner and service were held for Mr. and Mrs. H. D. Burkholder and family Aug. 14. J. M. Franz brought the message. Words of farewell were given by Pete Peters in behalf of the Oregon Mennonite churches, and by Philip Wolfe in behalf of the Dallas Ministerial association. Our church worker, Helen Thiessen, was honored with a farewell dinner and vesper service on June 12. The following were baptized and received into the church membership: Sally Janzen, Beverly Peters, Betty Bliven, Darrel Buller, Dan Linscheid, Tommy Flaming, and Billy Dick. Mr. and Mrs. George Hoffman were received into the church membership Aug. 14. A commissioning service was held for Charlotte Graber on the morning of Aug. 7. She will be serving in Indonesia under the MCC. Charlotte will be united in marriage to Melvin Schmidt shortly after her arrival in Indonesia.—Mrs. E. A. Flaming

SUMMER PASTOR LEAVES

First Church of Christian, Moundridge, Kan. George Janzen, our summer pastor, served us through Aug. He will be instructor at the United Mennonite Educational Institute at Leamington, Ont. Children's Day was observed June 12, with a special worship service with the children at which time Christmas bundles were dedicated. A total of 216 children were enrolled in the community vacation Bible school conducted by the Ministerial Alliance. Leaders and teachers were provided by the various churches. The annual Men's Fellowship banquet for their wives was held May 2. H. C. Thomas was the speaker. Three of our young men entered 1-W service: Harry and Myron Voth and Jerroll Goebel. They are stationed in the Los Angeles County Hospital.

our conference

continued from back page

HANDBOOK TO MISSIONS IN PROCESS OF PUBLICATION

A missions handbook is in the process of publication. The Board of Education and Publication is publishing for the Board of Missions a history of General Conference missions. The book has been in preparation over a period of years, various chapters having been written by students in missions classes taught by S. F. Pannabecker at Mennonite Biblical Seminary. It will serve as an excellent source book for organizations in the church as well as for individuals. The book will be available in the fall.

PUBLICATION RESUMED OF "INDIA CALLING"

General Conference missionaries in India have resumed publication of *India Calling,* which was published for a number of years until two years ago. Paul I. and Lois Dyck of the Jagdeeshpur station are editing this quarterly bulletin on activities in the India mission. The summer issue has been mailed.

Anyone wishing to be added to the mailing list should write to the Board of Missions, 722 Main Street, Newton, Kansas. There is no subscription fee.

HOPI MISSION SCHOOL OPENS

The Hopi Mission School opened the last week in August with sixty-four pupils enrolled. Teachers this years are Waldo Harder, principal; Harold Nussbaum, Aganetha Penner, Helen Penner, and Lorna Epp. The school, operated by the Board of Missions, is located at Oraibi. There are GC missions at Oraibi, Moencopi, and Hotevilla in Arizona.

ILLINOIS WOMEN'S FELLOWSHIP ANNOUNCES SEPTEMBER MEETING

The Illinois Women's Fellowship will hold its annual meeting on October 20, 1960, at the Calvary Mennonite Church in Washington, Ill. This is an all-day meeting to which everyone brings a sack lunch and enjoys a hearty Christian fellowship.

An interesting program has been prepared. A few of the outstanding numbers are a presentation of the Congo situation by Vernon Sprunger and a message by the Hugh Sprungers who are on furlough from Taiwan. A panel discussion is also being prepared which promises to be of vital interest to every home represented at the meeting.

—Mrs. Ralph Vercler

into the beyond

Jacob Johann Penner, Curitiba, Brazil, died on May 26, 1960, at the age of 58.

our conference

CENTENNIAL STUDY CONFERENCE PAPERS AVAILABLE FOR $1.00

Copies of the six major papers and the responses presented at the Centennial Study Conference on "Christian Unity in Faith and Witness" are now available. Write to Wm. L. Friesen, 722 Main Street, Newton, Kansas. Also included are the findings. The cost is $1.00.

WALTNER RETURNS FROM EUROPE; '62 WORLD CONFERENCE PLANNED

Erland Waltner, president of the General Conference Mennonite Church, recently returned from Europe. He attended the meeting of the Mennonite World Conference presidium in Bienenburg, Switzerland, August 8-10, to plan for the 1962 conference.

While in Europe, he addressed the European Mennonite missions conference at Bienenburg and an international theological peace conference in France. He contacted Mennonite Central Committee personnel and European Mennonites as time permitted.

MISSION MAILING SENT OUT TO CONFERENCE CHURCH MEMBERS

For its annual mailing to members of General Conference congregations this year, the Board of Missions chose the theme, "The Witness Goes on Around the Clock, Around the World." The theme was chosen to focus attention on the continuous witness made possible through our missions outreach. A world map and symbols for time illustrate that the General Conference witness continues literally around the clock. Someone is active somewhere in a Conference mission at any time of day or night.

The return envelope enclosed in the mailing is a reminder that the witness can go on only as the home church supports its Conference.

DUTCH MENNONITE MISSIONARY VISITS STATES AND CANADA

Johan N. Vandenberg of the General Conference Mennonite Mission in Taiwan will visit the United States and Canada on his furlough which begins this month. He will arrive in the United States on September 14. An extensive itinerary is being planned for him by the Board of Missions. This will be published soon.

One of the first engagements after his arrival in the United States will be the Kansas All-Mennonite Women's meeting in North Newton, Kansas, on September 29. The meeting is from 10:00 o'clock in the morning until 3:30 in the afternoon.

A Mennonite from the Netherlands, Vandenberg joined the Mennonite Mission in Taiwan when the General Conference took over from Mennonite Central Committee for whom he had been working. Earlier he served in MCC in several other countries.

CIM PERSONNEL ADMITTED TO REPUBLIC OF CONGO

Congo Inland Mission personnel, who were last week reported as not being able to enter the Congo, have now received permits. James E. Bertsche, Allan Wiebe, and Elmer J. Dick spent some time in Leopoldville, then flew inland last week.

While in Leopoldville, the men contacted the government, the United Nations, and the Congo Protestant Council. In Brazzaville in the French Congo, they had conferences with Orie O. Miller of Mennonite Central Committee and with Mennonite Brethren missionaries. Plans are being made for relief work in the Bankwanga area.

Things are far from settled in the Congo, according to Allan Wiebe. Africans, however, are friendly and want missionaries to return.

AIRPLANES DROP LITERATURE OVER CONGO MISSION STATIONS

The Congo Inland Mission is preparing to help in air-dropping tracts or newssheets over mission stations in the Congo. The board has asked Tshiluba-speaking missionaries to write messages for distribution to their Congolese friends, Christians, and non-Christians in the CIM area.

The invitation to share in a plan to air-drop Christian literature came to the Congo Inland Mission from the American Protestant Congo Mission. Among the APCM personnel at Luluabourg in the Kasai district are two pilots with private planes who would fly the literature to CIM missions. CIM officials believe this plan to be the most reliable current means of reaching the Congo people.

GLOBE BANKS AVAILABLE FROM BOARD OF MISSIONS

The Board of Missions has secured a supply of globe banks to be used in saving for missions. They are suitable for home, church, or Sunday school and may be had upon request from the board office, 722 Main, Newton, Kansas.

CURRICULUM FOR ALL DEPARTMENTS RELEASED FOR FIRST TIME

It is significant that in its one hundredth year the General Conference has for the first time published materials for every department in the Sunday school.

Mennonite Publication Office staff spent extra hours in the stock room the last week in August, packaging and mailing Sunday school materials for the fall quarter. Manager Walter D. Unrau reports that almost $1300 was spent for postage and packing. This expense is borne by the publication office and is not charged to the customer as is done by most publishing houses.

Mennonite Publication Office (Faith and Life Press is the official publishing name) has published uniform curriculum materials for many years. Uniform materials continue to be published for adults and young people. With the publication of junior and intermediate materials in the graded series just released, every department in the Sunday school can now use General Conference curriculum. As more congregations use the materials published for the Conference, the large debt incurred in the production will be liquidated.

Order from Mennonite Publication Office, 720 Main, Newton, Kansas.

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

SEPTEMBER 20, 1960

teach!

in this issue

ARTICLES

SIN AND ITS REMEDY
Peter Peters....599
EVANGELISM IN THE EARLY CHURCH
H. D. Burkholder....600
MUSIC
Esko Loewen....601
PUT YOUR WEALTH TO WORK
William Stauffer....602
TEACH!
Arvilla K. Garner and
Harold E. Garner....603

DEPARTMENTS

MENNONITE MEN
Recruitment by Example....604
YOUTH
Summer Summary....605
OUR SCHOOLS....608
MCC NEWS....609
OUR CHURCHES....609
OUR CONFERENCE....612

CONTRIBUTORS

Peter Peters, Pastor, Sweet Home Community Chapel, Sweet Home, Oregon; H. D. Burkholder, faculty member at Grace Bible Institute; Esko Loewen, dean of students, Bethel College, North Newton, Kansas; William Stauffer, farmer, former minister of First Mennonite Church in Sugarcreek, Ohio, and member of the Board of Christian Service.

CREDITS

Cover: Delmar C. Rempel, Hays from Monkmeyer, Monkmeyer, McPhearson from Monkmeyer; Page 605, Leo Driedger.

of things to come

Sept. 19-24—Faith & Life radio speaker, KJRG, Newton, Kan., Roland Goering.
Sept. 22—Rosthern Junior College opens
Sept. 23-25—Junior Choir Directors' Workshop, N. Newton, Kan.
Sept. 26-Oct. 1—Faith & Life radio speaker, KJRG, Newton, Kan., Arnold Nickel.
Sept. 29—Canadian Mennonite Bible College opens
Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.
Oct. 2—World-wide Communion Sunday
Oct. 2—West. Dist. Sunday School Convention, Inman, Kan.
Oct. 10—Thanksgiving Day, Canada.
Oct. 20—Illinois Women's Fellowship Annual meeting, Washington, Ill.
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas
Oct. 22-25—Western District Conference, North Newton, Kan.
Oct. 30—Reformation Sunday
November 2, 3—Saskatchewan Provincial Conference, Eigenheim, Saskatchewan

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 37**

SUNDAY SCHOOL WEEK The National Sunday School Association has designated September 25 to October 2 as "National Sunday School Week." An editor of a religious publication, after visiting Sunday schools of various denominations in many parts of the country, says, "Show me your Sunday school and I can come close to telling you what kind of church you have."

This is a good time of the year for pastor and laymen together to review carefully the complete Sunday school program and to plan wisely for the coming year. It might be well to consider ten important foundation stones of a good Sunday school as given in a recent article by W. Warren Filkin, Jr., professor at Northern Seminary. He lists the following: a church-related school, distinctly a Bible school, a graded school, a growing school, a well-staffed school, a soul-winning school, a strong missionary school, a properly equipped school, a properly promoted school, and a magnetic school—growing better all the time. How does your Sunday school measure up to these standards?

"DO THE WORK OF AN EVANGELIST" This issue contains the first of a series of articles supplied by the Committee on Evangelism, with the hope of stimulating and furthering the cause of evangelism.

This whole subject of evangelism is due for a fresh appraisal and interpretation. It lies at the very heart of the gospel as the purpose and plan of God to reconcile the world unto himself. The purpose is eternal. The techniques and methods need to be constantly adapted both to the peoples involved and the times in which we live. What seemed to work well a hundred years ago is not necessarily the best method for this changing world.

The all-important questions are: Do we really believe in the Lord Jesus Christ? If so, can we so present Him to others that they, too, will believe and be saved?

Without such an absorbing faith, our efforts to improve the conditions of others do not go deep enough. And such faith is not acquired once and for all. It needs constantly to be strengthened, renewed, and tested. It must be such a compelling and overpowering faith, so great and tremendous that we cannot keep it to ourselves, but must share it with others. We need to constantly turn to Christ and say with the apostles: "Increase our faith!"

FEAST THY SOUL ON AUTUMN'S BEAUTY John Muir was a great lover of nature and beauty, as the following quotations clearly indicate: "Nature with eternal earnestness keeps her autumn holidays, giving gold to the maple leaf, and scarlet to the leaves and berries of the mountain ash, mellowing her sunbeams, hushing her winds and streams, robing the harsh rocks in soft rosy light, feeding her squirrels and birds, sparing no deed of loving beauty. Crimson clouds of yellow, small isles of mist transfigured. Sunlight lying thick and rich, brooding calm in the groves at sunset, glorifying the edge of night. . . ."

O worship God in the holiness of beauty!

SIN AND ITS REMEDY

Peter Peters

IN THE THIRD chapter of Genesis we have the beginning of what are probably the two greatest issues in the Bible: sin, and God's remedy for it.

Sin is not a popular word. The average person objects to the reminder that he is afflicted with the disease of sin and needs a remedy outside of himself. But regardless of man's objections, God speaks plainly about both.

The occasion of the first temptation is related in Genesis 3:1. Satan takes possession of the serpent and speaks to Eve through it. He apparently does not accost Adam and Eve together. The probability of defeat would have been too great, and the necessity of a second attempt to beguile them would have been fraught with much greater difficulty.

So the master deceiver awaits the opportune time. Were Adam and Eve in the vicinity of the tree of the knowledge of good and evil? We do not know, but it is most likely. Did Satan by some masterful maneuver separate, for a moment, the first parents? We know not the answer, but it looks suspiciously so. Whatever the case, he cunningly lures Eve to the forbidden fruit.

There is a practical lesson here: We must keep our distance from temptation. We must not see how close we can come before we fall.

The manner of the temptation appears in the first six verses. The tempter appears in the form of a serpent and it is interesting to note that there is no apparent surprise on Eve's part to hear the serpent addressing her. Before it was cursed, it seems that the serpent was a creature of great beauty.

What is of greater significance, however, is the fact that Eve was obviously ignorant of the enemy hidden behind the beauty. Perhaps this is the setting from whence comes the adage, "Beauty is only skin deep." Samuel, too, looked on the "outward appearance" when he was sent to anoint a successor to King Saul and was rebuked by the Lord. We need be careful of outward appearances.

Notice Satan's subtle question in verse one. It may have been sparked by Eve's longing gaze. It was, no doubt, calculated to throw Eve off guard by assumed ignorance; to stir up her vanity by presenting an opportunity to correct him; to cast a shadow upon God's personal interest in them by the use of "Elohim" (Creator) instead of "Jehovah" (the covenant-keeping God); to suggest that God's prohibition was not really truthful or right; and that it is at times to be expected that God will act from motives of harshness and caprice.

Eve's answer reveals the infiltraiton of doubt. She increases the stringency of the prohibition by saying, "Neither shall ye touch it." It is not recorded that God originally said this. Then she weakens the penalty with the words, "lest ye die," when God has said, "Thou shalt surely die" (2:17). She seems to accept Satan's lead as to God's relationship to them, that is that He is only their Creator and not the God in covenant with them.

It is dangerous to trifle with God's prohibitions. Constant grieving of the Holy Spirit will cause Him to exert less and less influence upon us.

Now check Satan's reply. His assertion, "Ye shall not surely die," is in opposition to the Almighty and stimulates Eve's rising vanity. She believes him rather than God. We remember, as we see him mixing error with truth here, that later Christ called him a "liar from the beginning."

In his manner of temptation, the devil has not changed much since that first successful attempt. For even as he appealed to Eve's flesh, eyes, and pride, so he did to Christ's (Matt. 4), and so he does to us today. Note John's pointed statement in 1 John 2:16.

The result of the temptation is described in the last part of verse six. The woman yields to Satan's insidious suggestions. There is no evidence that she stopped to consult her husband or God before she took of the forbidden fruit and ate. Then, for the first time in the whole affair, Adam appears and also eats in response to his wife's offer.

Paul informs us that Adam was not deceived, as was Eve, but that he sinned deliberately (1 Tim. 2:14). He must have realized the implications of disobedience. Could it be due to his deep love for her, not desiring to be separated from her?

The results of the fall are recorded in the rest of the chapter. As for man, he lost his God-given covering which was likely a spiritual glow or radiance. Shame settled upon him, and he became aware of his physical nakedness and spiritual guilt. The recognition of his spiritual undoneness actually proved to be his salvation, for had he not had a sense of shame he would have been like the evil spirits—unredeemable. Following the sense of shame and guilt came the fig-leaf covering.

But this was subject to decay because the world of nature, too, was

continued on page 611

Evangelism in the Early Church

H. D. Burkholder

We can learn from the early Christian church in which every member considered himself an evangelist—through which God was able to work.

IN THE NEW Testament, it is clearly evident that the apostles regarded themselves as evangelists, called to proclaim God's salvation for all mankind. They loved to tell of Christ's atonement, of His resurrection and ascension, and of His coming again to judge and to reign.

The great goal of their witness was that God should be glorified in the conversion of sinners. They had the joy of seeing men and women convicted of sin and led to receive Christ as Savior and Lord. These converts in turn became evangelists and led others into the peace and joy of God's forgiveness. Because the early church kept to its primary task of making disciples through the preaching of the gospel, it made remarkable progress during the first three centuries.

Soul-winning is the biggest business in the world. The saving of sinners is the thing nearest to the heart of God. Christ Jesus came into the world to save sinners (Matt. 1:21). He sent forth "the seventy" as personal evangelists. In the mighty name of Christ they saw tremendous victories. Even the "demons were subject" unto them (Luke 10).

Pentecost, with its unusual manifestations and unique outpouring of the Holy Spirit, had as its immediate aim the salvation of lost souls. And before noon of that day three thousand sinners were seeking God and His grace. The following days were a repetition of that scene. Within a week the converts in Jerusalem numbered in the thousands.

Believers multiplied rapidly at Jerusalem. The seventy became 120. The 120 became 3000, and the 3000 became 5000 (Acts 4:4). According to Acts 5:14 the Jerusalem church became "multitudes both of men and women." The results of this evangelistic movement were not yet tabulated, for we read in Acts 6:7 that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

The scriptural description of the evangelism of Peter, Philip, Paul, and others is so familiar to us all that we need merely mention their names to bring before our minds the mighty works done by the Holy Spirit through them in the salvation of souls.

The New Testament church is a good example of what a good program of gospel team evangelism can do. It was all done without dependence upon burdensome church machinery and schemes of men. There were no fancy buildings with carved furniture, stained-glass windows, robed choirs, and many other accessories found in our modern churches. The early church was neither rich nor well educated but the people knew and saw what was achieved by complete dependence upon the indwelling of the Holy Spirit and obedience to the commands of Christ.

Today the church is in grave danger of neglecting and forgetting its evangelical mission. While the leaders of the early church preached "Jesus Christ and Him crucified," many in our day almost ignore Christ's atonement for sin. In modern preaching the gospel of works is substituted for the gospel of redeeming love and grace. We hear much of the fruits of the gospel, but little of the gospel of grace which leads to salvation and makes possible the fruits of the Spirit. Too often ministers give the impression that the preaching of Christian ethics is a sufficient dynamic of itself to save the world. There is an increasing tendency to make man his own saving power.

May God help us to discover afresh the things which made the early church so powerful in its witness. May we then willingly place at the disposal of the Holy Spirit our lives, our possessions, and the facilities now available in every church.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for **publication** to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

Music *that succeeds in capturing our emotions will also capture our hearts.*

second of three articles by Esko Loewen

DURING THE medieval period, the church was the patron of the arts. Almost all music was written for the church. This continued until about 1750, the time of Johann Sebastian Bach. The great music was music written for the church.

In the past two hundred years, the picture has radically changed. Today, we are faced with a secularism which has had a bearing on all areas of human experience. It is true that this is not a new battle. But the nature of the battle has been greatly accented in our day. St. John Chrysostom, Bishop of Constantinople (398-407), proscribed all musical instruments used in the theater and at pagan festivals as well as secular music as being unfit for Christian worship. The conflict concerning what is proper music for worship has raged for many centuries.

It most certainly is an issue for our day. Jacob J. Enz sees this issue clearly when he says, "We must . . . nourish adequately the emotions, the soil of decisions, with the inspired works of music and art, the hymns and religious masterpieces. Let our boards and committees of Christian education take note! While the church is teaching the minds and challenging the will of young people, the disc jockeys are stealing their emotions; and usually, he who gets the emotions gets the decisions."

We need to remember what secularism is. Secularism says that life has meaning outside of any relationship with God. It is a temporal view of life. We live in an age in which the need for God is often only incidental to the things that really matter. This is the secular mind.

In the field of music, this has had its great influence. After the church was no longer the patron of the arts and the power of the church was limited, secular music in the form of the opera and the concert came into being. At the same moment there was popular music, the folk melodies of the particular culture and time, to which the American contribution has been jazz in all its varied forms. All of this has relegated the music of the church to a comparatively minor position in modern science.

Our children and young people hear tingling rock and roll from babyhood on. In the public school the quality of music is often gratifyingly high, so high that our young people sometimes are chagrined at the comparatively inferior music they hear in the church. Amidst this welter of music available at the finger tip in our modern world is, also, church music.

Let it not be said that in this scene church music is fading away. The lines of competition for attention have been sharply drawn. There is both increasing discrimination in taste and better training of individuals.

But, having said this, we need to recognize that our society is a secularized society. Included in the picture is an overabundance of secularized music gushing forth its message and gaining a host of ardent followers. And, as Jacob J. Enz has said, he who captures the heart captures the person.

The meaning of this can be illustrated just by the kind of music chosen at weddings. Our American weddings are most often marked by the wedding march by Wagner from the opera "Lohengrin." This is a purely secular opera about the German gods. In the opera, the wedding it heralds lasts only a few hours and ends in tragedy. When the daughter of Wagner learned that in America this was used for weddings, she was horrified. Had we a St. Chrysostom today, this would be ruled out as unbecoming of a Christian church. Likewise, the wedding march from "A Midsummer Night's Dream" by Mendelssohn also is of a purely secular origin. I once told a group of Dutch churchmen that it was used at weddings, and they roared with shocked laughter. They felt about it as we would if boogey woogey were used as a part of the wedding service!

Brides who choose wedding music will make their choices in the light of that which has been meaningful to them. One bride requested "My Wonderful One," "Ah Sweet Mystery of Life," and "Indian Love Call." Another requested "The Bells of St. Mary's." This simply illustrates the fact that we live in a time when the secular view of life has made its inroads. The utter theological inadequacy of those choices is appalling. They represent rank humanism.

Music can be had for the turning of a switch. Competition for the ears and hearts of our people will continue to increase. And, there will be all kinds of salesmen in our parlors from henceforth bidding for our attention and our hearts.

Put Your Wealth to Work

William Stauffer

AS WE MOVE into the second century of our General Conference, we are launching out on a long overdue program of expansion. We are becoming increasingly aware of the truth that we can no longer really be loyal to Christ and His church simply on the basis of spare time and loose change.

Our Conference has set goals of starting new churches throughout the United States and Canada. The past triennium has led us into a number of cities across the country with the organizing of fellowships and eventually congregations. Some have built. Some are building now. Others are ready to build now or within a year or two. All of this takes both leadership and lots of money.

It is my conviction that money is not really our problem. Our Conference represents a tremendous amount of wealth. God has very richly prospered us. We have given very generously for missions and relief during the past two or three decades. But none of us has given ourselves poor or until it hurts. Rather we have given ourselves rich. This is the way God intends it. I believe that God blesses prosperity. I like to see a man make money, lots of money. And when he does I believe that the church has a real responsibility in relating this man and his wealth in a wholesome and constructive way to Christ and His claim on that man's life and material possessions.

There are three areas of wealth to which I want to give brief attention. First, investments of many kinds working for the individual through interest or dividends. I am not for a moment suggesting that there is anything wrong or irregular with this. What I am saying is that each one of us blessed with stocks or bonds has a genuine responsibility before God to give serious consideration to making some of this wealth available to the church, not as a gift but as an investment.

This kind of investment will continue to work for the individual because Church Extension will pay a fair rate of interest. In addition it will work in two other ways. It will make money available to build new churches, and it will pay spiritual dividends in the building and strengthening of new fellowships of believers. The problem is to arouse ourselves to a sense of responsibility and concern to transfer some of these investments so that while they continue to work for us they also work for Christ and the church.

A second area of wealth among us that can and should be working both for the brotherhood and the church lies in the field of the investment of surplus funds of our Brotherhood Mutual Insurance Associations. Again let me point out that this surplus is necessary and desirable. And they should not be invested in the same place. There should be scattered investments. The question I raise is: Why should not a sizable amount of such surplus wealth, which in a sense belongs to the same people who make up our church constituency, be used to finance this growth? Why should they invest all of their surplus outside and then we go and borrow it back? I would urge those involved in these insurance societies to give this very serious and prayerful consideration.

A third method is quite different. This involves a great number of us. Modern business and agriculture is such that much borrowed capital is involved. In this sense we are always in debt even though our net assets may reach sizable proportions. And since we operate on borrowed capital we are inclined to feel that we are not in a position to invest in the church.

I have found myself in this category. I am always in debt in the sense that I operate on borrowed capital. I share my solution to this problem because I believe it is both sound business and also very good for my soul. I simply take the church expansion program into my expanding farm operation. Actually the money which I have loaned to Mutual Aid I have borrowed. I pay six per cent for $1500 which costs me $90.00. I loan $1000 at three per cent and $500 at four per cent. My return is $50.00. The deficit of $40.00 is my contribution to Mutual Aid. I intend to do the same in Church Extension. And the risk isn't as great as the chance I take in feeding cattle or raising turkeys! Yet if I made only the $40.00 contribution, I wouldn't really be helping very much. And if I were to wait until I am operating without borrowed capital I would never help anyone.

I offer these ideas and suggestions because I thoroughly believe in Church Extension Services, Inc. I believe that our money matters in the church should be handled in the same sound businesslike fashion as we do our personal business. This I believe Church Extension Services, Inc., is doing. I have full confidence in the directors, and I am ready to go all out for it.

TEACH!

by Harold E. Garner and Arvilla K. Garner

NEVER be guilty of teaching a Sunday school class. Teach individuals. Never teach a Sunday school quarterly. Teach waiting hearts. Teach pupils.

Do you ever think of pupils as small-necked bottles waiting to be filled? You fling out the lesson as you would throw liquid out over some bottles, hoping that some will get in. There is only one way to fill bottles. Fill each one individually.

J. Edgar Hoover has said that approximately seven out of eight pupils drop out of Sunday school by the age of fifteen. Could it be that we are so busy teaching lessons that we have forgotten to teach pupils?

The word of God will do the work of God. What is the work of God today? John 10:10 gives Jesus' answer: "I am come that they might have life, and that they might have it more abundantly." Our task is not to tell stories, but to build lives. To do this we should understand and know these lives. We must also know ourselves and our message.

To understand pupils and to meet needs effectively, the teacher must know the general characteristics of all age groups, not just the one he teaches. The teacher must know the age group he teaches. He must know the pupils collectively, their general similarities, their general differences. He must know them individually. Growth is an individualized process. Each person is different. The teacher must know each pupil's capabilities, background, home life, interests, talents, hobbies, joys, and heartaches.

Jesus, the master-teacher, sets the example. "He knew what was in man" (John 2:24, 25). He dealt with individuals according to their need. Contrast His conversations with Nicodemus, the woman at the well, the rich young ruler.

Pupils have various needs. They are not machines which, by pressing a button, work one way. Press another button, and they work another way. Pupils are individuals, and should be treated as such. Knowing their personal characteristics, the leader will know what to expect and how to plan wisely.

Brevity and pressure of time exist. Sunday school is the most important time in a pupil's whole week. A teacher dare not bypass the opportunity to apply the word of God to the pupil's individual needs.

Satisfaction and peace of mind result from teaching individual hearts instead of "the group."

How may the teacher know his pupils personally and intimately?

Read helpful books and Christian magazines on child and adolescent psychology.

Study in leadership training classes.

Attend Sunday school conferences and conventions on a local, regional, state, or national level.

Visit other classes and observe good teachers.

Augment your theory with firsthand knowledge. Associate with your pupils. Jesus said, "Suffer the little children to come unto me"—imagine them climbing all over Him. Jesus associated with people—with Peter and Andrew as they fished, with Matthew at the tax collector's table, at the wedding in Cana.

Get to know your pupils on Sunday. Arrive at Sunday school before your pupils. Greet them cordially. Visit and work with them informally. Use them in class—in research projects, in discussions. Stimulate questions and the expression of their problems.

Get to know them outside the class, in other church-sponsored activities. Play, study, work together informally. Hold department and class get-togethers. Sponsor clubs, camps, and outings.

Get to know them outside the church. Speak with their public school teachers. Study their textbooks, Take them on expeditions and field trips. Entertain them in your home. Visit their homes. Counsel with them—be a good listener.

In order to conserve their observations, keep a notebook with a page for each pupil. In addition to address, phone number, and school grade, have a picture of the pupil. Add information about his home life, school life, interests, hobbies, spiritual progress. Keep this open as you pray daily and as you choose aims for your current lesson.

What should the teacher know about his pupils?

The teacher should know the outstanding physical, mental, social, and spiritual characteristics of each age group.

The nursery department must lay a good foundation. The greater the superstructure, the stronger must be the foundation. By three years of age many of the child's attitudes have been acquired. Train him during these formative years to include God in his thinking and in his living so that a strong and worthwhile Christian life may be built.

Unevenness of development is one of the outstanding characteristics of the child in kindergarten department.

Through the transition from home to school, an entire new world opens before the primary child.

The juniors' motto is, "Be ye doers of the word, and not hearers only" (James 1:22).

Dr. A. H. McKinney says, "It has been declared that the whole pedagogy of adolescence may be summed up in this principle: inspire enthusiastic activity." This is basic for the junior high department.

Regarding the senior age group, Ruskin says, "There is not an hour of this period, but is trembling with destinies—not a moment of which, once past, the appointed work can ever be done again."

A teacher must make himself available to God, to the church, and to his pupils. "God is not interested in our capability nor in our inability, but in our availability."

You alone may be the only one to touch the life of your pupil for Jesus Christ. Know him, love him, win him, train him for the Lord.

prepared for National Sunday School Week observance, September 25 to October 2

Mennonite men

Recruitment by Example

THE LAYMAN has many opportunities to be of service in the work of the church.

These opportunities present themselves in a number of different ways. Sometimes these opportunities are quite dramatic—such as doing disaster work in tornadoes or floods, helping a sick neighbor plow his fields or harvest his crop, helping to build a new parsonage, or putting on a new roof on a chapel at some mission.

Mennonite Men have been active in such activities. Such activities are a witness to the world of our faith in God and a healthy sign of the growth of the church.

Laymen, however, have opportunities to serve the church in less dramatic ways. And these are sometimes overlooked. They are not less important than those activities that catch the attention of the public. The influence for good that Christian believers have on others, especially on young people, is a witness to our faith in God. Christian laymen should always be alert to the opportunities of counseling and witnessing both in word and deed to the unchurched, to the worldly-minded, and to immature and young church members.

Could it be that Mennonite Men have not always made the most of their opportunity of influencing others for good and of counseling youth for a commitment for service to the church?

One of the pressing problems that faces our Conference is a shortage of committed full time workers. Many churches are continually struggling to find pastors because there are not enough to go around. Many smaller churches find it necessary to employ a pastor who is employed full time in teaching or in some other profession. Conference-related institutions and schools have a problem of finding competent personnel for their employ.

Should Mennonite Men be asking themselves whether they have a responsibility in doing something about the lack of ministers and other full time church and institutional workers? Certainly the task of recruiting those who commit their lives to the work of the church is not only the opportunity but the responsibility of lay-people as well as ministers.

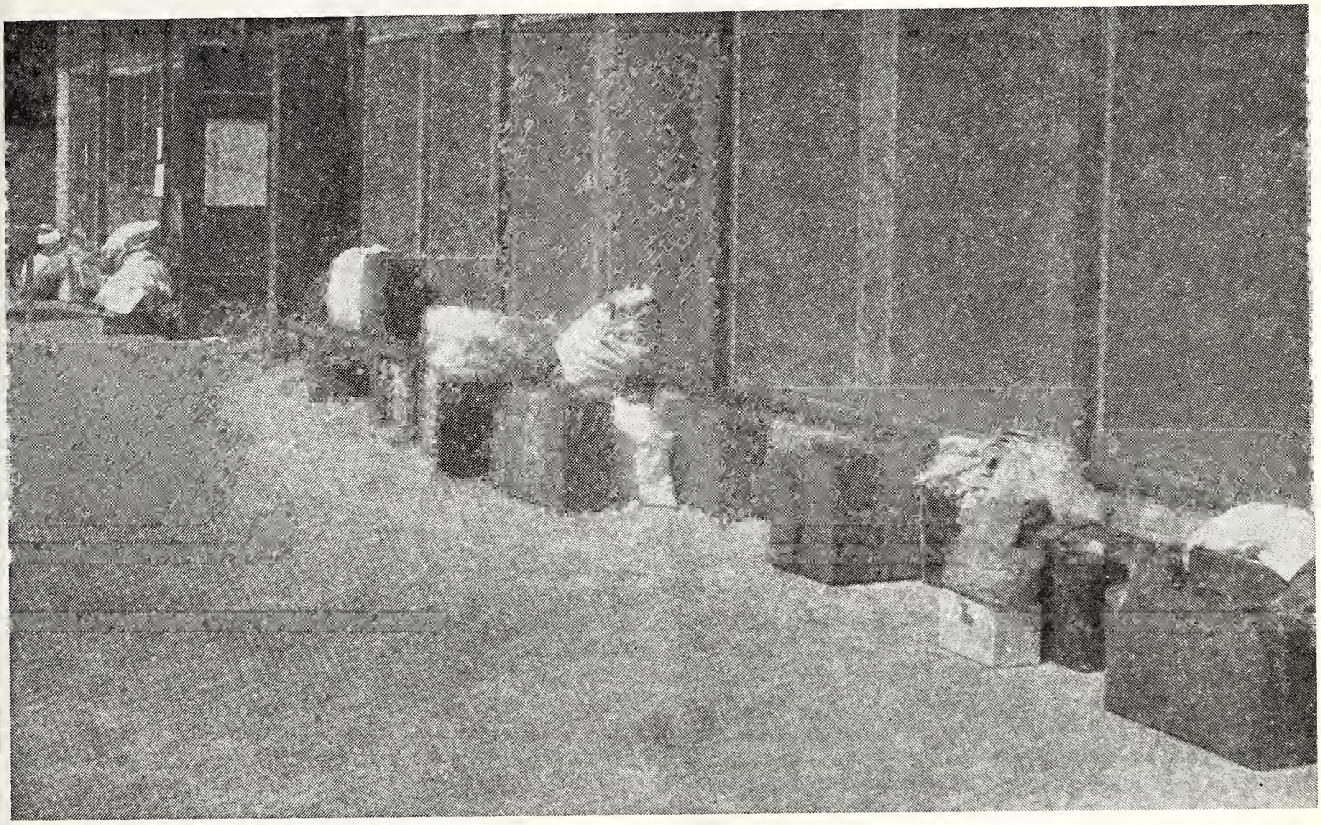
Perhaps, Mennonite Men need to re-examine some old attitudes and prejudices about full time Christian service. Many times businessmen, professional men, farmers, and other laymen do not always appreciate the service rendered or the sacrifice made by full time church workers. Many lay people are more prone to criticize than to encourage the minister or the college professor. They are more prone to think in terms of how little salary the minister, or missionary, or institutional employee can get along with, rather than what is just or inviting. They are inclined to believe that it is quite honorable for a layman to have an unlimited income but wrong for a minister to receive more than a meager living for his family. Can a double standard of economic levels between layman and church servants be inviting to talented young people?

One of the great opportunities that lay people have in recruiting youth for church service is through parenthood. Most laymen are parents and to a very large extent the attitudes that the parents have toward church work and Christian service are reflected in the lives of their children. A child who is taught and challenged by Christian parents is much more likely to accept the Lord's call to service than a child coming from an indifferent home. Perhaps the greatest service that parents can do for the church and to their sons and daughters is to be a good example in conduct, in disciplined clean living, and in right attitudes toward others and toward the church. Parents need to begin developing proper attitudes early in the life of a child if they expect him to give a life of service to the church.

Not only in the home, but also in the church is found the opportunity to influence youth for Christian service. Sunday school teachers, youth counselors, deacons, and other church leaders need to be on the alert for talented and interested young people who can be influenced to accept full-time church service. Many testimonies bear witness to the fact that encouraging words spoken under inviting circumstances have led many young people to accept the ministry or the mission field. Mennonite Men need to cultivate the art of counseling and encouraging prospective recruits for full time Christian service.

Christian laymen who are public schoolteachers have a golden opportunity to recruit youth for church service, since they are in close touch with young people every day. Other professional men, businessmen, or men in all walks of life who lead clean disciplined lives are an inspiration to any community, and all can influence youth for Christ if they will. Within the power of Mennonite Men lies a great potential to recruit workers for full time Christian service. Will they arise to the task?

Editor: Richard F. Graber, Moundridge, Kan.



SUMMER SUMMARY The number of voluntary service workers in the summer of 1960 totaled 240. In MCC service, there were eighty-seven people. In General Conference V. S. there were 153. Nine people served in more than one project.

There were eighty-four volunteers from the Canadian District, forty-three from the Central District, eight from the Eastern District, twenty-eight from the Northern District, eight from the Pacific District, and sixty-one from the Western District. Two volunteers were from Gulfport and two from the Netherlands. According to these figures, five were from other denominations.

Using the membership figures in the *1960 Handbook of Information*, the percentage of people in V.S. from each district looks like this: the Canadian District is first with .521%; Central District is second with .519%; third is the Northern District with .471%; Western District is fourth with .453%; Pacific District had .233%; and Eastern District had .181%.

The Pacific District, the smallest in the General Conference, deserves recognition this year for a 167% increase of people in V.S. over last year. Central District had a 126% increase. Eastern District doubled its number of volunteers, chalking up an admirable 100% increase. Western District increased its volunteers by 42%, Canadian by 22%. Northern District, which topped the list last year, suffered a 30% decrease in 1960.

A listing of the summer's projects and the names of people serving in each project is on the following pages.

Perhaps the experience of a summer in voluntary service was summed up best by Henry Jackson, teenage work camper in Winnipeg: "In experiences such as this, we—the church of tomorrow—take an active part in the church of today."

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

youth

ARIZONA **Oraibi, Arizona**
Evelyn Claassen, Beatrice, Nebraska
Elma Dueck, Cambria, California
Mrs. Monroe Hiebert, North Newton, Kansas
Jean I. Lemke, Minneapolis, Minnesota
Kathleen Schrag, McPherson, Kansas
Linda Sebes, Hanston, Kansas
Lois Thieszen, Henderson, Nebraska

CHICAGO **4606 Woodlawn Avenue, Chicago 53, Illinois**
Piet de Graaf, "De Horst"—Driebergen, Neth.
Tienke de Graaf, "De Horst"—Driebergen, Neth.
Marilyn Mierau, Henderson, Nebraska
Judith Musselman, Danvers, Illinois
Kay Ann Schrag, McPherson, Kansas
Arthur M. Ross, Mountain Lake, Minnesota
Helen Ross, Mountain Lake, Minnesota

COLOMBIA **Cachipay, Cundinamarca, Colombia, S. America**
John Kulp, Lansdale, Pennsylvania
Ray Linberger, Lansdale, Pennsylvania

ELOY **Route 1, Box 252, Eloy, Arizona**
Karren Friesen, Henderson, Nebraska

FRESNO **5015 East Olive, Fresno 2, California**
Leona Reimer, Inman, Kansas

FRIEDENSWALD **Route 3, Cassopolis, Michigan**
Elsie Bergoldt, Trenton, Illinois
Sally Brookmyer, Goshen, Indiana
James Enns, Hutchinson, Kansas
David Enz, Elkhart, Indiana
Terrance Flanagan, Eureka, Illinois
Rose Marie Gerber, Dalton, Ohio
Mary Gross, Washington, Illinois
Judith Hilty, Bluffton, Ohio
David Krehbiel, Donnellson, Iowa
Eleanor Loewen, Abbotsford, B. C.
Donald Miller, Dalton, Oho
Mrs. Donald Miller, Dalton, Ohio
Bonnie Neufeld, Hutchinson, Kansas
Fred Oyer, Chenoa, Illinois
Margie Pletcher, Perryton, Texas
Donna Sprunger, Dalton, Ohio

FRIEDENSWALD WORK CAMP **Route 3, Cassopolis, Michigan**
Piet de Graaf, "De Horst"—Driebergen, Neth.
Tienke de Graaf, "De Horst"—Driebergen, Neth.
Kathryn Epp, Newton, Kansas
James Enns, Hutchinson, Kansas
David Enz, Elkhart, Indiana
Terrance Flanagan, Eureka, Illinois
Kathleen Goering, Moundridge, Kansas
Wanda Goering, Moundridge, Kansas
Betty Graber, Newton, Kansas
Mary Gross, Washington, Illinois
Rachel Hilty, Bluffton, Ohio
Keith Kingsley, Monroe, Indiana
Marjorie Liechty, Berne, Indiana
Mary Monroe, Gulfport, Mississippi
Bonnie Neufeld, Hutchinson, Kansas
Gareth Nussbaum, Berne, Indiana
Stewart Regier, Newton, Kansas
Annie Ware, Gulfport, Mississippi
Dean Welty, Pandora, Ohio
David Yoder, Bluffton, Ohio

GULFPORT **Route 1, Box 382, Gulfport, Mississippi**
Piet de Graaf, "De Horst"—Driebergen, Neth.
Helen Goertz, Lehigh, Kansas
Marjorie Lyons, Dayton, Ohio
Leanna Wiens, Newton, Kansas
Nancy Wismer, Hilltown, Pennsylvania
Marceil F. Yoder, Goshen, Indiana
Nancy Yoder, Topeka, Indiana

SURVEY TEAM **Bloomington, Illinois**
Loretta Hilty, Versailles, Missouri
Linda Krueger, Gretna, Manitoba
Helen Loewen, Gretna, Manitoba
Roger Siebert, Larned, Kansas
Joseph Steiner, Sterling, Ohio
Robert L. Steiner, Pandora, Ohio

KANSAS CITY **3950 Rainbow, Kansas City 3, Kansas**
Della Mae Kehn, Marion, South Dakota
Nadine Nikkel, Canton, Kansas
Glennis Waltner, Freeman, South Dakota

YOUTH FARM **Rosthern, Saskatchewan**
Sharon Nickel, Hillsboro, Kansas
La Vera Peters, Henderson, Nebraska
Martha Peters, Altona, Manitoba
Flora Schrag, Marion, South Dakota

MENNOSCAH **Murdock, Kansas**
Deborah Dick, Buhler, Kansas
Joleen Neufeldt, Inman, Kansas
Nadine Nikkel, Canton, Kansas
Luana Reimer, Canton, Kansas
Janice Reusser, Hesston, Kansas
Pauline Sawatzky, Pawnee Rock, Kansas
Jay Spaulding, North Newton, Kansas

MEN-O-LAN **R. D. 1, Quakertown, Pennsylvania**
Vera Joy Krehbiel, McPherson, Kansas
Eva Marie Schmidt, Altona, Manitoba

WORK CAMP **Apartado 133, Cuauhtemoc, Chihuahua, Mexico**
Suzanne Diller, Pandora, Ohio
La Vera Goering, Pretty Prairie, Kansas
Wendell Kaufman, Moundridge, Kansas
Mary Krehbiel, Reedley, California
James Larimer, Goshen, Indiana
Barbara Mosimann, Mackinaw, Illinois
Dorothy Peters, Gretna, Manitoba
Anne D. Schroeder, American Falls, Idaho
Walter Sprunger, Dalton, Ohio
Elma Vogt, Snowflake, Manitoba
Henry Wiebe, Warman, Saskatchewan
Kenton Harris, Colorado Springs, Colorado

MONTANA **Lame Deer, Montana**
Sarah Jane Dillbeck, Burbank, California
Merilyn Dorn, Santa Cruz, California
Diane Klassen, Inman, Kansas
Carolyn Schroeder, Canton, Kansas
Judith Streid, Bloomington, Illinois

NORTH BATTLEFORD **1291 - 109th Street, North Battleford, Sask.**
Dora Balzer, Saskatoon, Saskatchewan
Jean Driedger, Waldheim, Saskatchewan
Anita Dyck, Drake, Saskatchewan
Velma Ediger, Drake, Saskatchewan
Tony Enns, Wheatland, Ontario
Beth Epp, Edmonton, Alberta
Elizabeth Friesen, Saskatoon, Saskatchewan
Agnes Funk, Meadow Lake, Saskatchewan
Mary Pauls, Osler, Saskatchewan
Hannah Neudorf, Rosthern, Saskatchewan
Elsie Wolfe, Drake, Saskatchewan

OKLAHOMA **Route 1, Box 89, Clinton, Oklahoma**
Bernice Bailey, Busby, Montana
Deborah Dick, Buhler, Kansas
Maureen Goertzen, Bradshaw, Nebraska
Carolyn Lambert, Kismet, Kansas
Marie Preheim, Marion, South Dakota
Darlene Schmidt, Goltry, Oklahoma
Theda Spessard, Arlington, Kansas
Janice Stucky, McPherson, Kansas
Margie Wedel, Ringwood, Oklahoma
Karen Fire, Clinton, Oklahoma

PHILADELPHIA **2944 Franklin St., Philadelphia 33, Pennsylvania**
Kathleen Doerksen, Inman, Kansas
Donna Froese, Inman, Kansas
Doris Kenn, Millersville, Pennsylvania
Barbara Lehman, Dalton, Ohio

PORTLAND **5138 N.E. 23rd Avenue, Portland, Oregon**
Dora Reimer, Fresno, California

SHOLOM CAMP **Kearney, Ontario**
Rosita Maldonado, Bronx, New York
Elisabeth Warkentin, Mountain Lake, Minnesota

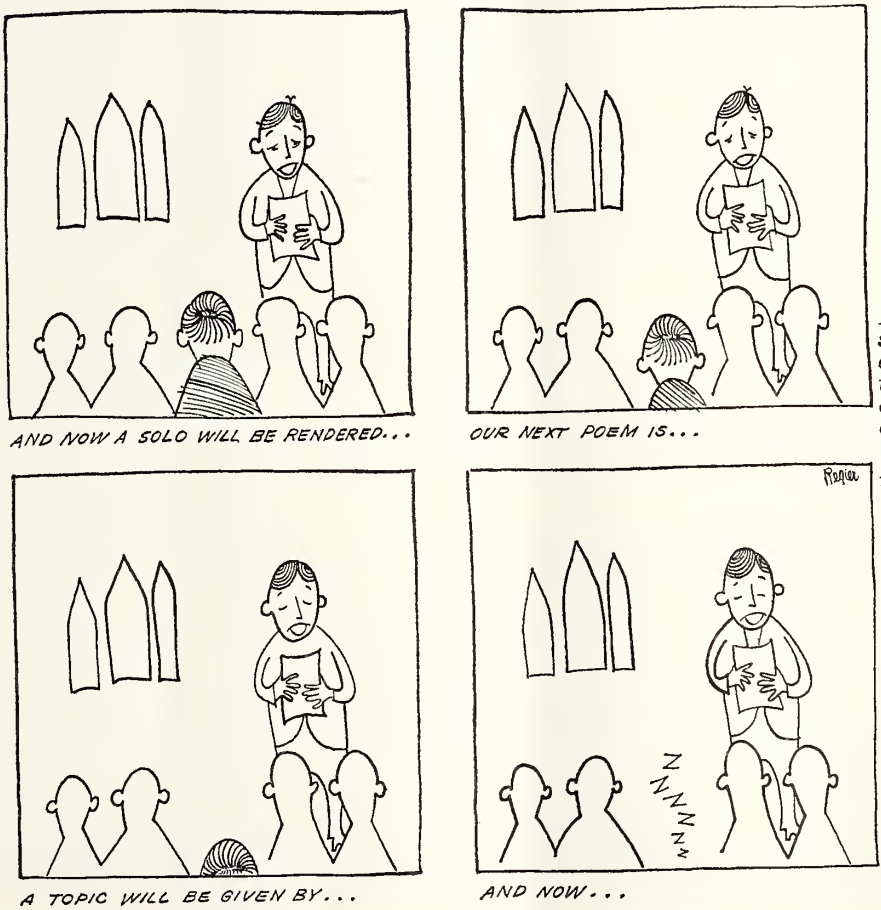
STUDENTS IN INDUSTRY **Elkhart, Indiana**
Arlin G. Claassen, Hillsboro, Kansas
Helen Claassen, Hillsboro, Kansas
Mark M. Claassen, Beatrice, Nebraska
Gerald Dyck, Aberdeen, Idaho
Herman Enns, Springstein, Manitoba
Victor Fast, Steinbach, Manitoba
Marlin Gerber, Bluffton, Ohio
Thomas Lehman, Berne, Indiana
Ronald Lora, Columbus Grove, Ohio
Rebecca Miller, Goshen, Indiana
Robert Shellenberger, Buhler, Kansas
Harry Spaeth, Philadelphia, Pennsylvania
Gary Stenson, Carlock, Illinois
Roy Vogt, Steinbach, Manitoba
Mary Jean Yoder, Goshen, Indiana

THOMPSON **Thompson, Manitoba**
Walter Franz, Edmonton, Alberta
Peter Neufeld, Wingard, Saskatchewan
John Lewis Reimer, Steinbach, Manitoba
Henry Remple, Giroux, Manitoba

WORK CAMP **600 Roblin Blvd., Tuxedo, Winnipeg 9, Manitoba**
Gerhard Buhler, Freeman, South Dakota
Mrs. Gerhard Buhler, Freeman, South Dakota
Ruth Buhler, Freeman, South Dakota
Verda Epp, Hillsboro, Kansas
Julia Gardner, Goshen, Indiana
Leanna Goering, Inman, Kansas
Henry Jackson, Chicago, Illinois
Le Ann Kaufman, Marion, South Dakota
Darrell K. Krehbiel, McPherson, Kansas
Connie Ott, Elkhart, Indiana
Gayle Preheim, Freeman, South Dakota
Lyle Preheim, Freeman, South Dakota
Reatha Reimer, Saskatoon, Saskatchewan
Elizabeth Unruh, Bloomfield, Montana
Sara Yoder, Goshen, Indiana
Monte Zerger, McPherson, Kansas

MUNICIPAL HOSPITALS **Winnipeg, Manitoba**
Ruby Isaak, Rosthern, Saskatchewan
Nettie Giesbrecht, Stephenfield, Manitoba
Betty Giesbrecht, Stephenfield, Manitoba
Shirley Siemens, Altona, Manitoba
Margaret Derksen, Altona, Manitoba
Elvera Neufeld, Manitou, Manitoba
Judith L. Enns, Winnipeg, Manitoba
Catharine Elias, Winnipeg, Manitoba
Agnes Friesen, Gretna, Manitoba
Mary Krueger, Abbotsford, B. C.
Eilene Nickel, Altona, Manitoba
Bonnie Friesen, Grunthal, Manitoba
Leona Nickel, Gretna, Manitoba
Lois Penner, Winnipeg, Manitoba
Myrna Loewen, Altona, Manitoba
Robert Loewen, Altona, Manitoba

MANITOBA HOSPITAL	**Brandon, Manitoba** Katherina Derksen, Taber, Alberta Heidi Klassen, Coaldale, Alberta Isaac Wiebe, Didsbury, Alberta Peter I. Harms, Altona, Manitoba Leonard D. Koop, Aberdeen, Saskatchewan
CLEAR-WATER LAKE SANATORIUM	**The Pas, Manitoba** Marie Vogt, Altona, Manitoba Sigrid Funk, Winnipeg, Manitoba Helen Schroeder, Aldergrove, B. C.
MANITOBA SANATORIUM	**Ninette, Manitoba** Ida Hamm, Steinbach, Manitoba Margaret Krahn, Gretna, Manitoba Hazel Hamm, Winnipeg, Manitoba Margaret Neudorf, Aldergrove, B. C. Marlene Giesbrecht, Rosthern, Saskatchewan Violet Schakansky, Rosthern, Saskatchewan
MANITOBA SCHOOL	**Portage la Prairie, Manitoba** Linda Dick, Clearbrook, B. C. Erna Neufeld, Sardis, B. C. Nettie Warkentin, Sardis, B. C. Gerline Tepper, Sardis, B. C. Justina Pankratz, Watrous, Saskatchewan Hilda Penner, Winnipegosis, Manitoba Jacob Goertzen, Sardis, B. C. Pete Peters, Abbotsford, B. C. Alvin Epp, Waterloo, Ontario Erwin Derksen, Waterloo, Ontario Jacob R. Neufeld, Wingard, Saskatchewan
BETHESDA HOME	**Vineland, Ontario** Tina Dueck, Altona, Manitoba Helen Hildebrand, Altona, Manitoba Rose Anne Hildebrand, Altona, Manitoba Rubie Penner, Plum Coulee, Manitoba Edwin Dyck, Austin, Manitoba
CAMP FOR RETARDED CHILDREN	**Lake Belwood,** Annie Janzen, Winnipeg, Manitoba Linda Loewen, Abbotsford, B. C.
STUDENTS IN INDUSTRY	**Toronto, Ontario** Henry Rempel, Winnipeg, Manitoba William Voth, Rosthern, Saskatchewan Tony Wiebe, Plum Coulee, Manitoba Otto Loeppky, Altona, Manitoba Bernard Stobbe, Niagara-on-the-Lake, Ontario Dave Stoesz, Altona, Manitoba Erica Koop, St. Catharines, Ontario Peter Hoeppner, Winkler, Manitoba
BROOKLAND	**Edisto Island, South Carolina** Alfred Habegger, Reedley, California
CAMP PAIVIKA	**Crestline, California** Lenore Blair, Hillsboro, Kansas Lorraine Kauffman, Middlebury, Indiana
INSTITUTE OF LOGOPEDICS	**2400 Jardine Drive, Wichita 4, Kansas** Helen Goering, Pretty Prairie, Kansas Patsy Janzen, York, Nebraska Elizabeth Voth, Inman, Kansas
JUNIOR VILLAGE	**Foot of Nichols Ave., S.W., Washington 24, D. C.** Hildegard Friesen, North Newton, Kansas Roydon Nyce, Hatfield, Pennsylvania Louise Pankratz, Mountain Lake, Minnesota Bethel Ann Unruh, Independence, Kansas
CAMP CAMOHMILA	**Tepoztlan, Morelos, Mexico** Ruth Ewy, Halstead, Kansas
STATE HOSPITAL	**Fergus Falls, Minnesota** Lucia Galloway, Normal, Illinois Doris Senner, Freeman, South Dakota Charlene Waltner, Freeman, South Dakota
STATE HOSPITAL	**Hastings, Minnesota** Joan Claassen, Whitewater, Kansas Laura Diller, Bluffton, Ohio Sylvia Fast, Swift, Minnesota Charlotte Teichroew, Mountain Lake, Minnesota Joanne Zerger, McPherson, Kansas
NATIONAL INSTITUTES OF HEALTH	**Bethesda 4, Maryland** James Burry, Bluffton, Ohio Jane Gaeddert, Newton, Kansas Lorraine Lowenberg, Donnellson, Iowa Jay Martin, Fairfield, Pennsylvania Laura Martin, Fairfield, Pennsylvania Hertha Neufeld, Watrous, Saskatchewan Gary Schrag, McPherson, Kansas Judy Schroeder, Walton, Kansas Joenita Shetler, Bluffton, Ohio
MIGRANT UNIT	**Box 342, Waterville, New York** Shirley Goertzen, Mountain Lake, Minnesota
WILTWYCK SCHOOL FOR BOYS	**Esopus, New York** Nola Epp, Aurora, Nebraska Carol Zerger, McPherson, Kansas
THE WOODS SCHOOL	**Langhorne, Pennsylvania** Carole Dirks, Elkhart, Indiana


AND NOW A SOLO WILL BE RENDERED...
OUR NEXT POEM IS...
Regier
A TOPIC WILL BE GIVEN BY...
Z Z Z Z Z Z
AND NOW...

Does your youth fellowship include an occasional casualty like this one? Try making creative use of the current set of Young People's Union Program Helps—mailed last week.

our schools

NEW HISTORY PROFESSOR NAMED AT BETHEL COLLEGE

Dwight M. Carpenter, M.A., University of Wichita, has been named instructor in history and government at Bethel College, following the resignation of Harley J. Stucky.

Carpenter comes to Bethel with four years of teaching experience, having served as part-time lecturer at the University of Wichita and the University of Illinois. He has completed twenty-nine months of graduate work at the University of Illinois. Two of his summers have been spent working for the Wichita-Sedgwick County metropolitan area planning department.

BETHEL PLANS EXPANSION

The construction of a fine arts building, increased men's and women's dormitory space, and the beautification of the college grounds were listed by Bethel College president, Vernon H. Neufeld, as proposed campus improvements, in his address to junior and senior class members on Thursday, September 8.

Dr. Neufeld stated that since these students would soon be alumni, they needed to be informed of the college's development, so that they could actively support such growth after their graduation.

The beautification of the campus, as the president visualized it, would mean that the central area of the school grounds, surrounded by Memorial Hall, the library, administration building, science hall, health center and the proposed fine arts building, would be closed to automobile traffic, and landscaped. It would also include the demolition of several old frame buildings on the campus.

In the area of academic development, President Neufeld stated that the college could have a potential enrollment of 1,200 by 1970. He felt, however, that the enrollment would have to be controlled, so that the expansion of college facilities could be carried on at a more deliberate pace. This would mean, he went on, that admission requirements for new students would have to be raised. He added, however, that plans for controlled enrollment were still in the formulative stages.

OPENING ACTIVITIES MARKED AT FREEMAN JUNIOR COLLEGE

Activities for the new school year at Freeman College began with the annual faculty retreat. This combined a two-day period of inspiration and fellowship with hard work. It is a time of orientation, especially for new staff members. All major standing committees held planning sessions during which they chartered their policies and programs for the year. Among these committees were the Christian Life and Chapel Committee, the Student Affairs Committee, the Faculty Affairs Committee, and the Library Committee.

Inspirational content of the retreat was enriched by three special addresses given by William Unrau, pastor of the Bethany Mennonite Church of Freeman. Staff families joined the group for fellowship meals during the two days.

Formal school opening services are held each year on a Sunday early in September. The services are in the nature of a united dedication of the school year to further the cause of Christ and His kingdom. It is emphasized that to accomplish this the united effort and prayer of teachers, students, parents, churches, and communities is necessary. This year J. Herbert Fretz, pastor of the Salem Mennonite Church near Freeman, was the speaker at services held on September 11.

TWENTY-NINE ENROLL FOR NURSING COURSE

The 29 members of the incoming class of student nurses of the Bethel Deaconess Hospital School of Nursing have completed their enrollment at Bethel College where they will study during the first six months of the three-year course. At Bethel College the nursing students take general courses in natural science, social science, and nutrition, in preparation for specific nursing courses and clinical instruction in nursing which they will begin at the hospital in March 1961.

The twenty-nine members of the class were selected from a group of forty-seven applicants by the Admissions Committee of the school of nursing. This is the maximum number of students that can be accommodated by the school of nursing based on the amount of clinical experience available in the hospital.

Members of the class are Elsie Baerg of Butterfield, Minn.; Aleta Bergthold of Reedley, Calif.; Wanda Bechtel of Deer Creek, Okla.; Karen Graber of Marion, S. D.; Juanita Hartzler of Elkhart, Ind.; Judy Janzen of Enid, Okla.; Luana Vander-Sloot of Cocolalla, Ida.; Evelyn Friesen of Bradshaw, Neb.; Carolyn Friesen, Velma Kroeker, Roine Mierau, Verla Thieszen, and Alice Peters of Henderson, Neb.; Bertha Bartel of Meade, Kan.; Jeanette Franklin of Larned, Kan.; Sherril Graber of El Dorado, Kan.; Barbara Louthan of Baxter Springs, Kan.; Agnes Reimer of Fowler, Kan.; Helen Rempel of Hillsboro, Kan.; Elnor Troyer of Harper, Kan.; Laurel Klassen of Lehigh, Kan.; Barbara Burdette and Julia Entz of Valley Center, Kan.; Donna Froese and Irma Neufeld of Inman, Kan.; Kathryn Eck, Janet Woelk, Hildegard Friesen, and Madelyn Hartenberger, of Newton, Kan.

INAUGURATION SCHEDULED FOR BETHEL PRESIDENT

James Iley McCord, president of Princeton Theological Seminary, will give the address at the inauguration of Vernon H. Neufeld as seventh president of Bethel College, Thursday, October 13, at 9:30 a.m.

Dr. McCord is beginning his second year as president of Princeton Theological Seminary. Previously he served as dean and professor of systematic theology at Austin Theological Seminary, Tex, from 1944 to 1959.

Vernon H. Neufeld succeeds D. C. Wedel who is now with Southwestern College, Winfield. The past year J. Winfield Fretz, professor of sociology, served as acting president.

The Princeton Theological Seminary granted the Doctor of Theology degree to Vernon H. Neufeld last June.

MCC news

THIRD PUIDOUX CONFERENCE HELD AT BIEVRES, FRANCE

Theologians from churches on both sides of the iron curtain and from the U.S.A. met Aug. 2-7 at the third Puidoux theological conference to discuss "The Lordship of Christ Over Church and State." Approximately fifty theologians from many denominations attended the conference, which was held at the conference center of La Roche-Dieu at Bievres near Paris.

The Puidoux conference was of particular interest to the "historic peace churches" — the Brethren, Mennonites, and Quakers. Members of these groups were among those who initiated the conferences.

American Mennonites attending the conference, in addition to those stationed in Europe, were Harold S. Bender, Goshen, Ind.; Erland Waltner, Elkhart, Ind.; John Howard Yoder, Elkhart, Ind. The three major papers at Puidoux III were given by Warren Groff, Chicago; Ernst Wolf, Gottingen, Germany; and John Howard Yoder.

This was the third conference of its type conducted since the first 1955 gathering at Puidoux, Switzerland. Dr. Heinz Kloppenburg, a Lutheran Oberkirchenrat from Dortmund, Germany, now heads the movement. At the first meeting he indicated that this may well be the first time since the sixteenth century that theologians from Lutheran and Reformed Churches in Europe have had an encounter with representatives of the Brethren, Mennonites, and Quakers with reference to the issues that have separated them. The second conference was held in 1957 at Iserlohn, Westphalia.

MENNONITES CO-OPERATE IN RELIEF TO CONGO

Representatives of the Mennonite Brethren Board of Foreign Missions, the Congo Inland Mission, and Mennonite Central Committee met Aug. 31 in Chicago to discuss plans for Mennonite relief action in the Congo.

Responding to the urgent need for a co-ordinated relief approach in the Congo, the three organizations have agreed to channel their Congo relief interests through the proposed relief agency of the Congo Protestant Council.

Congo Protestant Council is a council of the Congo churches with the missions in associate membership. Congo Protestant Relief Agency will be its agency for Protestant-directed relief, with a New York committee co-ordinating contributions in North America.

The organization is being set up with the initial aim of providing doctors to replace the large number who left the country during the emergency and to supervise distribution of church-contributed medical supplies. It will probably become the principal Protestant relief agency in the Congo and a focal point for all-Protestant co-operation.

The two mission boards, Mennonite Brethren and Congo Inland, will provide mission doctor returnees to CPRA. MCC will send relief workers, short-term doctors, Paxmen, and relief medical supplies.

Ernest Lehman, former Jordan MCC worker, will assist Robert Bontrager of CIM in CPRA program direction. The Lehmans will also manage the Union Missionary Home in Leopoldville and the Menno Travel Service branch office to be established in connection with the home. MTS has agreed to take over management of the Union Missionary Home, a hostel for missionaries, on Oct. 1 rather than on Nov. 15 as previously announced. The Lehmans plan to be in the Congo before Oct. 1

Donald Hedrick, Paxman from Lansdale, Pa., will also arrive at this time and will be working mainly at the Union Missionary Home. Paxmen who were in the Congo at the time of the European and American evacuation have returned home or have been reassigned.

our churches

SONG FESTIVAL HELD IN MENNO COLONY

MENNO COLONY, PARAGUAY. Aug. 14 was a special occasion for Menno colony in Paraguay, South America, when the first song festival in the history of the settlement was held here. Some choirs had been practicing for this occasion for weeks. On August 12 Bruno Epp came from Neuland to conduct a course for choir directors (a Dirigentenkursus) in methods of directing and singing. Mr. Epp is a church worker and school teacher in Neuland. Our festival was to be held at the church in Osterwick. But the room was much too small to seat the guests. The majority of the singers and quite a few of the audience sat outside. Each singing group had to walk into the church where one part of it was empty for the standing of the choirs. On the program were numbers by a mass choir with over 200 singers, two male choruses, two girls' choruses, a youth choir and the chorus of the secondary school at Menno. M. Friesen, Jr., led the program. Elder M. Friesen made the opening, and Bruno Epp gave the main address. Though this was a modest beginning we are happy for it and hope that we will continue to sing unto Him who is worthy to take honor and praise and glory. — Frieda Kaethler, in *Christian Leader*.

CHURCH PARTICIPATES IN PACIFIC DISTRICT RETREAT

COMMUNITY CHURCH, FRESNO, CALIF. Recent births include Timothy Scott to Willie and Bonnie Buckley on June 3, Rick Douglas to Carol and Don Eymann on July 8, Charlotte Ann to Wesley and Helen Pauls on July 25, Kevin Edward to Ed. and Edna Warkentine on July 26, David Leonard to Don and Karen Brightwell on Aug. 15, twin girls to Harold and Margaret Benson on Aug. 20. Many new homes are being built near our church and some of them are already occupied. Each family is contacted by our church as soon as they move in. Hedy Sawadsky, promotional secretary for Women in Church Vocations, spoke in our church on Aug. 21. We had a special service on Aug. 24 with Vincent Harding, assistant pastor of Woodlawn Church, Chicago. Mr. and Mrs. Harding and Miss Sawadsky came for the Pacific District young people's retreat at Camp

Gaines, Aug. 26-Sept. 2. A number of young people from our church attended. Pastor and Mrs. Ediger and Mrs. Della Mierau served on the staff. Mr. and Mrs. Floyd Quenzer and Miss Connie Epp (daughter of Mr. and Mrs. Howard Epp) have left for Kansas to attend Bethel College. Some of our congregation attended a family retreat at Camp Ocean Pines, Cambria, Calif., Sept. 3-5. We are looking forward to having Harry Martens, representing Mennonite Biblical Seminary, with us Sept. 25. Vernon Neufeld, presiden of Bethel College, will be here on Oct. 2.

DVBS WELL ATTENDED

BETHEL COMMUNITY CHURCH, SANTA FE SPRINGS, CALIF. Our DVBS was verv well attended, July 11-22. One Sunday we had a representative from the Council of Alcoholics speak. At a baptismal service, four boys were welcomed into the church: Larry Derksen, Douglas Foster, David and Rickey Widmer. At our July 3 morning service we observed Holy Communion. The offering received was for the Aron Jantzens and the Mennonite Biblical Seminary. Arthur Knowles of the Far East Broadcasting Co. supplied the pulpit for two Sundays in Aug. while Pastor Hofstetter and family were on vacation. We appreciated having Mr. and Mrs. Olin Krehbiel from S. D., Mrs. Huffman and Elizabeth Wirkler from Texas, and the Elwood Widmers from Wash. with us last summer. Pastor Hofstetter and four of our young people attended retreat at Camp Gaines, Sequoia Park, Aug. 26-Sept. 2. About fifteen attended family retreat over Labor Day week end at Cambria Pines.—Edith Huser.

LEVI KOEHNS MOVE TO GOESSEL

FRIEDENSFELD, TURPIN, OKLA. July 28, the Pastor Koehns entertained the Home Builders S. S. class with a hamburger fry in their back yard. We were sorry to hear the letter of resignation of our pastor. We sincerely wish them God's richest blessing as they go to their new place of service at Goessel, Kan. July 24 we gave $69 for the returned missionary fund. Aug. 26 was devoted to reports by our young people who have been at retreat or who served in various places this summer. The Home Builders Class had a farewell party for Pastor and Mrs. Koehn and Sharon. The last Sunday in August we had a farewell basket dinner at the church for Pastor and Mrs. Koehn and Sharon. We will miss them very much in so many ways—Mrs. Chester Windsor.

TRAINING SCHOOL FOR TEACHERS

FIRST CHURCH, NEWTON, KAN. Andrew R. Shelly is in charge of a teacher-training program in the First Mennonite Church from September 7 to October 5. Meetings are being held semiweekly. Participating in the program are Andrew R. Shelly, Willard Claassen, Wilhelmina Kuyf, and Leo Driedger.

Topics being discussed by the leaders are "The Sunday School and the Function of the Church," "General Conference Mennonite Missions: Fields and Materials for Mission Promotion," "The Great Commission and the Sunday School," "Building a Growing and Maturing Missionary Conviction," "Building a Growing and Maturing Stewardship Response," "The Discipleship Imperative," "Releasing Discipleship Loyalty Through the Sunday School," "Growing in Grace Through the Sunday School," and "Teaching for Time and Eternity."

PASTOR RESIGNS

FIRST CHURCH, REEDLEY, CAL. Pastor Aaron Epp's resignation will take effect June 30, 1961. He will go to the Alexanderwohl Church near Goessel, Kansas. The church members are looking forward to having Andrew Shelly here as speaker of the Christian Life Conference to be held September 25-27. Mary Krehbiel, senior at Bluffton, spent a month in VS in Mexico. Alfred Habegger, a junior at Bethel, spent the summer in VS at a home for boys in South Carolina. Thirty of our young people are home after spending a week at Lake Sequoia at the Young People's Retreat. Clayton Auernheimer was business manager this year. Our Worthwhile Circle had their first meeting on September 12 with Elda Lichti as the new president. The State of California officially awarded Sierra View Homes its corporation title on July 10, 1960. A tentative goal of $100,000 has been set for the fall fund raising. Many of our families attended the family retreat at Cambria Pines over the Labor Day week end.—Katharine Dettweiler.

BAPTISMAL SERVICE HELD

FIRST CHURCH, MONROE, WASH. We enjoyed having our young people back from college for the summer. They were kept very busy in the activities of the church. Sue Kopper was home from Bethel College, Frances and Jim Stucky from Grace Bible Institute, George Salisbury and Jerry Senner from Moody Bible Institute. A "Youth Sing" was held in our church Sunday night, July 31. A baptismal service was held Aug. 31. We were happy to welcome the following as members of our church: Lucille Schwartz, Linda Merritt, Gloria Zerger, John Bunting, Ted and Nick Bath. The young people's retreat was held in eastern Washington at Tall Timber Ranch. Quite a number attended from our church.—Mrs. Emil Senner.

FIFTIETH ANNIVERSARY OF ILLINOIS CHURCH

BETHEL, PEKIN, ILL. Special worship services were held on Sept. 11 commemorating the 50th year anniversary of the Bethel Mennonite Church, Pekin, Illinois. On that date, it was fifty years that the congregation was established in its present location. Recent extensive renovations have been undertaken which make for a very beautiful and serviceable place of worship, instruction, Sunday school, summer Bible school, and fellowship. Before the congregation came to its present location, meetings had been held in the "Railroad Schoolhouse" where Allen H. Miller was called as pastor in 1907. He energetically and faithfully served for twenty-three years.

The Jubilee celebration worship service featured special music from the elementary department and the Bethel Choir. A special commemorative message was brought by Pastor S. T. Moyer. In the afternoon, the special music was brought by the Evangelaires Quartette. Recognition was given to all charter members. Greetings were received from former pastors and a history of the fifty years was read. The special guest speaker for the occasion was C. J. Dyck, professor at Mennonite Biblical Seminary, Elkhart, Indiana.

into the beyond

David D. Paetkau, Rhineland, Man., was born April 8, 1884, in Osterwick, Russia, and died July 24, 1960.

David D. Epp, Winkler, Man., was born November 12, 1891, in Rosenthal, South Russia, and died August 19, 1960.

Katherina Dyck Wiebe, Gretna, Manitoba, was born November 13, 1867, Berdjansk, South Russia, and died August 8, 1960.

Isaak J. Nickel, Borden, Sask., died on August 15, 1960, at the age of 65 years.

Maria Grunau Rempel, Rosthern, Sask., was born on April 18, 1877, in Lower Chortitza, South Russia, and died August 1, 1960.

G. G. Klassen, Abbotsford, B. C., was born in 1885 in Burwalde, South Russia, and died July 27, 1960.

our conference

continued from back page

ADVANCE ANNOUNCEMENT MADE OF 1961 CONF. RETREATS

Plans have been completed for a retreat the week of June 19 to 25, 1961, at the Rocky Mountain Mennonite Camp, Divide, Colorado. Cooperating are the Committee on the Ministry with the Ministers and Church Workers retreat, the Young People's Union with the YPU Workshop, and the Board of Missions with the annual Missionary Orientation School.

This threefold retreat has been held every three years in the past. It convened just prior to the General Conference sessions. However, owing to the fact that the World Conference of Mennonites will be held in 1962 prior to the General Conference sessions the joint retreat will be held in 1961 this time instead of the conference year.

Many persons will want to set this week aside now.

SHELLY IS CONFERENCE SPEAKER

Andrew R. Shelly, executive secretary of the Board of Missions, is scheduled as the speaker for the Christian Life Conference in the Reedley and Fresno area in California. The conference, sponsored by General Conference and Mennonite Brethren churches, is to take place September 25-30.

Shelly's talks are entitled "Missions in the Twentieth Century," "Christ, the Christian, and Culture," and "Willing Obedience."

WESTERN DISTRICT ANNOUNCES CONFERENCE SESSIONS

The Western District Committee announces a new pattern for the conference sessions to be held Oct. 22-25 in Memorial Hall, Bethel College campus. The conference sermon and the business sessions will begin Saturday at 2:00 p.m. The conference sermon, by Henry Goossen, will be followed by reports of the executive committees and election of officers. The Women's Missionary Organization will have charge of the Saturday evening program.

The conference will resume Sunday afternoon with a message by Henry Poettcker, president of Canadian Mennonite Bible College, followed by discussion groups dealing with the concerns of the major standing committees. Sunday evening Dr. Poettcker will address a youth rally.

The Monday morning business session will be devoted to a report by the Education Committee and educational institutions. The Monday afternoon session will have reports from the Home Missions Committee and the Committee on Welfare Institutions. The Mennonite Men's Program will be held Monday evening.

The Tuesday morning session has on its agenda the reports of the Board of Trustees, Historical Committee, and Charity Committee. The report of the Peace and Service Committee will be given on Tuesday afternoon. The conference will conclude after the business is completed on Tuesday afternoon. Messages by the conference speaker and necessary elections are scheduled throughout the sessions.

DEATHS REPORTED OF TWO MISSION WORKERS' WIVES

Lillie F. Sprunger, wife of Vernon J. Sprunger, died on September 12, at the age of fifty-three. She had suffered from cancer for several years.

Besides her husband, Mrs. Sprunger is survived by two sons and two daughters: Charles, recently returned from the Congo with his wife Geraldine; Wilmer, Jeanette, and Shirley.

Mrs. J. J. Esau died in Mountain Lake, Minnesota, on September 11 after a long illness. She was the wife of the blind evangelist who has been a home missions worker for many years. Besides Mr. Esau, a son, John Allan, and daughter-in-law survive.

SIN AND ITS REMEDY, *continued from page* 599

to bear the effects of sin. This, of course, was also a picture of self-righteousness — man's attempt at providing his own remedy for sin.

But his endeavor to hide his guilt and shame failed, for we next find him trying to hide from God whose fellowship he had heretofore enjoyed. When this effort also failed he began to make excuses and blame others for his own wrongdoing. Ever since, every succeeding generation has mastered the art of "passing the buck."

The world of nature also felt the curse of sin. The ground no longer brought forth only good; nor did it bring forth as abundantly as it had before man's fellowship with God was broken. The animals began to prey upon one another and man became their enemy to a large extent.

God felt the effects of the fall. He now had to seek out the objects of His special love and care, for they had fled from His presence. But their fleeing and hiding was futile; He found them. Man still tries to flee and hide from God, but it is as useless now as it was then. The song writer put it this way, "You cannot hide from God." The Scriptures say, "Be sure your sin will find you out" (Num. 32:23).

Having found the fallen pair, God was forced to pronounce several curses. First upon the serpent, then upon Satan, neither of whom was given an opportunity to reply as were the man and woman. Next, the curse upon man was pronounced. But with the curse came also the promise of redemption, in verse fifteen. The seed of the woman we now know to be the Christ of God.

With the promise came an illustration in type as He clothed man with the skins of animals, which obviously necessitated their death—likely the first blood to be shed in Eden. This was the first lesson (many more followed) illustrating the truth that "without shedding of blood there is no remission" (of sin). The promise of redemption made the expulsion from the garden necessary for had they been permitted to stay, they would surely have eaten from the tree of life and lived forever in their fallen state. So in driving them out we see grace, not harshness.

Today, we look beyond the promise of redemption to see the Redeemer himself, and we must cast aside the fig leaves of self-righteousness that we might be clothed upon with His righteousness. Each of us must answer the question, "What will you do with Jesus?"

our conference

PRAYER REQUESTED BY CONGO INLAND MISSION

The Congo Inland Mission's headquarters has asked for prayer for the following:

Our Congolese church leaders who so abruptly find themselves in places of heavy responsibility.

Our Congolese brothers and sisters who, young in faith, find themselves subjected to new pressures, new influences, and new temptations.

Congo political leaders who with such inadequate preparation find themselves thrust into leadership roles.

Missionaries who find themselves at crossroads experiences. Pray for them as they search their hearts and seek to determine God's will for them in relation to a confused, restless Congo.

DEDICATION LITANY PRINTED FOR NEW S.S. CURRICULUM

The Board of Education and Publication has prepared a litany of thanksgiving, prayer, and dedication to be used in the dedication of the Living Faith Graded Sunday School Series.

Many congregations have been encouraged by this gesture to plan a dedication service this fall when all children's departments of the Sunday school begin using the graded curriculum. Congregations which have not yet sent in their orders may write to the Board of Education and Publication, 722 Main Street, Newton, Kansas.

ANNA V. LIECHTY RETURNS TO UNITED STATES

Anna V. Liechty returned to Berne, Indiana, on August 30. She has been a missionary in the Congo since 1946 and spent the past year in Belgium, where she studied French and took various courses known as "colonial" courses.

BETHEL HOSPITAL PLANS ENLARGEMENT PROGRAM

A special meeting of the Bethel Deaconess Hospital Association is being called by the Board of Directors to discuss the need for enlarging and remodeling the hospital building. This meeting is being held Tuesday, September 20.

At this meeting the Board of Directors will present recommendations on a proposed building plan, and also on a proposed plan to raise the necessary funds to finance the project. Association members, pastors, and church representatives of Western District Conference Mennonite churches, and all other friends and interested persons will be attending this meeting.

CONGO ASKS MISSIONARIES TO HELP IN EDUCATION

The six missionaries of the Congo Inland Mission now in Congo have contacted officials of Leopoldville Province. Officials have asked missionaries to assist them in opening elementary schools. Furthermore, the government has supplied $6,000 to purchase school supplies and provide teachers' salaries. Schools were to be opened September 15. Kamayala, Kandala, and Mukedi are mission stations in the Leopoldville Province.

In the Kasai Province, also, officials have asked missionaries to return and open the schools. Congo Inland Mission's policy is to place Congolese in complete control of the schools, but with missions personnel ready to help where necessary.

CIM missionaries now in Congo are James E. Bertsche, Robert and Mabel Bontrager, Elmer J. Dick, Archie D. Graber, and Allan Wiebe.

MISSIONARIES ARRIVE IN JAPAN

Word has been received in the Central Office that the Peter Derksen and Robert M. Ramseyer families arrived in Japan on September 6. Both families are beginning their second term of missionary service. The Derksens are in Nichinan City and the Ramseyers are in Miyazaki City.

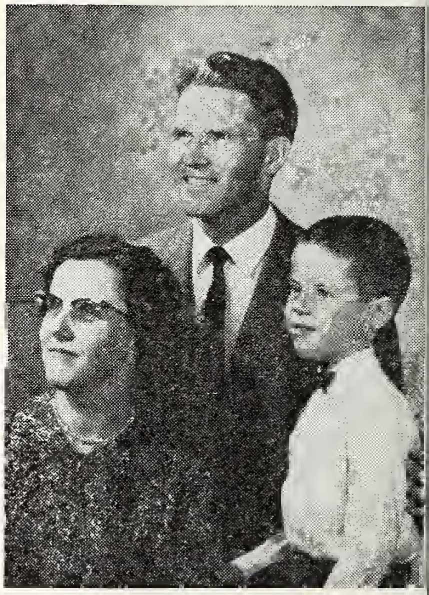
PETER FALK ITINERATES

Peter Falk of Morden, Man., General Conference missionary to Congo, began itinerating in Canadian churches on September 11. He reported in the Bethel Mennonite Church, Winnipeg, on September 11. On September 18 he will be in the Brandon Mission.

From September 23 until October 11 he will be in churches in British Columbia. Alberta churches will hear him October 13-20. He returns to Manitoba to participate in the Bergthal Missions Conference, October 23 to November 6. He will report to Saskatchewan congregations later.

Peter and Annie Falk were in their second term in Congo when all missionaries left the Congo in July.

GLEN HABEGGERS RETURN TO MISSION WORK WITH MIGRANTS



Glen and Ruth Habegger and their son, Jonathan, returned to Eloy, Arizona, early in September. They have been in Berne, Indiana, on furlough for the past year. They began work in Arizona in 1954.

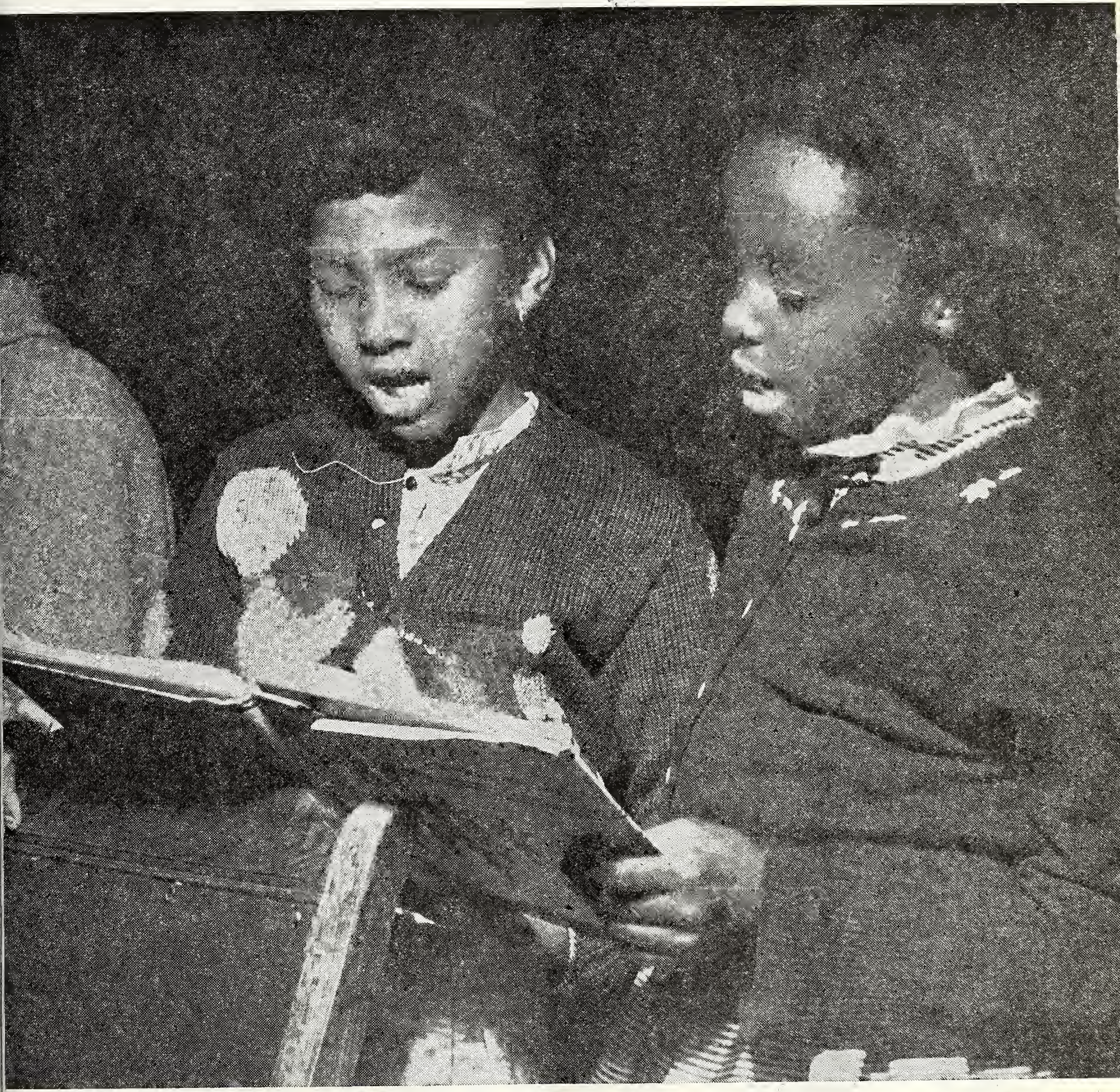
The Habeggers' mission at the Friendly Corner Chapel in Eloy is to migrants. Besides regular Sunday school and worship services in the chapel, the Habeggers minister to the spiritual, educational, and financial needs of migrants by way of classes for the children while the parents work, crafts, sewing circles, Bible classes for the women, and visitation.

SEPTEMBER 27, 1960

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



MUSIC IS VITAL TO THE LIFE OF A CHURCH

in this issue

ARTICLES

WE SEEM TO HAVE A PERENNIAL TEMPTATION
William Unrau 615
MUSIC (Part III)
Esko Loewen 616
EVANGEL
Willard Wiebe 618

DEPARTMENTS

EDITORIALS 614
THE READER SAYS 620
FOCUS ON CHRISTIAN CONCERNS 620
The Religious Issue
MENNONITE YOUTH
I'm Worried about My Roommate
Campus-Level Pacifism 625
OUR SCHOOLS 624
MCC NEWS 625
OUR CHURCHES 627
OUR CONFERENCE 628

CONTRIBUTORS

William G. Unrau, pastor, Bethany Church, Freeman, S. D.; Esko Loewen, dean of students, Bethel College, North Newton, Kan.; Willard Wiebe, pastor, First Church, Mountain Lake, Minn.; Frank H. Epp, editor, **The Canadian Mennonite**; Don Wismer, pastor, Arvado Church, Denver, Colo.; Harriet Bunting, former instructor of English, Bethel College.

CREDITS
Cover, Lew Merrim from Monkmeyer; page 617, Bethel College Historical Library, photo by Renee; page 618, Robert W. Regier; page 621, Lew Merrim from Monkmeyer.

of things to come

Sept. 26-Oct. 1—Faith & Life radio speaker, KJRG, Newton, Kan., Arnold Nickel.
Sept. 29—Canadian Mennonite Bible College opens
Oct. 2, 1960—Western District Sunday School Convention, Inman High School, Inman, Kansas.
Oct. 2—World-wide Communion Sunday
Oct. 3-8—Faith and Life radio speaker (KJRG, Newton, Kan.), Elmer Friesen.
Oct. 10—Thanksgiving Day, Canada.
Oct. 20—Illinois Women's Fellowship Annual meeting, Washington, Ill.
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas
Oct. 21- 22—Western District Ministers' Conference, North Newton, Kan.
Oct. 22-25—Western District Conference, North Newton, Kan.
Oct. 30—Reformation Sunday
November 2, 3—Saskatchewan Provincial Conference, Eigenheim, Saskatchewan

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 38**

NATIONAL DAY OF PRAYER In a recent proclamation, President Eisenhower has designated October 5 as a National Day of Prayer. He calls attention to the fact that we live in a good land where we can enjoy the blessings of liberty. Not because of our own righteousness, nor in our own strength, have these abundant gifts of the Creator been given.

Attention is called to this special time of testing and the importance of keeping the commandments of God, "knowing that He who has brought us here requires justice and mercy in return. As we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be, and set our hearts resolutely toward the achievement of it."

Since 1952, by a special resolution of Congress, the president has appointed a special day of prayer annually "on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

It is quite evident that we do not at present see very clearly how to achieve a better world. Our vision is blurred and our methods of achieving a better world seem to be following a wrong path. But certainly it would be a good thing for all of us to spend time in earnest prayer that the will and plan of God might take clear shape, and that we might have the faith to pursue that vision in God's own way.

Some years ago a soldier in Africa wrote the following prayer: "God bless the whole wide world! May there be peace. May war's terrors and errors In all lands of the earth ever cease; May forgiveness, mercy, justice, Lovingkindness ever be. God bless the whole wide world With charity."

"THE MIND STAYED" ON GOD Isaiah (26:3) states a great truth too little appreciated: "Thou wilt keep him in perfect peace whose mind is stayed on thee." Much of the peace we seek is merely a form of stagnation, or a state where everything goes along without disturbance or tension or sacrifice.

But "perfect peace" may be something altogether different. It is more than a "cessation of hostilities": more than a release from all concerns or disturbances. It is the condition in which the soul is joined with God and sees and feels as God does.

Real peace comes when the mind is "stayed" on God, not darting back and forth from Him to the restless conditions all about us. It is not a temporary directing of the mind Godward during a Sunday service and then being caught up by the cares and activities of the world the rest of the time. The mind is "stayed," fixed, centered. It abides in God and His will until the "mind of Christ" is in us.

The jumpy, wavering, uneasy mind cannot lead to real peace. Only when the mind "stays" on God and does not wander from His will and plan can we hope to have the perfect peace He wishes each one to enjoy. When the mind is at home with God, rests in Him, draws inspiration and nourishment from Him, then will come the perfect peace we so earnestly desire.

WE SEEM TO HAVE A PERENNIAL TEMPTATION

WE ARE easily satisfied with less than the best.

This is true for the church. Forgetting that the church is the body of Christ, we let it degenerate into something like a religious club—active and popular, rather than the communion where Christ is acting and reigning midst a redeemed and a disciplined people.

How does the church cease to be the church? How, in spite of its good intentions, can the church fail in its purpose? I find a realistic portrayal of this in the church at Sardis as recorded in the opening words of the third chapter of the Revelation. Here the writer says, "You have a name of being alive, and you are dead. Awake, . . . strengthen what remains . . . your works are not perfect. . . . Remember then what you received and heard; keep that and repent. . . ."

The church will cease to be the church when it begins to worship the past; when it lives by memory rather than by faith; when it is all taken up with tradition rather than ideals.

The church of Sardis was like that. Aware of its glorious past, it suddenly found itself living only upon the reputation of the past. Through memory of the past, it could relive former days. But it could not redeem the present nor challenge the future. All that remained was a dream. And this was its judgment.

I have clear memory of how the brethren of our church vied with each other in heated discussion during the language-transition period. Here and there slanderous voices shot into the open, "If you depart from the language of our father-land, I'll abandon the church." Sometimes brotherhood was splintered. The work of the church was curtailed. Young people lost faith in their commitments. But the church clung tenaciously to tradition, unaware of new opportunities.

We are sometimes led to believe that the glorious days of the church are all in the past. Discuss any moral issue and you will hear voices from everywhere saying, "It was not like that in the past." Again and again it is our common temptation to go back to another day and thus evade issues.

We will indeed have to look back occasionally to see the work of God in past generations. But we will also have to look around us and within us and listen

continued on page 627

Music *in our churches needs to be guided, programmed, promoted, and supported.*

last in a series of three articles by Esko Loewen

WE NEED standards for our church music. I realize this is a tender subject, for in the realm of music we are dealing with emotional associations.

Music represents values. A controversy over music is easily started. We all have our likes and dislikes. Perhaps one reason we have progressed so little here is that we have feared to hurt feelings.

Nevertheless, standards are greatly needed. There are those churches in our country which issue a list of wedding music, for instance, which is acceptable for a church wedding. The bride takes her selections from the list. Or, she can use the hymnary—always an appropriate source of material for the church. As we become more involved in a secular society, the need for standards for church music become greater.

Setting up such standards requires not only the trained musician who measures the value of a piece of music by its musical excellence, but perceptive theologians, men of faith, who would see our existing situation and the direction we need to point our people for a full and proper and living worship of God.

We need a program for church music. It is true that there is under the Board of Education and Publication a subcommittee called the Worship and Church Music Committee. This committee conceives as its work the editing and publishing of our church hymnals. It was responsible for the publication of *The Mennonite Hymnary* twenty years ago. It is responsible for *The Youth Hymnary* which appeared four years ago. *The Handbook to the Mennonite Hymnary* is likewise a fruit of this committee's work. These efforts are not to be discounted, especially when, for instance, the Hymn Society of America looks upon *The Mennonite Hymnary* as one of the finest and has equal praise for *The Youth Hymnary.*

At the same moment, a program for church music for the local congregation is lacking. There are very few workshops for choir leaders, very little fostering of the junior choir, almost no work in the interest of the organist. Each of these persons who are so vital in the program of the local congregation has been almost untouched in the life of our Conference. They must swim on their own or they must flounder. On the Conference level some real effort is needed in the direction of developing a program which will support and foster church music in our congregations.

Likewise, there is need for a program in each congregation. This should include at least, or if at all possible, a children's choir and an adult cohir. These should be as well trained as local talent can train them. They should participate in the worship service as often as is feasible. They should practice weekly. This should have as its purposes education as well as worship. It is educational in the sense of training an appreciation of the music of the church. It is worshipful in that a choir's part in the service is not a performance, but an act of worship.

A church's program should include a few major events in the year such as special choral services at Christmas and Easter and participation in the choir festival. These should be significant events to which everyone looks. They should be expressions of the faith in a living God.

A church's program of music can easily include an area hymn festival, carefully planned and held just for the sheer joy of singing. This would also foster greater appreciation of our hymnody. Many suggestions in this area can be obtained from the Hymn Society of America.

Further, the worship service each Sunday should be planned with proper hymns selected as well as with a sincere effort at wide variety. A

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

congregation does not have to subsist on a bread and water diet of the ten favorite hymns. Have the congregations stand while singing; it is a proper position for an act of praise. (Especially have them stand when singing "Rise Up, O Men of God!") Let the congregation range over the great variety of musical expression which is available in the hymnary.

A congregation might have a "hymn of the month" which everyone seeks to learn so that, in a year's time, twelve new hymns would be added. There are many possibilities for using hymns in worship: singing them in unison, antiphonally, having a few sopranos sing a descant with the congregation. Occasionally it is in order for the minister to read the entire hymn through prior to the congregation's singing it so that the people become more keenly aware of what they are singing. This is especially of value when a new hymn is being sung for the first time.

Obviously, such a program of church music involves the minister. He should be an active student of church music. He should be able to discriminate as to what is worthy and acceptable and what is not. In church music as in all other fields, there is second, third, and fourth rate material.

A writer in the *Moody Monthly* bemoaned the fact that seemingly the evangelical movement in America is satisfied with less than the best so far as its musical media is concerned. Joseph Clokey has said, "The quality of music used should be above rather than below the cultural level of the congregation." Here the minister will be very influential.

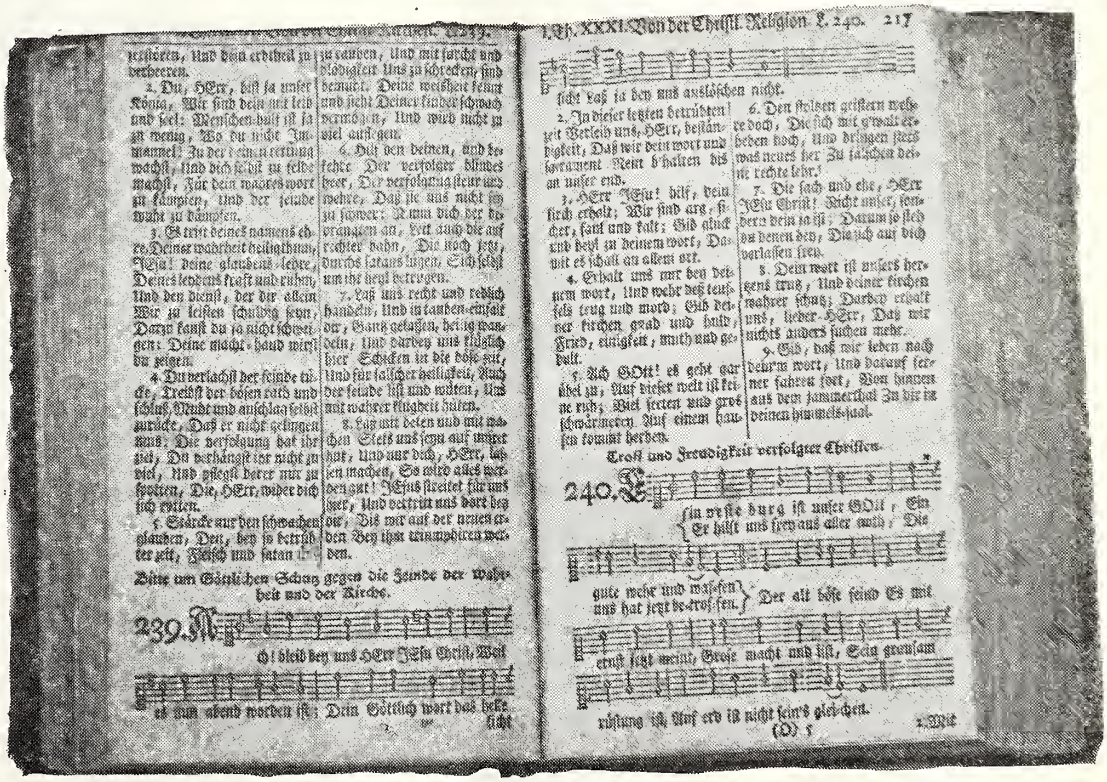
I, personally, am unconvinced about the wisdom of teaching little children choruses because they are "on their level." When our daughter was six years old, in the Sunday school she attended in Amsterdam the children learned "Grosser Gott, wir loben Dich." When they sang this—and they sang it heartily—you knew that they would also be singing this great chorale in adulthood. I recall in my own childhood having to learn "The Church in the Wildwood" and other similar third-rate music. I recall with it a feeling of utter boredom. The theology of such songs is insipid sentiment, and the thumping rhythm directs your attention to your feet rather than to God. The sense of awe and wonder and joy one should experience in worship escapes you.

There is need for a program. It needs to be inspired by the minister in the local congregation, or at least actively supported by him. There is a need for a program on a Conference-wide basis as well.

We need to be informed. Ministers should be informed about music. We should not be dogmatic (not as dogmatic as I have been in these articles). We deal with people who have feelings, who have values which may or may not be adequate. We need to seek to achieve a goal instead of insisting everyone be at the goal we conceive to be proper.

We should have some books on the subject of church music. We should be acquainted with the services available from national organizations which deal in the field of church music. We should foster conferences and workshops so that people can gain a deeper appreciation of church music. More of this kind of effort needs to be put forth else our musical heritage will degenerate and be lost.

Effort needs to be put forth, else our musical heritage will be lost.



EVANGEL

Willard Wiebe

ONE OF the most beautiful words in our vocabulary is this word "evangel." The New Testament usage of the word lifts it to lofty heights.

Gabriel came to Zacharias with the evangel (Luke 1:19). When our Savior was born, the message of the angel was, "I bring you the evangel of great joy which shall be to all people" (Luke 2:10). Our Lord went from village to village, "preaching and showing the evangel of the kingdom of God" (Luke 8:1). The Apostle Paul spoke of the beauty of those who "bring the evangel of good things" (Romans 10:15).

Now add "ism," "evangel-ism." The same lofty gladness remains. "Glad-tidings-ism!" It is not a technique, not a program, not a method. It is a spirit. Evangelism is at its best when the Spirit of Christ is manifest. And the Spirit of Christ is manifest when evangelism is at its best.

Have you ever thought of evangelism as being out of place? Then think of this simple definition: evangelism is the Spirit of Christ. Is the Spirit of Christ ever out of place? Evangelism is the Spirit of Christ, and wherever the Spirit of Christ is proper there evangelism is proper.

If the spirit of evangelism is the Spirit of Christ then the description of one describes the other also. To understand Christ is to understand evangelism. Christ is the "evangel" of God.

Like love, evangelism is better described than defined. Evangelism is the shedding of a tear, the extending of a hand, the whispering of a prayer, the singing of a song. Evangelism converts the soul, makes wise the simple, rejoices the heart, and enlightens the eyes. It opens the hearts of men and women. It flings wide the flood gates of heaven and pours forth God's redeeming grace.

Evangelism saves and seals, redeems and regenerates, cleanses and creates, pardons and propitiates. Evangelism is that spirit which wins men to the Lord Jesus Christ, establishes communion with God, and leads them to a continuing life of service in the fellowship of His church.

ONE OF the best and most natural settings for evangelism is the catechism class. The catechism class is a systematic study of God's plan for man as revealed in the Scriptures. It is a special class, made up of a special group, for a special purpose. Its purpose is to convert those who need conversion and to confirm those who have been converted. This can be accomplished only by the spirit of evangelism.

Catechism gives the pastor an unequaled opportunity to confront each student with the claims of Christ. For the first time, each student makes a personal application of Christ's sacrifice. Faith is born. The pastor is sensitive to his students. He prayerfully assists the Holy Spirit.

There will also be those who have understood the gospel, but either the spirit of rebellion or the spirit of timidity has kept them from the call of Christ. They are now drawn to the catechism class, and it is the privilege and responsibility of the pastor to lead them in their first steps of repentance and faith.

The challenge to confirm is as equally important as the challenge to convert. By "confirm" we mean to make firm. This follows after conversion and brings in the whole area of discipleship. A newborn baby needs food. Spiritual life needs strengthening. Catechism is to help our young people to be grounded in love and faith. This is far more than just a traditional introductory step toward baptism and church membership.

John writes, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Christ is life! If evangelism is the Spirit of Christ and Christ is life, then to nourish that life we need evangelism. Life nourishes life. The Spirit of Christ and the spirit of evangelism are synonymous, and that Spirit is needed for a deepening and strengthening of our faith as well as for the new birth. Evangelism is needed to confirm as well as to convert. That which found us now feeds us. The same prescription that made us well keeps us well. It makes disciples.

Paul puts it like this: "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colos-

This is the second in a series of articles on Evangelism submitted by the Committee on Evangelism. Ed.

In this God-given opportunity for evangelism, the pastor prayerfully assists the Holy Spirit.

sians 2:6). "As" refers to the past; "so" refers to the present. It was the spirit of evangelism that brought you to Him; now walk in that same spirit!

The doctrine of salvation by faith in Christ is a doctrine for the making of new converts and also for the establishment of the converted. It initiates spiritual life and it maintains spiritual life. Evangelism is for the evangelized as well as for the unevangelized. The cross is for the Christian as well as for the non-Christian. We do not try to remove the foundation after the house is built.

A CATECHISM class has two powers: the Holy Spirit and the Holy Bible.

We are born of the Spirit (John 3:5, 6). We worship in Spirit (John 4:24). We are taught by the Spirit (John 14:26). We are comforted by the Spirit (John 15:26). It is a clear New Testament teaching that there could be no church without the ministry of the Holy Spirit. A restored emphasis and a rightful appreciation of the work of the Holy Spirit will be a step toward a purposeful catechism class. A Spirit-powered hour of instruction will be an hour of evangelism.

The power of the Holy Spirit flows through persons, not programs. Personalities must be Spirit-filled, and only then can a class be Spirit-powered. Prayer, faith, love, sincerity, and yieldedness have no substitutes. The pastor must mean business if he wants to do business. Here is the spring of evangelism. Its power begins in God.

Bible-centered catechism is more than Bible saturation. To teach the Bible isn't enough. We must ask ourselves how we teach it.

Our Bible teaching must be Christ-centered. The central figure of the written word is the Living Word. On one occasion our Lord said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me: yet you refuse to come to me that you may have life" (John 5:39, 40 RSV).

The power of a catechism class is a Spirit-filled life and a Christ-filled Bible. Without this there is no evangelism, and the catechism class will neither convert nor confirm.

WHAT CAN we do to make our catechism instruction filled with power? Evangelism is the Spirit of Christ. Wherever the Spirit of Christ, is present, evangelism will be carried on at its best. The Spirit of Christ is primary. The particular form of application is secondary. There is more evangelism in the crudeness and bunglings of an inexperienced man who is filled with the fullness of the Spirit of Christ than there is in the one who "knows it all" and is lacking that Spirit.

Doing and being can not be separated. And yet, our lack of being is so often excused by our desire for doing. Here are five suggestions which, like vessels carrying water, may be the conveyors of life. (But do not confuse the vessel with its contents.)

A clear statement of purpose. Young people come to that first catechism class with awe. Many of them don't know what to expect. It is good for the class and for the pastor to draw up a clear statement of purpose. This will set the atmosphere for all following class periods. Here is one way to word the purpose:

"The catechism class is a special class taught by the pastor to lead me in the way of salvation, to show me the deeper truths of Christian assurance, discipleship, and service. It is to give me a better understanding of the will of God, the word of God, and the church. It is to prepare me for baptism and church membership."

Class participation in prayer. Each member of the class, at one time or another, should be given an opportunity to offer audible prayer. This may be at the opening or the closing of the class period. Such participation will help the pupil to realize the seriousness of the class. It will give to the class a high sense of expectation. The young people will benefit from hearing each other's prayers. The pastor may find, through such prayer expression, further guideposts for his teaching and counseling.

Meaningful memorization of scripture. We believe that there is unique power residing in the written word of God. This power isn't magical. And it can be abused. The Scriptures are God's inspired revelation and as such must not be dealt with thoughtlessly. Meaningful memorization of the Scriptures in catechism is not easily realized. Try letting the pupil memorize his own choice of Scriptures for each of the various divisions in the lesson outline. For example, make the assignment to include two Scripture references that deal with a given subject. The verses thus memorized will very likely be more meaningful to each pupil.

A wise use of material. Look at the threefold outline of our catechism: part one—the creation; part two—the fall of man into sin; part three—the redemption of man. Part three is by far the longest—almost twice as long as the first two put together. Here is an emphasis in evangelism that must not be avoided.

Study the catechism workbook. Evangelism and discipleship dare not be divorced from each other. The use of our catechism and the workbook demands most exacting study. Do not rest too heavily on the workbook. It isn't the teacher. You are.

Personal interviews. The pastor who neglects this phase of his catechism class neglects too much. Here you have young people at the age of decision. You have young people voluntarily entering a special class on the Christian faith. Are they not waiting for the claims of Christ to be applied to them? As pastor, you are called and trained to do just that. Every young person should be called into the pastor's study for quiet and calm counseling. Counsel not only for salvation but also for service. Study your young people. Pray for them. Pray with them. The Spirit of Christ will use you to bring that girl to an experience of salvation in Christ, or to bring that boy to a realization of God's call to the ministry.

The catechism class is God-given opportunity for evangelism.

the reader says

Dear Friends:

I appreciated the contributions of Boyd Bonebrake and Omer Nisley in the August 30 issue of *The Mennonite*.

Brother Nisley asks, "Can anyone help me?" The statement in the Air Force Manual ("It is known that even the pastors of certain of our churches are card-carrying Communists!") can be answered by the fact that the Communist party in the United States abolished its membership cards more than ten years ago.

May I suggest the reading of the article, "Communism and the National Council of Churches" by Donald Grey Barnhouse, in the September issue of *Eternity*. He calls it "an impartial investigation of charges made by the controversial Air Force Manual."

Boyd and Omer, and many others interested, will enjoy reading about the findings of Walter R. Martin, the contributing editor of the *Eternity* magazine.

May I urge a calm appraisal of the whole matter. Jesus says (Matt. 24:9), "Ye shall be hated of all nations for my name's sake." Christians, by their very non-national character, will not identify themselves too closely with any nation, however much they love their native land.

Jesus points further to the tragedy that so-called Christians will "betray one another, and shall hate one another." These are the symptoms of decadence: "The love of many shall wax cold" (v. 12). "But he that shall endure to the end, the same shall be saved."

Politically we may be misfits; but spiritually we can be in love with one common Lord.

Walter H. Dyck
Aberdeen, Idaho

Deare Editor:

In view of the gross ignorance and the pathetic apathy among our people concerning the National

continued on page 624

Focus on Christian Concerns

The Religious Issue

Let's ask some questions about the religious issue in the current presidential election campaign. Questions are safer than answers, and, in this instance, definitely more honest.

It is doubtful whether there is any straight thinking on the religious issue. As with the language question in Canada, the terminology itself is so loaded with feeling and prejudice that any relation of thought to truth is pure coincidence.

Can the average Southern politician, involved as he is in a power structure, think clearly about race? Can (Old) Mennonites, GC Mennonites, and Mennonite Brethren think about each other apart from a hundred years of emotion? Can Protestants think clearly about Catholics and vice versa?

In our unclear thinking, we are in this election naturally gravitating to one of two extremes. On the side of "bigotry," the religious issue is the big issue. The bigot talks about nothing else. The other extreme which wants to avoid bigotry at all costs, says religion is a dead issue and that it must not even be discussed. Let us ask some questions about what both of these extremes are saying, also by implication.

Is religion really not an issue? Whoever started the discussion may have meant institutional affiliation rather than religion. The confusion is unfortunate. Will not the final implication of "religion is not an issue" for decades to come be that the religious faith and idealism of a candidate is completely irrelevant? Or even that religious idealism is irrelevant to national policy? How will we ever live down what is now becoming a national slogan, "Religion is a dead issue"?

How far can we separate church and state? Our pulpits have recently been trying to bridge the gap or build a synthesis between secular and sacred. But any relationship between church and state is still anathema. How far can you separate church and state, sacred and secular, eternal and temporal, Sunday and Monday, the Word and the world? Is not the categorical distinction, "We believe in the separation of church and state," becoming quite absurd? Is not 100 per cent of our life lived in an area where the interests of state and church overlap? For many years we have separated recreation and church, business and church. Must it also be state and church?

Must a man be a poor Christian to be a good president? Aren't we saying currently that a man who has strong loyalties to a church (or to God) cannot possibly be a good president? Suppose we accept the proposition that a good Catholic cannot be a good president. Can a good Quaker? Or a good Baptist? Or a good Mennonite? Or a good Christian? Can any man who obeys God rather than man be a good president? The 1960 election campaign seems to be saying no, as does traditional Mennonite theology.

Can a man under pressure from his church serve as president? Some say no. But what about other sectional pressures, like business or labor or agriculture? Perhaps even the national interest is too sectional. Does not the national interest fit into this striking world as poorly as denominational interest fits into the kingdom of Heaven? How can the policies of anybody, that is called to exert world influence and give world leadership, be dictated by national interest?

That almost leads us to suggest that elections should be abolished and that God should choose the next president, even as He chose Moses. But what would that do to democracy which has always assumed that the choice of the people is the will of God, or at least the closest thing to it?

To and from a pastor

I'M WORRIED ABOUT MY ROOMMATE

Dear Pastor,

Many times when I come back from a date with Jim, my roommate has the blues. She feels "left out." She's a very nice and mature girl, but fellows just don't date her. It worries her. She would very much like to get married and have a family. But she can't latch on to anyone. I'm beginning to think that some boys just can't recognize a good thing when they see it.

There are lots of fellows here that "Roomy" would like to date, but she is frustrated because she doesn't know how to get them to date her.

Could you write a letter to her and help her?

Mary

Dear Mary,

Since your roommate didn't write me herself I feel I should reply to you, and if you like you can share this letter with her.

There are several things that could be said.

First, don't worry! Your roommate is still young. A single person can take advantage of opportunities that an "attached" person can't so easily enjoy. And who knows? In two years she may be married! Just because the future is unknown, it doesn't mean it is dark.

Second, girls don't realize how tough it is for a fellow to ask a girl for a date, especially a girl who is not the type to go out with anyone who comes along. A girl like your roommate who is mature and of high character is part of the problem. A fellow sees her and thinks she is very nice and would be flattered to think she might go with him. But he figures "she's too good for me"—even though he is a very fine person himself. What I mean is that the fellow feels he may not be equal to her, and he hates to be turned down, so he passes her up because he's afraid she'll say "no."

Now this doesn't mean she should drop her standards or become fickle or any such thing just to get a date. It means she shall have to use a few subtle techniques to help him get the nerve to ask for a date. Once he dates her, he will find her enjoyable, and she can tell him very sincerely that she had a nice time.

To help him get the nerve, she can take advantage of chances to speak with him. By her conversation she can show she enjoys his company. She can give honest compliments from time to time. She can notice his interests and talents and be ready to talk intelligently on those subjects. If these things are done with good taste, done sincerely and not overdone, she will be giving him the encouragement he needs.

The third thing I want to say is this: Marriage is built on *mutual* respect and love. Chances are that if a person has to "get" a guy by running after him long and hard, or if one or the other feels he must give up standards, they are better off not marrying. If they really like each other, the chasing won't be needed!

By chasing, a girl may do a lot of things that aren't natural, which means she is being insincere. The fellow would then marry what she was putting on to be, and not what she really is.

Marriage demands the very best of two people to last. It can't be built on flattery or deception. It can't last if flattery and deception are needed to keep it going, either. A person should be himself. Someone might be looking for a person just like your roommate!

And here's an important note: You should marry because you really love a person for what he is—not so that you can be married. Do you see the difference? If you just want to get married, it may be selfishness. A marriage can't last on that. But when you're in love with someone, marriage results.

One more thing: Let's drop the idea that a person who doesn't marry is inferior. There are many reasons why some people don't marry—including the difficulty of getting an even distribution of men and women. Yes, God ordained marriage, and it is good. But an unmarried person can be happy and of great use in the kingdom of God. It's not good to build everything on the hope of getting married. For then if one doesn't marry, life (in the person's own mind) becomes useless. This is wrong. A married woman has to feel useful, too. She is not just a mother or a wife. She must be something in addition. And a single person can be this too!

I hope these thoughts can help you.

Your Pastor

Don Wismer

Campus-Level Pacifism

Harriet Bunting

Being a "pacifist," belonging to a "pacifist" church, implies a lot when you get personal about it.

THE LIFE of Jesus as an example is paramount when we talk about pacifism. He sought truth, He shared that truth, and He lived according to what He found and taught—not in the atmosphere of academic pedantry but in the practical experiences of everyday human relationships—person to person.

What were some of Jesus' attitudes which led to peace and His powerful impact upon mankind?

First of all, His dedication to the seeking of truth. His was a scientific objectivity in which He subdued His will to something greater than himself in the interest of others. Because of this, God could reveal His highest objectives through Jesus.

Second, Jesus put what He knew into practical application with people. Here is where He was so contageous in His dissemination of His findings. Consequently, as one looks upon the Master of men, one finds some very interesting things involved: (1) He knew mankind as He knew the Father. He was not attracted by outer appearances, neither was He fooled by bluff. He met the heart of the individual. (2) He possessed the selflessness of empathy derived from His objective nature. He felt with others until He saw their view, and then He lifted that person to a higher level by revealing that person's possibilities to himself from the truth He possessed.

Third, Jesus appreciated and understood. And because he appreciated and understood, He could encourage. This Leader of mankind was not a discourager of individuals unless there was reason—that reason being man's direct opposition to a better way of God's opportunity.

In attitude and in method of living the Master of men was a peacemaker—a pacifist. He used a nonviolent way of living with others. Pacifism, you see, is more than not taking up arms in battle or opposing the military.

Pacifism is the orientation of the total person under the guidance of something higher than himself which makes life better for others because he has lived. It touches all relationships because as an integral part of the person it is caught more than taught—*it is ourself.* It is not mere belief or idea, although it may have begun with either or both.

WHAT HAS this to do with us? What does it have to do with me? Whether or not we know, recognize, or realize the fact, each one of us every minute is creating the atmosphere either for peace or for dissention because of what we are in the process of becoming. We are doing this in the dormitories, at the dining hall, in our classrooms, on the football field and basketball court, by our dating, through our recreation, as we drive our automobiles, when we face antagonistic or violent physical opposition.

How do we react to situations which arise in these activities? Do we perpetrate our own desire, needs, wills, and traditions on others? Or do we think in terms of what is true for every one person and respect the sacredness of another's personality as we desire to be held sacred by others?

Some time ago a man named Sheldon wrote a book called *In His Steps*. Glenn Clark, that great man of prayer, brought the idea up to date for our time when he wrote *What Would Jesus Do?*

Have you ever wondered what Jesus would do were He plagued with a bothersome or unco-operative roommate, a noisy dorm when He wanted to study, or discovered that food He had left in the dorm refrigerator had been "lifted"?

Have you ever considered how He would act in the college dining hall during the devotions, whether or not He would growl about the food, what courtesies He would give at the table?

Do you suppose He would look on the next fellow's paper in the classroom even if He was sitting only a bare two inches away?

Fellows, what kind of sport would He be in a game of football or basketball? Girls, how would He react as a spectator along the sidelines?

What would He do with time on His hands for relaxation? Would He flaunt His ego in the use of a loud muffler and the fast careless driving of his automobile? Just what would Jesus and you do, if you wanted to have a happy evening together? Or how would He meet an antagonistic group of revenge seekers "visiting" our college campus?

Perhaps you are thinking these questions are very remote or irreverent. But are they? In this realm of human relations is it not necessary that we catch His spirit through our imaginations so that His attitudes permeate the smallest

This article was given as a talk a year ago to the Peace and World Order Commission of the Student Christian Fellowship at Bethel College.

portions of our living. Until they do become integrated more fully into our inner being, can we expect the pacifistic attitudes about which we prattle to become effective in wider areas? We need to ask sincerely how our actions affect others. That is vital—especially in human relationships.

This is one phase of the issue of pacifism in human relations. There is the equally important method of meeting discord or dissention. Before one can respond with such a method, one must have maintained the way of a peacemaker in his daily life. Then he can see clearly what issues are involved.

Here, I have been interested in Gandhi of India, and in Martin Luther King of Alabama. When Gandhi was faced with the problem of Indian independence and went on hunger strikes in the cause of freedom, when King met the problem of transportation for Negroes and advocated the bus boycott in Montgomery, Alabama, both were disciplined in the non-violent method by not having perpetrated violence. Their lives could bear investigation and not be found wanting.

We are told that police in Atlanta and in Montgomery searched all kinds of records to indict Martin Luther King, but they could find nothing against him. When he was arrested or imprisoned or indicted, it was on trumped up charges for which he was not guilty, for he had worked with the facts within the law. Those on trial were his persecutors.

The significant thing is that King had disciplined himself to move beyond the law. When his home was bombed, he could ask for non-violence and speak to the mob against retaliation. When he knew his life might be taken, he prepared his Negro people for such in a spirit of humility, love, and without bitterness. When in jail, his concern after momentary discouragement was for those around him. You see his sphere of operation was above the self and its assertion. It was beyond the negative of bitterness, hate, revenge, fear. His sphere was truth as God would see it. His feeling was empathy as God would feel it.

As such, this Negro leader drew heavily on the teachings of Jesus as his silent companion when directing his people in a trying time. Hence, he became the master of the situation and the strength of his race in crisis. He exemplified in both philosophy and practice, "Ye shall know the truth and the truth shall make you free."

Within the peace churches, strides have been made militarily by those who have dared to seek truth, who have lived by it, and who have taught others through their human relationships. Here, I am reminded of an assistant in my field at the University of Texas. He had been a commissioned officer in World War II. When he learned I was connected with an historic "peace church and college," he told me of the admiration which he had for the noncombatant men under his past command. He spoke of what they had taught him in their larger number of deaths compared to the number of men involved than the armed forces.

Or, did you know that the theologians, governmental, and military men in Germany were so impressed by the action of pacifists in World War II and the years following that a bill has been written which guarantees the conscientious objector equal status with the military in recognition and benefits—a program that is ahead of our own national program for such individuals?

Have we moved far enough with our pacifistic background as a peace denomination? Are we able to assume world leadership when scientists, theologians, philosophers say nations must learn to live together? This will be your responsibility to civilization which has moved from *merely existing* in a world to the *necessity for living* in a cosmos.

WHAT would great pacifists of our time and/or Jesus do in one of our colleges to develop leadership for peace? Suppose you were to imagine Him as your partner in all your campus activities. Would you gossip about Jane's break up with Jim? Would you cheat in that test or help another to do so if Christ were beside you?

Would you heckle the umpire or referee or haze the opposing team at a game?

Would you dig into the food at the table to get all you could, throw water or tea bags at others, create a disturbance in the dining hall if He were your table host? Would you violate traffic laws were He in your car?

When you met un-understanding minds would you lash back in verbal anger, talk glibly of something you didn't know about, or make snap judgments about situations in which you were not informed if Jesus were standing beside you?

Upon your answers to yourself lie the criteria of your character. Upon these answers depend the depth of your attitudes. Are you seeking a pacifistic way for your life—a pacifism that is non-violent resistance to the lesser way in campus life or to the social evils of our time through love power and not submission to that which is against the highest that mankind knows?

Are you courageously revealing a better way of human relationships by the power of love that is greater than man through the faith it is better to be the recipient of hurt, evil, violence, than to be the instigator of it? Reacting to evil with evil increases evil, whereas loving disapproval may develop shame in an opponent and thereby bring out a change and transformation of hearts.

It is true that we on college campuses are not dealing with earth-shaking issues. However, we are formulating a self-discipline in our lives for the meeting of crucial issues before us as were other great men such as Gandhi, King, Schweitzer in their college careers.

Unless we build our faith day by day in the seeking of truth for all in the spirit of the non-violent method, the spirit of truth and the discipline of love are not at our service when the crucial issues within the community, the city, the nation, and the family of nations are presented.

Upon attitudes life is built. Are you moving in the direction for construction or for destruction? What can you do? What are the opportunities if you were to ask objectively as other great spirits have asked: "What would I do were Jesus with me walking in this daily experience of living with others?"

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

FACULTY MEMBERS ADDED AT FREEMAN JUNIOR COLLEGE

Mrs. Rose Ewert, summer graduate of Southern State Teachers College, Springfield, S. D., will be teaching classes in the art and the education departments. Alvin Quiring from Frazer, Montana, joins the Freeman staff as instructor in social science. Mr. Quiring graduated from Freeman Junior College and from Eastern Montana College of Education, Billings. He has taught in public junior high schools for several years.

CHRISTIAN LIFE WEEK SCHEDULED AT FREEMAN

Christian Life Week has been scheduled for September 19 to 23. Ministers from the surrounding churches will speak on topics related to the theme "Our Christian Faith."

PURPOSES OF BETHEL COLLEGE STATED BY PRESIDENT NEUFELD

The controlling purposes of Bethel College were set forth by President Vernon H. Neufeld in his address at the school's formal opening exercises on September 11.

The college's first purpose, he said, is "to serve the church by fearlessly confronting in the spirit and tradition of her heritage, the new frontier of the modern age—accepting its challenge, clarifying its enigmas, dedicated to overcoming its problems."

Bethel College's obligation to the students, he pointed out, is to train them in the discipline of critical thinking, so that in their search for truth, they will be able accurately to gather, organize, and evaluate material. He recognized the danger that some students may come to harm as they engage in the learning process. We need to admit that education brings certain risks with it, he said, but there are even greater risks involved in withholding truth.

In conclusion Dr. Neufeld stated that it was Bethel College's purpose "to develop in the student a mature understanding of the Christian faith and to inspire him toward a total commitment to Christ as the integrative resource which unites all of life into a meaningful whole."

COURSES ADDED AT BLUFFTON

A number of new courses appear on the curriculum at Bluffton College for the year. These changes are found primarily in the languages, the sciences, and physical education.

Upper level courses in French and German have been added. Students will now be able to receive minors in these languages. This will permit each student to qualify to teach the languages at the secondary level. In addition, Elementary Spanish has been introduced. It will be taught by Johannes de Jonge who spent the major part of the summer in Spain in preparation for teaching this language. He also teaches French.

The History of Science will be introduced as an upper-level course in general education. The courses in physics and chemistry which have been offered in the past will be given in revised form this coming year.

In physical education four courses in recreational leadership will supplement the more traditional courses in that area of study. A sophomore coeducational course in physical education is also being offered on an experimental basis.

ENROLLMENT TOTALS RELEASED BY BETHEL COLLEGE

Enrollment figures released by the registrar's office of Bethel College show that a total of 556 students, including forty-seven special students, have enrolled for the fall quarter. This is an increase of nearly eight per cent over last year's figures in the number of regular students enrolled.

A break-down of the enrollment into classes shows that there are 187 freshmen, 127 sophomores, 75 juniors, and 120 seniors.

The male students outnumber the female students 308 to 249. Ninety-two of the students are married.

Twenty states are represented in the student body, headed by Kansas with 350. Following are Nebraska with forty-seven, California with nineteen, South Dakota seventeen, Oklahoma thirteen, Minnesota eleven, and Washington ten.

There are forty-two foreign students enrolled, representing Canada, Germany, Paraguay, the Netherlands, Greece, Taiwan, Southern Rhodesia, Hong Kong, Mexico, Korea, Bolivia, Uganda, Egypt, and Mexico.

THE READER SAYS

continued from page 620

Council of Churches, please pass this bit of information on to the readers of *The Mennonite:*

Herbert A. Philbrick (an FBI undercover agent in the Communist party for nine years and author of the famous book, *I Led Three Lives,* upon which a television series by the same name is based) studied and analyzed the fifteen pieces of literature that make up the basic material of the National Council of Churches' "peace" program which grew out of the Fifth World Order Study Conference. In the February 1960 *News and Views,* Philbrick made this summary statement about the "peace" material: ". . . the 'peace' propaganda now being distributed to the local churches by the National Council of Churches is, in my opinion, the slickest, neatest, trickiest, and the most insidious I have ever seen. On every fundamental issue it agrees with the current line of Soviet foreign policy."

This bit of documented information should stop dead in their tracks those who have ignorantly or designedly pursued or supported the interests and efforts of the National Council of Churches. (But it won't.)

C. B. Friesen
Hesston, Kansas

Dear Editor:

In *The Mennonite* of Aug. 30, 1960, I found a letter of Omer Nisley who is very much disturbed about Communism in the churches which naturally includes also the Mennonites. His fear is based on the Air Force Training Manual 45-0050. It charges that "Communists and Communist fellow travelers have successfully infiltrated our churches."

My reply to this controversy about Communism in our churches is based on a pamphlet: "The Truth About the Churches, About the National Council of Churches, About the Revised Standard Version, About the Noisy Detractors," prepared by National Council of Churches of Christ in the U.S.A., 475 Riverside Drive, New York 27, New York.

I am now quoting from this pamphlet:

"A handful of arch critics and dissident groups, who are devoting their lives to undermining the Protestant churches and their regularly constituted agencies, are unwittingly the handmaidens of communist technique.

"Lately, the divisive and slanderous attacks of this handful were insinuated into official training manuals of a major branch of our defense forces, the United States Air Force. Because Church institutions, including the National Council of Churches, were baselessly slandered in manuals destined for young Air Force trainees, and even more because churches and their National Council feel their responsibility for protecting the human rights and freedoms guaranteed under the first amendment to the Constitution of the U.S., the National Council made vigorous protest. The Council received prompt official apologies from the nations' highest defense authorities and was assured that the offensive and untrue materials would be withdrawn from circulation and destroyed.

"Thousands of messages and public declarations of support for this action have reached the Council from religious bodies of all faiths, from respected secular institutions, and from individuals concerned for human rights and the future of our free democratic society. For this, this Council is profoundly grateful, and for this, all Americans should join in gratitude.

"Those who would destroy our churches and weaken our democratic society, to the delight of communists everywhere, persist in spreading their poison. Lest their efforts create confusion and doubt and result in further hate of one American for another, the National Council of Churches herewith presents an account of what the Council really is and does.

"From the very first moment of existence in Dec. 1950, when the denominations constituted this agency to witness to their unity in Christ and to conduct their cooperative work, the National Council of Churches has never had a communist party member or sympathizer among its officers or staff, or its executives. Every one of these devoted church members is deeply loyal to his country. Every one of them resists by conviction, and by virtue of his professional activity, the attempts of communism to infiltrate and undermine a free society both in America and other nations in the world. The Council defies anyone to offer proof of probative value to the contrary.

"Since the Council was formed, literally thousands of clergymen and laity have participated actively in the work of its numerous departments and committees, including the members of the Revised Standard Bible Committee. We know of no one of these thousands who has communistic leanings. Certainly none has proved to have such leanings.

"We know that there are statements in the files of the House Committee on Un-American Activities, made by irresponsible and malicious individuals, which seek by inference and innuendo to discredit persons in the leadership of our member churches and in the staff of the Council and its supervisory bodies. We know also, however, that the implied charges of communist affiliation or communist sympathy are totally false."

I felt very keenly that I should quote at least so much from this very important pamphlet. I am convinced that every minister in our Conference should have one of these pamphlets and study it carefully. It will be helpful to him in many ways.

May I express my concern about this matter of Communism. We have too many Christians who are so easily persuaded to repeat the idle talk that comes to us over the radio, the press, and TV about Communism without even taking time to investigate the source from which it comes. Those of us who are guilty of spreading such idle talk about Communism are really advertising it. We need a spiritual revival in our homes, our churches, and all over our beloved land. Our faith in the gospel of Jesus Christ should become such a vital part of our life that we have no time left to fear Communism. For the religion of Jesus Christ is the greatest bulwark against Communism.

—J. P. Baer
Newton, Kansas

Dear Editor:

I would like to share a poem with the readers of *The Mennonite,* one with which I closed a recent sermon.

Too long my people have looked for
  my coming
 Over the hill and in the flash of
  the moment;
Too seldom have they thrilled that
  I am already here,
 Within their minds and lives,
  waiting to be shared!
Too often have they calculated
  their tenure
 In days and months and years:
Forgetting that my kingdom,
  barely begun,
 Has already taken aeons to build.

Boyd E. Bonebrake
Deer Creek, Oklahoma

MCC news

FIRST 1-W ORIENTATION PROVES PROFITABLE

On September 2-6, eight young men took advantage of the 1-W orientation held at Christopher Dock Mennonite School, Lansdale, Pa. Soon after registration on Friday, September 2, the group traveled to Allentown where the local sponsor, Alvin Detweiler, escorted the group to a 250-bed hospital. The personnel director spoke to the men about the expectations of a 1-W in the hospital.

At Christopher Dock School, discussions were held on introduction to urban life, service activities, and living the peace testimony. Personnel from the Elkhart 1-W offices, local ministers from the area, and several local teachers taught the classes.

Men enrolled were Donald Keeler, Lansdale, Pa.; Donald Moyer, Souderton, Pa.; Lewis Slack, Rexville, N. Y.; James Ruth, Souderton, Pa.; Linwood Rice, Pipersville, Pa.; Sim Chisenhall, Greenwood, Del.; Willard Alderfer, Perkasie, Pa.; Murray Beidler, Telford, Pa. These participants as well as the 1-W Board recommended a 1-W orientation session for all men entering alternative service.

MCC ORIENTATION COMPLETED; FORTY-SEVEN WORKERS COMMISSIONED

A commissioning service for forty-seven outgoing MCC workers was held on Sept. 11 with Orie O. Miller giving the commissioning message on the topic "We Send You Forth."

The forty-seven attended orientation school at Akron headquarters Aug. 31-Sept. 13. The group was composed of twelve foreign relief workers, sixteen Paxmen, eighteen Voluntary Service workers, and one Menno Travel Service employee.

Foreign Relief Workers

Assigned to work with Mennonites in Bolivia are Hielke and Sieglinde de Jong of Vineland, Ont. Hielke will aid in the agriculture development program and Sieglinde will work in the area of community nutritional improvement.

Alice Dueck, Coaldale, Alta., will go to Asuncion, Paraguay, to do secretarial work at the South American MCC headquarters.

Four of the relief workers are going to Jordan. Irvin and Susan Voth of North Newton, Kan., will be responsible for material aid distribution; Martha Epp, R.N., of Chilliwack, B. C., and Erica Janzen, R.N., of Morris, Man., will go to Jordan as nurses.

Charlotte Graber of Salem, Ore., will go to Indonesia where she will be married to Melvin D. Schmidt, MCC relief worker loaned to Church World Service. She is planning to teach in the Christian University in Djakarta. Dr. Andrew and Adena Nachtigall, Freeman, S. D., are also going to Indonesia, where Andrew will serve as doctor at the Pakis/Taju unit in Java.

Marion and Lois Deckert, Richey, Mont., who have been serving as unit leaders at the Prince Gallitzin project in Pennsylvania, are awaiting visas for an overseas assignment.

Paxmen

Eleven of the sixteen Paxmen attending the orientation school will serve with the Pax program in Europe. They are: John Arn, Jr., Lansdale, Pa.; Merle Brenneman, Kalona, Iowa; Allen Brooks, Goshen, Ind.; Bill Ediger, Inman, Kan.; Dwight Esch, Caseville, Mich.; Gilbert Friesen, Mountain Lake, Minn.; Ervie Glick, Minot, N. D.; Nelson Good, Elida, Ohio; John Klassen, Homewood, Man.; Paul Myers, New Paris, Ind.; Gary Weitkamp, Los Angeles, Calif.

Three-year assignments in the Far East will be undertaken by four of the Paxmen. Merrill Hunsberger, Telford, Pa., will assist in the Hong Kong relief program. Harold Weaver, Collegeville, Pa., will work with the United Mission to Nepal. Gerald Dyck, Aberdeen, Idaho, and Robert Shaak, Herbert, Sask., will direct agricultural improvements at Sampantagit Farm, Chiengrai, Thailand.

Donald Hedrick of Lansdale, Pa., will go to the Congo to work at the Union Missionary Home in Leopoldville under Menno Travel Service.

Voluntary Service Workers

Five of the eighteen Voluntary Service workers will go to VS projects in Haiti and Newfoundland and the remaining thirteen will go to projects in the United States.

Appointed as director of the four MCC units in Haiti is Silas Smucker of Rennselaer, Ind. In this capacity, Smucker will be responsible for the total Haiti program. Mr. and Mrs. Smucker and son Glenn will live at Grande Riviere du Nord and will work with the health and agricultural development program. Smucker has worked with the United States Department of Agriculture for twenty-five years.

Also going to Haiti is Benjamin Bonnlander, M.D., of Chester, Vt. Dr. Bonnlander will be the second doctor at Grande Riviere du Nord.

Agnes Thiessen, R.N., Winnipeg, Man., will complete the unit at St. Anthony, Newfoundland, where she will work in the St. Anthony Grenfell hospital.

Each of the three units in and near Washington, D. C., will receive one volunteer from the group. Richard Cromwell, Baltimore, Md., will serve as a normal control patient at National Institutes of Health, Bethesda, Md.; Martha Richard, Wooster, Ohio, will teach at Junior Village in Washington; and Gerald Schrag, McPherson, Kan., will go to Children's Center in Laurel, Md.

Melva Lehman of Albany, Ore., will work at the Wiltwyck School for Boys in Esopus, N. Y. Dora Jantzen, Vancouver, B. C., is working in the kitchen at the Akron MCC headquarters.

Three VSers are going to the recently opened Prince Gallitzin forestry project in western Pennsylvania. Paul and Carol Hastings of Grantham, Pa., will be unit leader and matron at Prince Gallitzin. Also serving there is Bill Leatherman, Mt. Joy, Pa.

Another new VS unit to receive more workers is at the hospital of the Hoopa Indian Reservation, Hoopa, Calif. Dr. James Delp, Lititz, Pa., will serve as a staff physician and as unit leader at Hoopa, and Merlin Schrock of Metamora, Ill., will work as a cook's assistant.

Edward and Esther Regier of Inman, Kan., will go to Kings View Hospital, Reedley, Calif. Edward will work in maintenance and Esther will be a cook. Eleanor Schulz, R.N., Winnipeg, Man., will serve as a nurse at Kings View.

Also attending the orientation school was James Miller, Kalona, Iowa, who is working with Menno Travel Service at Akron headquarters.

mutual aid placement

SECRETARY WANTED

Applications for a full-time position as secretary with typing and office skills are being accepted by the Board of Christian Service. The position offers a positive fellowship among fellow workers and the opportunity to meet many people serving the church. Inquire with Board of Christian Service, 722 Main St., Newton, Kansas.

into the beyond

David J. Zerger of Moundridge, Kansas, member of the Eden Mennonite Church near Moundridge, was born March 18, 1882, and died August 23, 1960.

Mrs. Jacob A. Krehbiel (nee Anna Stucky), member of the Eden Mennonite Church, was born August 2, 1870, and died August 26, 1960.

our churches

NEW CHURCH DEDICATED

Beartice Church, Beatrice, Neb. The dedication of our new church building was held on Sunday, Sept. 18. Events during the past months have included the following: a program by the junior choir on April 3; an Easter program by the adult choir; a series of meetings with Martha Burkhalter, retired missionary from India; and a visit by Hugh Sprunger, missionary on furlough from Taiwan.

GULPORT CHILDREN VISIT

Eden, Moundridge, Kan. Our church, together with the Hopefield Church, sponsored DVBS with H. B. Schmidt as principal. Missionary Waldo Harder brought us the morning message on May 15. May 22 the mixed ensemble of the Henderson Community School, Henderson, Neb., brought us three special numbers in song during the worship service. On June 5, twenty-five young people confessed their faith in Jesus Christ and were baptized and received into the church. Orlando Goering from Mitchell, S. D., brought us the Communion message on June 12. Nine Negro children from Gulfport, Miss., spent two weeks with families of our church. Our annual S. S. picnic was held Aug. 7. The children gave a program. Missionary George Neufeld brought the morning message.

KREHBIEL ACCEPTS CALL TO PENNSYLVANIA CHURCH

Deep Run, Bedminster, Pa. Ronald Krehbiel has accepted the call to Deep Run from his church in Markham, Ill. Pastor Claude Boyer read his letter of request for release on April 24. Mr. and Mrs. Krehbiel plan to begin their work at Deep Run on Nov. 27. On Aug. 14 the youth fellowship had a program in honor of Pastor Boyer in the style of a "This Is Your Life" program. He delivered his last sermon Aug. 14, and began his work for MCC as Associate Director of the VS program on Sept. 6. Nancy Mill was wedded to Henry Schroeder on Aug. 13; on Aug 20 the marriage of Carol Lyn Fox to Arthur M. Charles took place. A Harvest Home service was held on Sept. 18. Susan Moyer, our oldest member, has moved to the Home at Frederick. Many of our students have reurned to schools and colleges. Junior and senior choirs have resumed rehearsals for the coming year.

TEMPTATION *continued from page 615*

to the prompting of the Spirit for God in the present. And we will have to look with faith into the future, for God is assuredly in the future. It is the Spirit of Christ who brings to bear judgment upon the great moral issues of our day.

The church will cease to be a church when, because of the worship of tradition, there is loss of vision. Christianity has always been a moving, exploring and conquering religion. It has crossed moral and racial boundaries, ever beckoned on by that same Macedonian voice which Paul heard saying, "Come over and help us." Christians in the past have taken seriously the claims of Christ and have boldly carried the good news into pagan cultures.

Jesus views the world as "white unto harvest." When His followers meet that challenge as "debtors" in the name of Christ, they have vision. But when the church says there are no more frontiers, no more sacrifices to be made, no great deeds of love to be displayed, then that church has ceased to be the church.

The church will cease to be a church when, with the loss of vision, comes the loss of purpose. Beware of life without goals. Today's temptation is to live irresponsible lives. Today's demand is to respect the authority of Christ and live by His spirit. Where there is no God to be trusted, no authority to be obeyed, no standards to be attained, no communion to be enjoyed, there the major thrust of the gospel has gone out of our lives. The church (if it remains at all) then becomes a church of human instruments detached from all spiritual dimensions.

The writer to the church at Sardis says, "I have not found your work to be perfect." This is true of us, but still Christ is looking for our loyalty and our help. God has no hands but our hands to do His work today.

The church will cease to be a church, when with the loss of purpose, comes also the loss of sensitivity to the love of God. Life that moves in the direction of human desire and passion becomes tone-deaf to the message of the Scripture and the prompting of the Spirit. When this happens the words of the Great Commission become a mere echo. Jesus' command, to be the light of the world and to let it shine like a city on a hill, becomes a mere byword.

The church is finally all tied up with individuals — not with programs, activities, or buildings, but with people. These are people like you and me. These must be people who will respond to God's call of grace, who will care and who will love.

As long as the church members will do this, the church will not cease to be the church.—*William G. Unrau.*

our conference

continued from back page

CHURCH BULLETIN FEATURES FIRST MENNONITE PERIODICAL

The October bulletins published by Church Bulletin Service include a variety of themes. Of special interest is the bulletin featuring *The Mennonite*. The cover picture is of the first issue of *The Mennonite* published in 1885. On the back is a copy of the page stating the purpose and other information for persons receiving this first issue seventy-five years ago.

Titles of the other bulletins for October are "The Bread," a woodcut by Joe Alderfer; "The Trans-Chaco Highway," "John H. Oberholtzer, Minister and Editor," and "The Tribute Money" by Masaccio.

The Western District Ministers' Conference has been scheduled for Oct. 21 and 22, 1960. It will be held in the Bethel College Church, North Newton, Kansas.

The meeting on Oct. 21, beginning at 8 p.m., will be presided over by Harley King. Lamont Woelk is in charge of devotions; P. K. Regier will bring the Communion sermon; Russell Mast will lead the Communion service; and Vernon Neufeld will be chairman for the Bible study.

The theme for the Oct. 22 meeting, beginning at 9:30 a.m., will be presented by two speakers, Howard Nyce and Arnold Regier. Their respective topics are "The Pastor's Hospital Ministry" and "How a Pastor Can Effectively Visit the Sick."

our conference

CIM PERSONNEL ACCEPT TEMPORARY ASSIGNMENTS

Missionaries who unexpectedly received furloughs at the time of crisis in Congo in July are temporarily pursuing various vocations and studies. Hulda Banman is attending Bethel College. Mary Epp (Hanley, Sask.) is teaching at the Salem Children's Home, Flanagan, Illinois. Waldo Harder (Newton, Kan.) is principal of the Hopi Mission School, Oraibi, Arizona. Tina Quiring (Mountain Lake, Minn.) is attending Mennonite Biblical Seminary, Elkhart, Indiana. Betty Quiring is doing secretarial work in the Congo Inland Mission office in Elkhart, Indiana. Anna V. Liechty will stay with her mother, who is not in good health, at Berne, Indiana. Charles Sprunger is teaching school in Cassopolis, Michigan.

H. A. FAST ON CONFERENCE STAFF

Henry A. Fast, retired professor of Bible at Bethel College, has joined the staff at the General Conference Offices on a part-time basis. He continues part time at Bethel College as alumni secretary and director of public service.

At the Central Office, he gives time to areas of work for the Board of Christian Service and the Board of Education and Publication. Dr. Fast has assumed administrative responsibility for relief and service matters in Latin America. He also is responsible for the social welfare program of the Board of Christian Service, with special attention to the program for the aging.

For the Board of Education and Publication, Dr. Fast gives editorial assistance on several books which the board is publishing.

CURRICULUM WRITERS LISTED FOR QUARTER BEGINNING OCT. 1

The theme to be studied in the adult Sunday school the fall quarter is "Passages of Spiritual Power," based on the Psalms and other choice passages of Scripture.

Writers for the *Adult Bible Study Guide* this quarter are Vernon H. Neufeld, president of Bethel College, North Newton, Kansas, and Leo Miller, pastor of the Beatrice Mennonite Church, Beatrice, Nebraska. The *Youth Bible Study Guide* this quarter is written by Peter J. Ediger, pastor of the Mennonite Community Church, Fresno, California; and James Waltner, pastor of the Tabor Mennonite Church, Newton, Kansas.

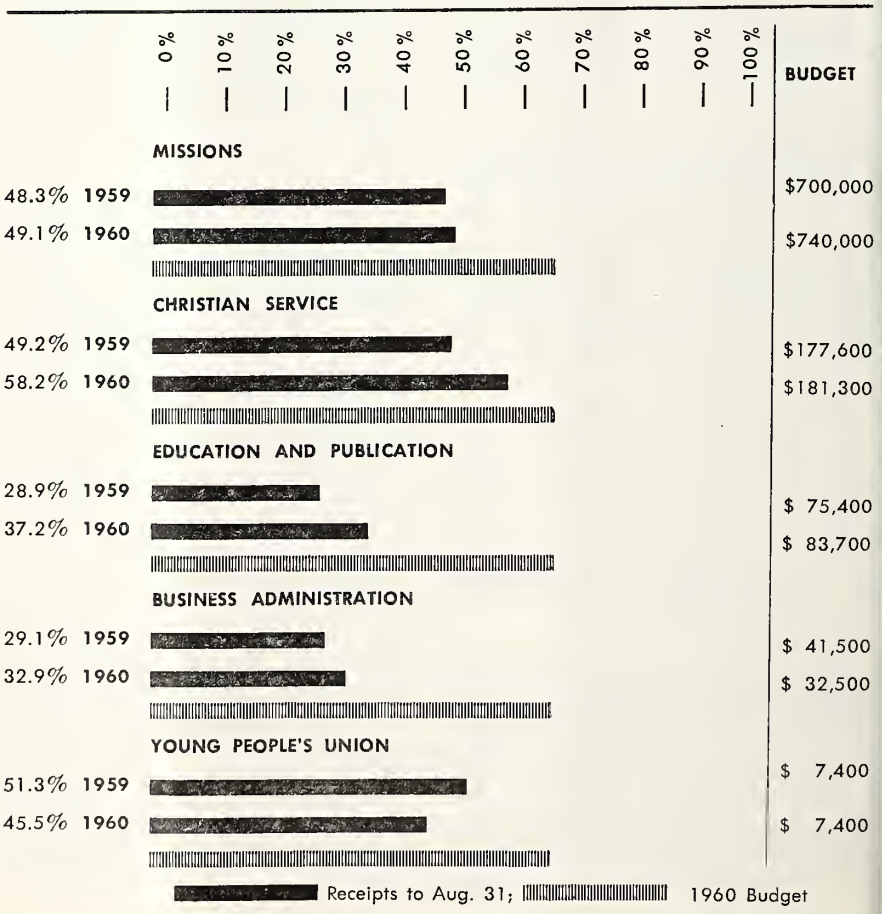
Bibel Studien für Erwachsene is written by Waldemar Janzen, instructor at Canadian Mennonite Bible College, Winnipeg, Manitoba; P. A. Rempel, retired pastor, Altona, Manitoba, and H. C. Scheffler, pastor of the Clearbrook, British Columbia, Mennonite Church.

conference stewardship

Two-thirds of the year 1960 are behind us. As members of General Conference Mennonite churches we have responded slightly better than last year in support of the budget. Of the budgeted amount 49.2% has been received to date as shown on the accompanying chart. Last year at this time we had received 46.2%.

Apparently it is inevitable that nearly half of the money comes in during the last quarter of the year. We certainly go forward in faith because by this time we have borrowed rather large sums of money to carry on. If the pattern of giving again repeats itself, we know that by the first of the year we shall have paid these debts. Borrowing money naturally increases overhead, but it is generally not possible to reduce the disbursements of funds as drastically during the summer months as receipts are reduced. We trust that we may eventually find at least a partial solution to this dilemma.—Wm. L. Friesen, Conference treasurer.

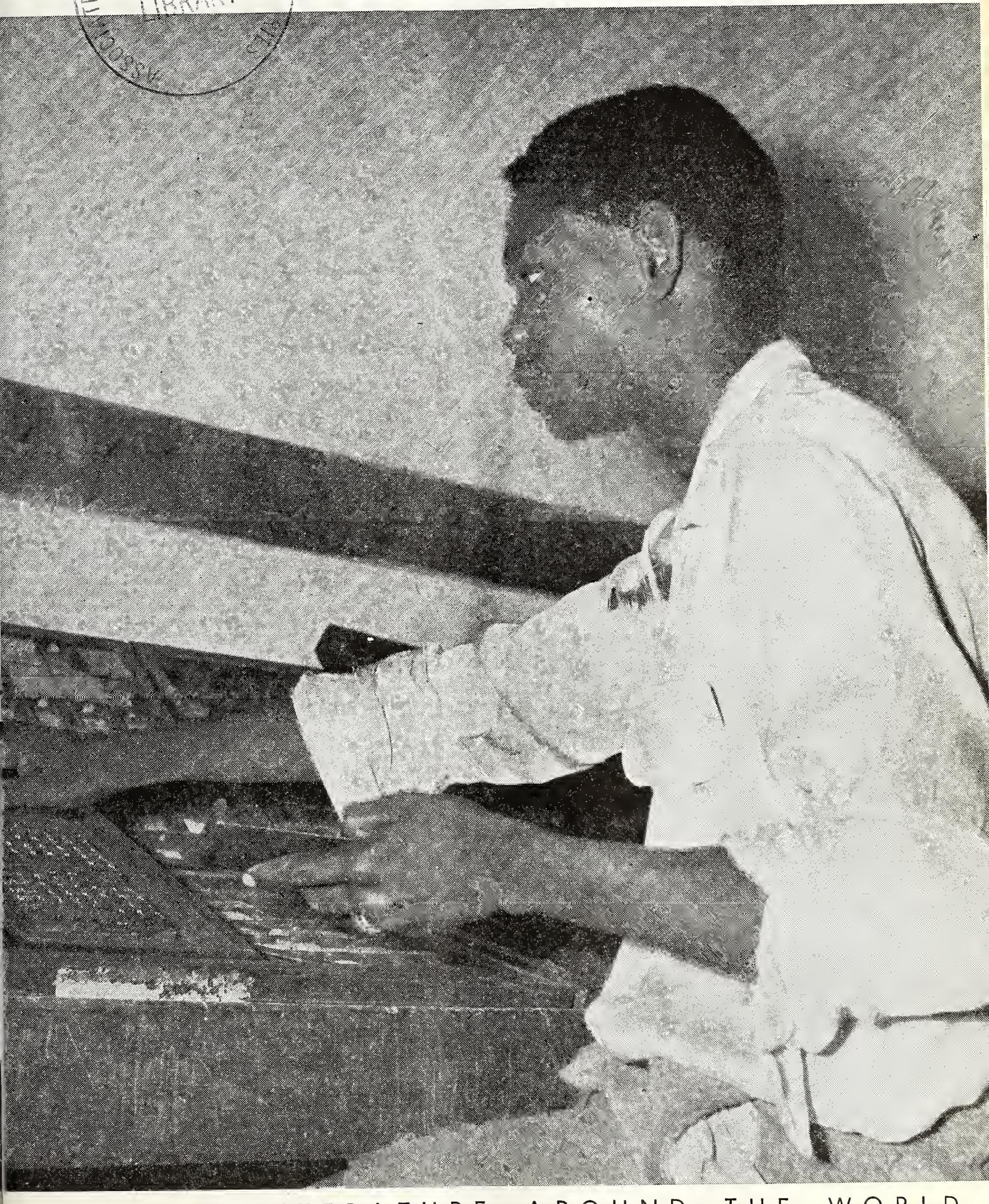
August 31, 1959, as compared to August 31, 1960



THE MENNONITE

OCTOBER 4, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES ELKHART LIBRARY



CHRISTIAN LITERATURE AROUND THE WORLD

in this issue

COVER
Type compositor at work in Congo print shop.

CHRISTIAN LITERATURE
AROUND THE WORLD

ARTICLES

CONGO
Levi Keidel 631

INDIA
Helen Kornelson
M.P. Nand
Mary Schrag 633

SOUTH AMERICA
Cornelius Krahn
Mrs. Arthur Keiser 635

JAPAN
Verney Unruh

TAIWAN
Palmer Becker
Marie Regier 639

WE NEED LITERATURE
Peter Kehler 641

DEPARTMENTS

OUR CONFERENCE 644

CONTRIBUTORS

Levi Keidel, missionary to Congo; Helen Kornelson, missionary in India; M.P. Nand, Indian evangelist; Mary Schrag, missionary in India; Cornelius Krahn, archivist, Bethel College Historical Library; Mrs. Arthur Keiser, missionary in Colombia; Verney Unruh, missionary in Japan; Palmer Becker, Missions-Paxman in Taiwan; Marie Regier, missionary in Taiwan; Peter Kehler, missionary in Taiwan.

of things to come

Oct. 3-8—Faith and Life radio speaker (KJRG, Newton, Kan.), Elmer Friesen.
Oct. 10—Thanksgiving Day, Canada.
Oct. 20—Illinois Women's Fellowship Annual meeting, Washington, Ill.
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas
Oct. 21- 22—Western District Ministers' Conference, North Newton, Kan.
Oct. 22-25—Western District Conference, North Newton, Kan.
Oct. 30—Reformation Sunday
November 2, 3—Saskatchewan Provincial Conference, Eigenheim, Saskatchewan
Nov. 13—Peace Sunday
Nov. 13—Junior Choir Festival, Memorial Hall, N. Newton, Kan.
Nov. 24—Thanksgiving Day, U.S.
Nov. 29—First Sunday in Advent
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 39**

Guest editorial by Andrew Shelly

ON THE HIGHWAY OF PRINT With each passing day the crucial nature of the "war of ideas" becomes more apparent. In an age when so much is made of armies and bombs, the mightiest army in the world is too easily overlooked—the twenty-six letters of the alphabet.

Many churches around the world will stress world literature on Sunday, October 9. It is only in recent years that the Christian church has been catching the vision of the urgency of keeping pace with world developments in Christian literature.

We join millions of Christians in stressing the spread of the gospel through the printed page. Opportunities for the wide dissemination of the gospel have never been as great. The printed page carries the message of Jesus Christ behind closed doors; it is instrumental in feeding new Christians; it strengthens the church—indeed, it does all this and much more.

This issue of *The Mennonite* is intended as a report on some of the activities sponsored by our church through the Board of Missions. Not nearly all the aspects of our work in literature could be treated. In this issue the reader will note part of the great challenge facing us. The material is limited to the challenge overseas. The urgency of work in the Congo remains unchanged, but because of current trends this will be treated separately in a later issue. The article by Levi Keidel describes the results of literature work. Even though not complete, these glimpses will indicate the breadth of the opportunities.

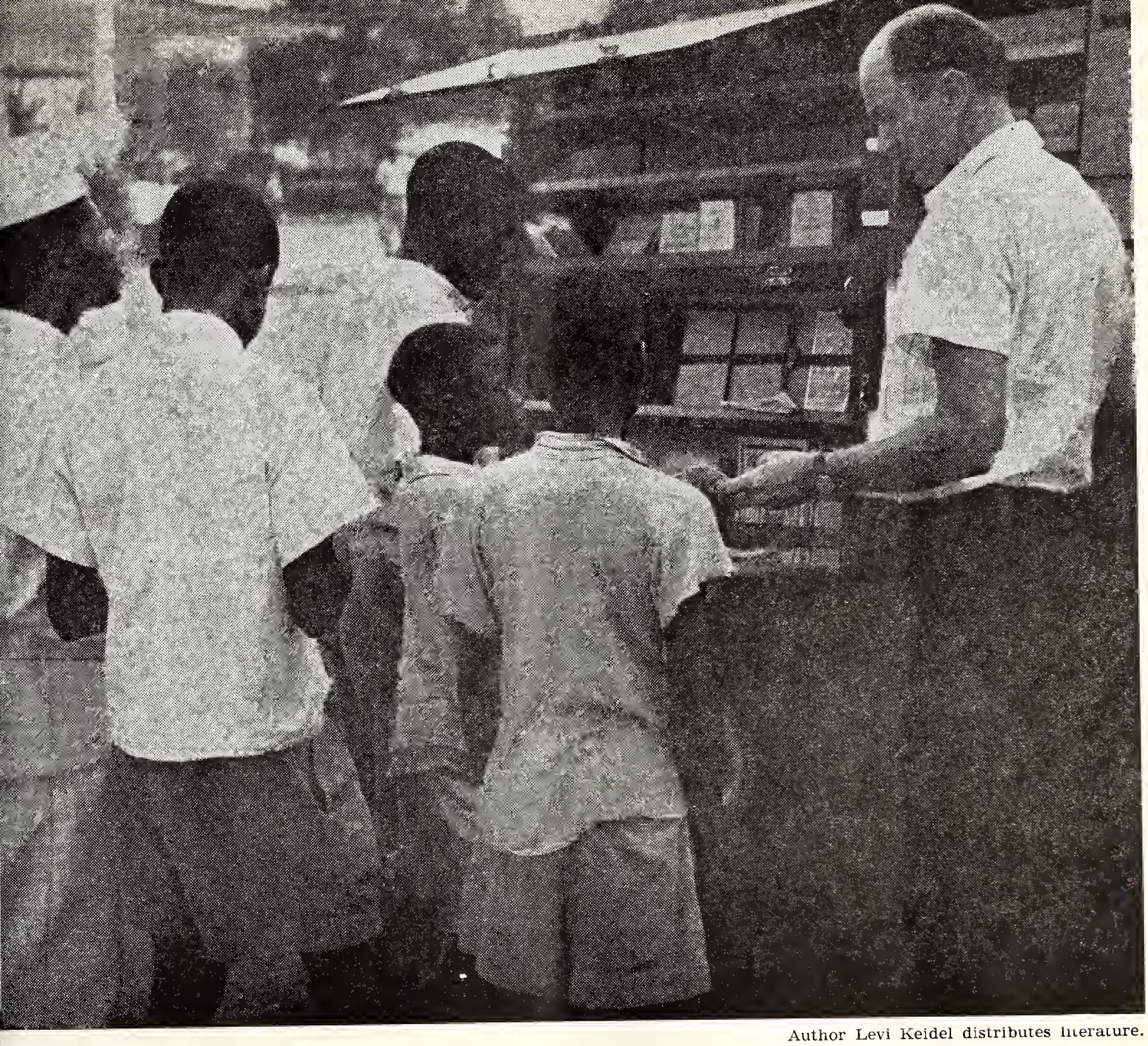
As important as the production of literature is the distribution of it. The reader will observe that we are placing strong stress on this need. Observe the openings now before us.

To go through the open doors which the Lord has given us requires dedication. The fantastic zeal of opponents of Christianity to capture the minds and souls of the new readers of the world is well known. This dedication is required in the sense of talent and money. More and more missionaries and national leaders in many lands are giving themselves to those tasks. But, money is also required. When launched some of our literature distribution work becomes self-supporting. Wherever feasible, a small charge is made for literature. But, after all is said and done the fact remains that to do the job requires money.

It is our earnest desire that we may discern clearly the open doors the Lord places before us. To follow His will in this division of our work is our aim. Through the modern phenomenon of literacy it will be possible to fulfill the Great Commission to a fuller degree than ever before.

While in this issue of *The Mennonite* we are stressing the challenge of Christian literature in missions, it must be pointed out that this is part of our entire mission task. The work is one. Also, it needs to be stated that the task of Christian "missions" is part of the total "mission" of the church.

The words of Jesus still stand today: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).



Author Levi Keidel distributes literature.

CONGO

Levi Keidel

In mid July a storm of violence and terror swept Congo, driving before it 1200 fleeing missionaries. What did it leave in its wake? Ten million innocent and confused Congolese who had no part in the upheaval and who wanted the missionaries to stay. These ten million Congolese now have closed stores, almost no post offices, empty classrooms and medicine chests, and no jobs.

Our heartache is no deeper than that of the pastors and Christians we left behind. But there are a few things for which both they and we are profoundly grateful.

The Congo Inland Mission has in recent years endeavored to keep

abreast of the mounting literacy rate with an aggressive program of literature. You supported it enthusiastically by your gifts and prayers. Recent catastrophic events prove every effort to have been a most valuable investment. These silent "cold print" missionaries are still scattered all over Congo, hard at work.

Since our return to Congo in October of 1956, a considerable part of my time was spent in literature work. On occasions I regretted that literature responsibilities made it impossible for me to spend more time in village evangelism. I don't regret it now. Here are some of our big strides of literature progress:

1. In August of 1957, representatives of Protestant missions of Central Congo met and formed the Tshiluba Regional Literature Committee. This body met annually. It co-ordinated plans for manuscript preparation, printing, and distribution on an inter-mission basis. Tshiluba is one of Congo's chief vernaculars, reaching about three million of her population.

The manuscripts reviewed and approved for printing by this committee during its three years of operation constitute one-third of the total titles currently available in this vernacular. They include a Bible index-concordance and a Bible dictionary. More than half of these new titles were printed and in circulation when we left the field.

The formation of this committee supplied the overdrive for what had been a "Model A" operation. It was the basis for a unified, smooth running, efficient literature program.

2. The colorful religious Tshiluba periodical *Sankai* was launched and reached a monthly circulation of 12,000 copies. Conservatively estimating three readers per copy, this publication preached to an audience of up to 36,000 every month.

3. Paxman John Heese revamped our C.I.M. press. A second letter press was repaired and put into operation. A long power shaft was installed to operate both presses with a single motor. This plus print shop reorganization and improved business efficiency doubled our output. In the place of work backlog were the persistent calls for new manuscripts to maintain a full press operating schedule.

4. Quite a few new titles appeared in the Gipende language. Good progress was made on the revision of the Old Testament in this vernacular reaching 250,000 tribesmen in our western C.I.M. area.

5. A central bookstore stocking all available Tshiluba Protestant titles was established at Luluabourg (population: 80,000), capital of Kasai Province. The first bibliography with sample copies of all existing Tshiluba literature was drawn up (total: 285 titles). A twenty-four page catalog was prepared, listing with descriptions all current titles. It was circulated widely and was to serve as the basis for an aggressive mail order service.

6. Existing bookstores expanded their stocks and new ones were established. Paxman Robert Schmidt did a grand job of setting up a distribution program in our Kamayala station area. Our eight C.I.M. station bookstores make a wide variety of Christian literature readily available to the hundreds of local student and Christian population.

7. Missionaries and nationals became excited about peddling books village to village. At Banga station alone, during this short term we sold just over $1,000 worth of literature in the villages from a cupboard mounted on the side of our carryall.

Several missionaries designed and built cupboards, boxes, and racks of ingenious styles, for use in village colportage work. Here lies the key to distribution in volume.

Just shortly before we were driven out, we were itinerating in distant villages where, to our knowledge the gospel of Jesus Christ had not been preached within the last twenty-five years. In an isolated village on the edge of a large stream we drew a simple chalk sketch of the two roads and preached a message on Matthew 7:13-14. It was clear that only people entering the little path through Jesus could have eternal happiness at God's village. I watched the chief, sitting prominently on a chair to one side of the speaker. He stared at the ground in deep thought. He then began shaking his head and mumbling. "No. It isn't true. It isn't true." Then he rose to his feet, and with a sweeping gesture of his hand, declared to his villagers, "You are my people. You listen to my words. I tell you, all this is not true. It is a lie!"

They may have rejected our words, but they gladly bought our books. I sold a score of small booklets that tell by means of colorful illustrations and simple text that Jesus came, died, and rose again to save us from sin.

These booklets are *still there,* as are countless thousands like them. They are missionaries that cannot be driven out. They carry on their silent but powerful ministries of speaking for Jesus Christ. This is comfort for our heartache. For this we are glad. •

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

INDIA

This monstrous task of translation is nearing completion. The results will penetrate the entire Hindi-speaking area of India.

The first series of the Hindi Vacation Bible School books are at last becoming a wonderful reality. The adaptation and translation of the Herald Press Daily Vacation Bible School books into the Hindi language is being done jointly by the American Mennonite and General Mennonite groups in India.

For this project, which was started five years ago, five courses for different age levels were selected. At least twenty people, Indian and Americans, are working on this literature effort. There are those who adapt the language and stories to the Indian culture; the actual translators spend many hours of painstaking studying phraseology and difficult passages; the artists draw pictures familiar to the Indian child; others read and re-read the manuscripts, each suggesting different changes and necessitating more re-copying. Even after the final scrutinization, the publishing agency in New Delhi has at times said, "Not satisfactory. Try again."

Now two attractive students' workbooks and two teachers' manuals are off the press. The remainder of the series is either in the press or will be ready within the next few months. It is expected that these courses will be ready for use next summer.

This Hindi Vacation Bible School series will be used not only in Mennonite circles, but in the entire Hindi speaking area of India. Already other language areas are requesting English manuscripts of the Hindi adaptation so that they may translate into their own language. Thus the Mennonites are making a distinct contribution to the literature needs of India.

The Joint Mennonite Committee however has further plans. Even before all five teachers' manuals and students' workbooks are off the press, it is envisioning, and planning for, the translation of the next series of five courses. Once more the stroke of the pen will rule the day, the typewriter will march his army of leaden soldiers forwards, and another step will be taken in fulfilling the literature needs of India. —*Helen Kornelsen*

The first step is learning to read—learning to associate the sound with the sign.

खा
खाख
ळाता
ळाळ
ळा
ळाळ
च
दा
दा दाद

INDIA continued

DURING EASTER WEEK an educated gentleman came to our reading room (lending library) in Korba, India. He picked up one of the tracts. On the cover was a picture of Jesus on the cross. He asked, "Is this Jesus also Christ?" My son Jiwan, aged twelve, told him about Jesus' birth, crucifixion, death, and resurrection. This inquirer remained silent. At last he said, "In truth, Christ was a great saint. Why should a saint die for sinners?"

Another time a high ranking government official came to visit the reading room. He saw an English Bible on the table and asked me about it. I told him first about the Old Testament and then about the New Testament. He asked about the Christian philosophy of salvation. I said, "Christ is the Savior of this world and through faith in Christ Jesus we have salvation. 'For God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life.'" He said, "This is something new to me. Please repeat that." A little later he asked if I could give him a Bible to read.

When one young man inquired about the life of Christ, I gave him a Gospel of St. Luke. He used to come to me and ask questions and for a time I counseled with him. He too said, "In the real sense, Christ Jesus was a Mahatma (great saint)."

Recently the picture "Quo Vadis?" was shown at our local cinema. This picture shows the suffering and tortures that the Christians endured in the time of Nero. The next morning before ten o'clock, four people came to me with questions about Christianity.

So it is that many people come to the reading room who do not know who Jesus is or what Christianity stands for. They may come to read the daily newspaper or pick up a secular book, but about ninety per cent of those who come notice the large framed picture of Jesus on the wall and see the large posters with Bible verses. They start questioning immediately. This is the opportunity God provides for us to give them the message of salvation.
—M. P. Nand

WHAT PLACE DOES literature have in a hospital? Let me answer with a story.

In our hospital is a ward for patients with tuberculosis. It is filled to capacity nearly the year around. These patients have lots of time to read and ponder what they read. We have put a bookcase in that ward, stocked with Christian literature which is eagerly devoured.

A seventeen year old Brahmin was admitted to the hospital with tuberculosis. He was really quite ill. As opportunity presented itself, we told Rameshwar about our Savior. He seemed interested and one day he said, "If I become well, I want to become a Christian."

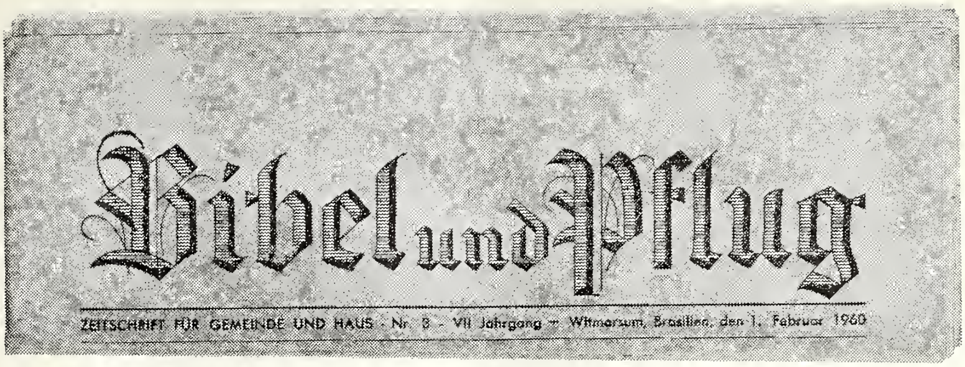
About a week later, one evening as I was on my way home from the hospital, one of Rameshwar's relatives came running to me and said that Rameshwar was very sick and asked if I could come. Upon arriving in the room, I noticed that the family was very apprehensive. The patient said that his throat was dry and he was afraid that he was going to die. His condition, however, did not seem to be worse than it had been during the day, so I tried to reassure him. Again I told him about the Lord Jesus and about the spiritual healing which He could give. I added that if it was God's will, He could heal him physically, too. With the permission of the parents, I prayed and committed Rameshwar to God. The following day when I went to see him, he reported, "Your God does hear and answer prayer. He answered your prayer last night; I soon felt better and went to sleep." Rameshwar then asked for a Bible and started reading it. During this time, a number of people were praying and God continued to work in His own way.

About three months later it became evident that Rameshwar was beginning to understand what Christ did for him.

A few days later, the money for food was running very low. (In our hospital the patients' relatives do the cooking for the patients.) Rameshwar decided that he would tell God about their needs. He said he seemed to hear God saying, "Do not worry, I will supply your needs." That very afternoon the postman brought a money order! That day Rameshwar decided to become a Christian.

One day, Rameshwar asked the doctor for permission to go to his home. By this time his condition had greatly improved and he wanted to go just for the week end. The doctor advised against it, but Rameshwar went anyway. He did not return on Monday. Several days later his father came to tell us that when Rameshwar had gone to the pond to bathe, he started coughing severely, bled profusely, and died. "But," the father added, "he kept taking Jesus' name to the very end." I said, "Rameshwar left all his other things here, but he took his Bible home. Did you bring it back?" He answered, "No, because I am reading it now."

—Mary Schrag



Bibel und Pflug

ZEITSCHRIFT FÜR GEMEINDE UND HAUS · Nr. 3 · VII Jahrgang — Witmarsum, Brasilien, den 1. Februar 1960

SOUTH AMERICA

BIBEL UND PFLUG (Bible and Plow) is a fitting title for a Mennonite paper. This particular bi-weekly publication originated in South America where there is a great lack of literature. After World War II a plan was worked out whereby all South American Mennonites would be enabled to produce and read their own paper.

Numerous papers from North America and Europe were sent to South America. It takes a long time until they reach their destination, and they are never fully devoted to the problems which the South American Mennonites confront. The *Mennoblatt*, published in Paraguay, was of local nature at that time. The *Brücke*, published in Brazil, had been discontinued during World War II.

Fritz Kliewer worked out the details for the publication of a new paper. The General Conference boards were willing to support this project. A committee of Canadian and United States Mennonites was created to help in the promotion and publication of the paper. The plan, however, was that this paper would be entirely in the hands of the South American brethren.

In January of 1954 the first issue of *Bibel und Pflug* appeared with Fritz Kliewer as editor. The paper was printed in a mission print shop at Ponta Grossa, Brazil. The motto of the editorial was: "The Bible is the foundation of our religious life, and the plow the symbol of our cultural achievement the world over. We want to be tillers of the soil preparing it for the kingdom of God and make our contribution in the cultural reconstruction of our environment and in the countries in which we live to the blessing and welfare of others."

Gradually the paper won support and readers in the many settlements of the various countries of South America. Among those who have been close co-workers of Dr. Kliewer were J. S. Postma, Peter Klassen, and Julius Legiehn. When Fritz Kliewer passed away unexpectedly, Peter Klassen succeeded him as editor and Julius Legiehn was the managing editor. After Peter Klassen retired and moved to Canada, Julius Legiehn assumed full responsibility for the editorial work.

Of great significance was the fact in the development of the paper that the men's brotherhood of the Western District Conference, in co-operation with other channels, made funds available for the purchase of a linotype, which was dedicated on May 7, 1955. Since that time, the paper has made great progress and improved considerably.

The paper is now being edited and published at Witmarsum near Curitiba and printed in Curitiba. It reaches into all Mennonite settlements of South America and is also read in North America and Europe. It performs a real service in South America, since there is such a scarcity of Mennonite papers. It is very hard for the average North American to imagine how great the need is along these lines in South America. The Bethel College Historical Library receives more than a hundred such papers printed in North America. In South America there are only two papers produced for the Mennonites. One is the *Mennoblatt* in Paraguay and the other is *Bibel und Pflug*. The former has been of a more local nature, while the latter intends to serve all Mennonites in their respective communities and countries in South America. This very worthwhile project of the Mennonites in South America needs our wholehearted support—*Cornelius Krahn*

IN LATIN AMERICA, as in mission fields throughout the world, evangelical leaders have become increasingly aware of the need for good literature produced by the Spanish-speaking people themselves. Many books are available. Publishing houses are turning out many new books and pamphlets in Spanish, but the great majority of these publications are still translations from English.

Even the best translations lose some of their effectiveness and meaning. Literature, and especially evangelical literature, to be effective must originate in the tongue of the people, springing from experiences which are common and understandable to them. Translation at its best is only second-best, for it is difficult to express a "foreign" idea in a different language.

An American writer, for example, might use an illustration of a baseball game. Such an illustration, even though well-translated, would have little meaning to a Colombian, for baseball is seldom played. But should a Colombian writer use illustrations of bicycle races (which in turn would be of little interest to a North American), the Colombian reader would immediately be captured in interest, for the yearly bicycle races which last nine days and cover hundreds of miles of Colombia's rugged terrain are of great interest to every citizen.

Furthermore, a person will more readily read and accept the ideas of his own countrymen than that which is written by a foreigner and translated into his own language. Then there can be no feeling that foreigners are trying to impose their beliefs upon him.

But the unfortunate fact is that little has has been written in the field of evangelical literature by South Americans themselves. Tracts, books, hymnbooks, vacation Bible school materials, devotional materials, are all mostly the work of North Americans. Good as this work may be, it is not the best. Perhaps in the field of magazines the greatest progress has been made.

And why this lack of Spanish-produced materials? The basic difficulty lies in training and education. Few indeed are the Colombian Christians who are qualified to write and write well. Those who have had a sufficient education are already more than busy in other duties in schools and churches—duties which are also urgent. Perhaps it is because the challenge to write has not been presented. Perhaps it is that there is no financial stimulus. In any case, the production of evangelical literature presents a great need.

Church and mission leaders in South America have become aware of this need, and in recent years steps have been taken to meet it. A co-operative organization called LEAL (Gospel Literature for Latin America) has been formed to stimulate and co-ordinate more writing in Spanish. Already some books are being published.

It is evident, in any case, that one of the greatest contributions that can be made to the Evangelical movement in South America is the training of writers and the production of literature.—*Mrs. Arthur Keiser*

Today's frontier in Colombia is the training of South American writers. But these potential writers must also be fed with spiritual food.

JAPAN

Verney Unruh

In Japan the question is not whether or not the people will read. The question is: what will they read?

Literature work in Japan presents a number of opportunities and challenges that are found in many other mission fields.

First, there is the high literacy rate. Compulsory education, introduced in 1872, has all but eradicated illiteracy. Over 99 per cent of the people can read and write.

Second, the Japanese are avid readers. Book shops are always busy. Daily newspapers in the Tokyo area have the largest circulation in the world. Weekly and monthly magazines dealing with almost any subject imaginable have become popular in post-war Japan. Books are regarded as real friends. Over 24,000 different titles were published in 1959.

Another advantage is the language. While there are local dialects, Japan has one standard language. This makes it possible for Christian publishers to produce larger quantities at reasonable prices.

Japan has had the Bible in its own language since 1887. It was revised in 1917 and again in 1955. The new colloquial version is highly regarded by literary scholars for its excellence.

Communications and advertising media are highly developed and, though costly, can be used to present the word of God to the masses.

With these opportunities, our mission is seeking to develop an adequate and expanding literature program based on the following principles.

Literature is not supplemental or a side line. It must be an integral part of our efforts to reach people with the good news of Jesus Christ.

The Bible must always remain the center of our literature program. This history of missions the world over convincingly proves that the Bible is the most effective tool for evangelism.

The printed word has a permanent witness. It remains behind after the missionary or pastor has left. It can be read and pondered again and

Our bookstore in Miyazaki prefecture is the only bookstore in the city.

again, after the spoken word has been forgotten.

Any Christian material that is produced must be of the highest caliber in order to win the attention of the reader of secular books and magazines.

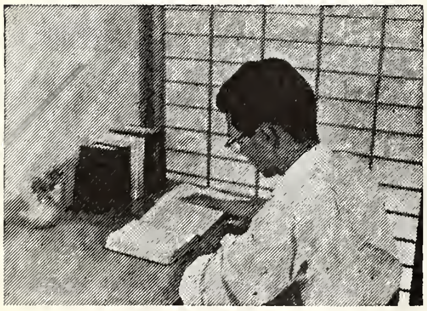
In our own mission the use of literature has played an important part in our witness from the beginning. The sale and distribution of Bibles, hymnals, and tracts has always been stressed. New converts are urged to read books that will help them grow spiritually.

Specifically, there are the major projects we have carried out. In the beginning, each missionary was responsible for ordering his own material, usually from Tokyo. This involved much time and detail for each individual. Gradually we came to see that, if we had a central bookstore that carried these things in stock, much time could be saved and duplication of effort eliminated.

With this in mind a small book shop was opened in the fall of 1955 in a vacant room of the missionary residence in Miyazaki city. By spring of the following year, it became evident that a more permanent location was desirable. Search for a suitable location down town was begun and a very choice lot found in early 1957. After purchase of the land a two-story block-concrete building was constructed and dedicated in December of 1957.

The bookstore also houses the office of the radio correspondence worker. It is the only bookstore in Miyazaki prefecture and is being used increasingly by all churches of this area. Sales in 1959 were approximately $3500. As yet the bookstore receives some mission subsidy ($250 in 1959) but we are aiming at annual sales of $5000 to make it a self-supporting project.

While most of the materials from other publishers have been satisfactory, we have found need to publish an introductory booklet on the Bible. Also our own General Conference catechism and work book have been translated, adapted, and published under the title, *The Word of Life*. Tracts dealing with practical problems of Christian living have been assigned and will be produced this fall.



For over six years we have sponsored a weekly radio broadcast over Radio Miyazaki. Correspondence courses are offered to those writing in. Beginning in January of 1959 a monthly four-page paper, called *Good News,* was published to encourage and assist listeners in understanding the faith. At present this paper is sent out to over 900 people.

This spring a further service was offered to people enrolled in the course. A loan library has been set up whereby interested people may borrow books relating to Christian faith and life.

Sensing the need for help in developing an adequate literature program, the mission employed Hiroshi Yanada in the spring of 1959. He learned to know Christ through the Kobe church and graduated from Japan Christian College in March of 1959. As a student he worked part time at Word of Life Press and gained valuable practical experience. At present he edits *Good News* (paper for correspondence enrollees), does translation work, and serves as advisor. He expects to do some part-time colporteur work this fall.

In October of this year we are planning to sponsor a Bible fair in one of the large department stores. This will be carried out in co-operation with the Japan Bible Society, which will furnish much of the display material.

To reach people who have time while waiting, we have started placing an attractive fifty-page monthly magazine *Gospel for Millions,* (published by Word of Life Press) in barber and beauty shops, banks, hospital and other waiting rooms. In some areas there have already been responses to this project.

In addition to our own mission, there are three sister Mennonite missions working in Japan. We have found a number of areas of mutual concern and co-operation. One of these is the field of literature. From time to time, each mission has published pamphlets and tracts for its own use in evangelism and church building. Realizing that many of our needs are common, "Japan Mennonite Literature Association" was organized in 1958 to share and work together where it is profitable for all concerned.

In a leaflet introducing JMLA to others, three motives were listed: (1) The need to acquaint Japanese seeking to understand Western Christian history with the Anabaptist chapter of the Protestant Reformation. (2) The desire to share with other Christians some of the best literature to come out of this movement. (3) The need for literature dealing with the practical issues of Christian discipleship.

The first major publication of JMLA was Paul Erb's *The Alpha and the Omega,* which came off the press in December of last year.

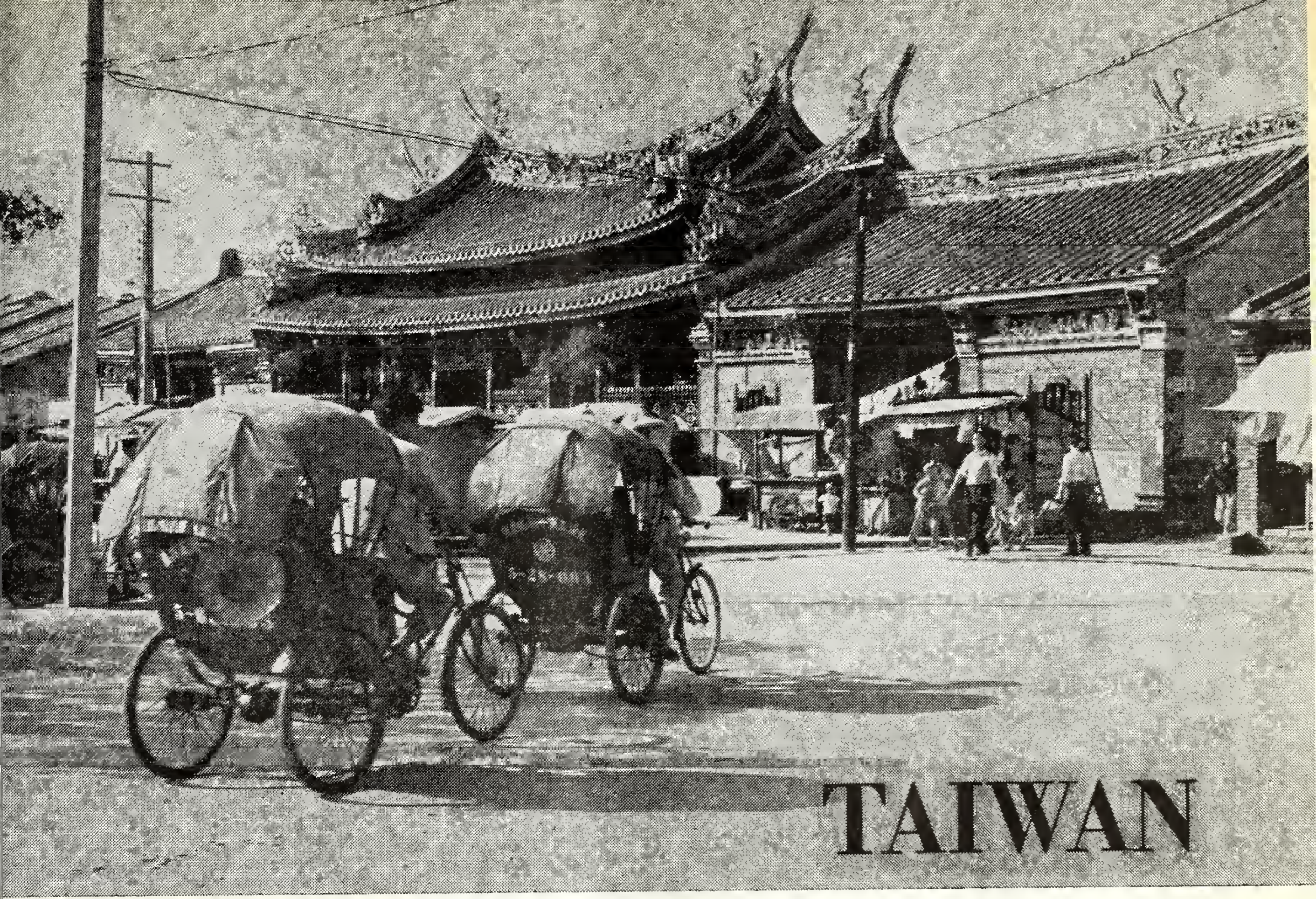
At present a short biography of Menno Simons is being translated and will be published this fall. Another project that has been started is a collection of stories of Christians who suffered persecution.

There is a real dearth of material for junior high and high school age level. The youth of Japan need to find the True Pilot of their lives. Literature can be one means of helping them find Him.

Also, there is need for a Christian family magazine so that new couples may truly build Christian homes.

There is a great need for writers. Up until now much of the Christian material in Japan has been translated. Japanese writers are slowly beginning to emerge, but more needs to be done in the field of training Japanese to write for their own people.

Distribution seems to be a bottleneck in Japan. We need to do more to find channels to sell what materials there are available. At the same time we need to encourage believers to read more. With this in mind we are looking and praying for a full-time colporteur who would visit primarily villages and remote mountain areas, emphasizing especially the sale and distribution of the Scriptures.



TAIWAN

Even one simple gospel tract is a seed when it is placed into the hands of hungry readers in Taiwan.

by Palmer Becker
and Marie J. Regier

IF YOU American people find a book hard-reading you can choose an easier one," someone recently told me. "But for us Chinese every book is almost equally hard."

Chinese is probably the hardest language to read and write in the world. Each word in the form of a "hen scratch" character is different and must be memorized because they are not phonetic. Mistakes are easily made as a difference of just one of the twenty-nine strokes in some words makes an entirely new meaning.

But in spite of this almost insurmountable problem and partially by side-stepping it by selling some easier reading Japanese books, the Mennonite Christian Bookroom at the hospital in Hwalien, Taiwan, has been doing a striking business. Over six hundred Bibles, commentaries, song books and other volumes have been sold in only a couple months. Most of them are sold to aboriginies who have sometimes counted their last cent to make the purchase.

Three cabinets hold the books at the bookroom, but these stocks turn over rapidly due to the vigorous and winning salesmanship of the aboriginal worker. A rotating handbook stand in the hospital waiting room which holds over one hundred books gives him a good opportunity to do some sales talk at morning chapels.

Lending libraries at the hospital for patients and also at both churches here in Hwalien give more opportunity for reading. There is also a portable lending library of eighty books which is rented out to aboriginal churches. This has reported a good measure of success.

In the Meilun church we have a small library of about a hundred books. Some of these, particularly the story books, are read by a number of people, but many of them

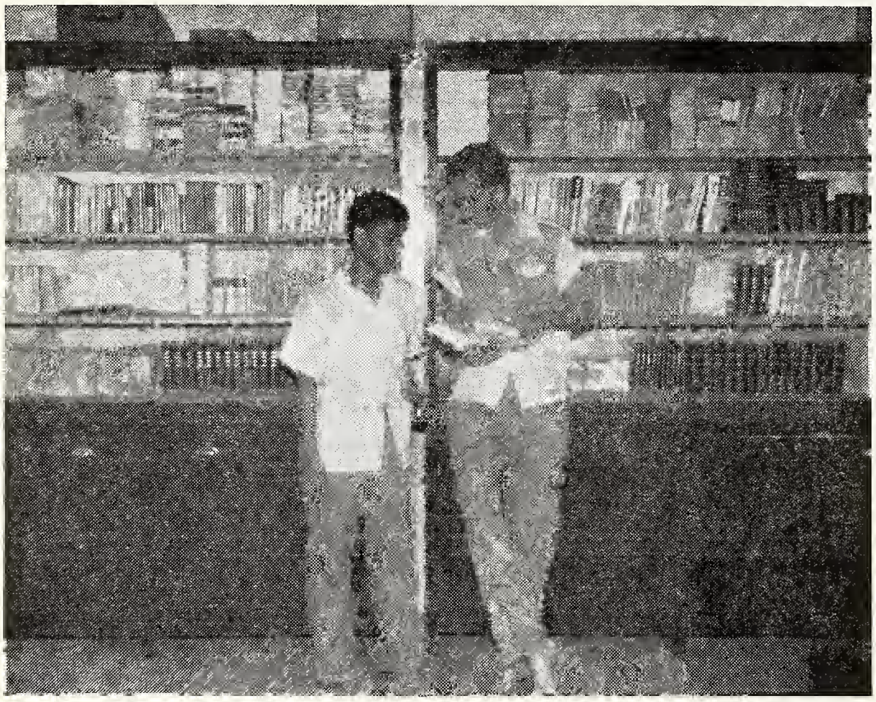
youth

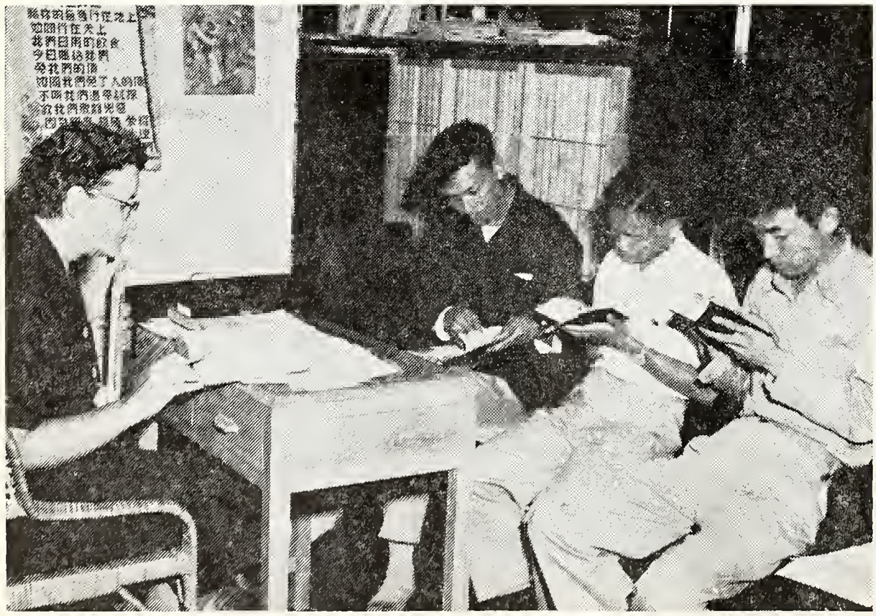
seem to be idle most of the time. Besides the books we have several Christian magazines and the daily paper. Then there is quite a bit of English material for such as like to read English.

Three thousand eight hundred devotional booklets have been published as guides to the daily "A Thought for Today" radio program. In this way the work has a unique co-ordination with literature work. Free booklets and gospels are sent to the people who send letters asking questions about the Christian faith.

The value of even one simple gospel tract should not be underestimated. As they are given to idle people in buses, waiting rooms, or homes on visitation trips, we pray that word may take root. Several thousand tracts have also been given out through the tract rack which was recently put up in the waiting room of the hospital. Simple tracts or cards stating the basis of Christian love and concern and a call for people to accept God's greatest gift, salvation, are given to recipients of mobile clinic medicines and relief supplies. This climaxes and gives meaning to the entire program.

(Top) Christian literature is the concern of these men in Taiwan. Co-author Palmer Becker is at the right. (Bottom) Marie J. Regier guides a catechism class.





In home visitation we usually give out tracts, often little picture tracts which are related to the Bible story we have just told. Very many of these I am afraid do not get any farther than the child who grabs it from its mother's hand who cannot read. In some places, however, the tract is kept for the father to read when he comes home.

At street meetings some people are responsible to hand out tracts to all those who attend or those who pass by. Whether or not these tracts are read, we do not know. It is a different matter with the tracts which we hand out on the bus. Rarely is a tract refused. Usually the people accept the tract very graciously—often with both hands as is considered a polite way of accepting anything. And almost invariably they read it immediately. In the stores and business places one can always offer tracts without anyone forbidding as it would be the case in stores at home. There is a great field for tracts.

The Scripture Gift Mission has made thousands of portions of Scripture available to us. These are given out at special or opportune times. A New Testament is often given to a hospital patient after much personal counseling or if he has received salvation. Smaller portions of the Bible are given to mobile Clinic patients.

There is much more literature work that could and should be done. House to house sales should be made, city wide tract distribution might be made by youth groups, book-of-the-month clubs should be stressed more, and Christian magazines sold to public waiting rooms. We hope that in the future we will find the help and energy necessary to make realities out of these possibilities.

We Need Literature

Peter Kehler

The need for Christian literature falls into two categories: literature for those who are not committed to the gospel, and literature for those already Christians. An urgent need at present is for literature about Christian beliefs and practices.

To meet this need, the church in Taiwan is printing a magazine called *Ma-na.* The articles in this magazine are written by our pastors and missionaries. However, this magazine hardly meets the need of all the age groups. We also need a magazine, published bimonthly or at least monthly, which will reach a wider age range of readers.

We need pamphlets for distribution to all Christians on the various aspects of the Christian faith. The tendency to become lax in the Christian faith is just as great here as in America. Since there are those who have had no previous Christian training, literature explaining the doctrines of our faith is urgently needed.

We need pamphlets on the theological and historical background of our faith. A newcomer will often ask, "What is the difference in doctrine between the Mennonites and other denominations?" In a country that is theoretically at war and has compulsory military training, this is particularly relevant. The young Christians cannot always answer the questions about their beliefs and they need literature on this topic that will meet their particular need.

We need booklets for young people on a host of topics. One cannot readily translate the material produced in America for use in Taiwan since many of the idioms, expressions, and illustrations are foreign to the people here. But the need is the same. Material is desperately needed for youth leaders to assist them in planning effective youth programs. But who will write it?

We need material regarding the total work of the General Conference. Our people, too, need to be told that they are part of the General Conference program. They need literature telling them of our mission program around the world and at home.

The Christians in Taiwan need to know how churches at home have struggled and are still struggling with the problems of building a church spiritually and physically. They have received help from the Mennonite Central Committee. They need to know more about this work and how they, too, can help.

Is it too much to expect that they too should send missionaries to other lands? Should they not also be told of their responsibilities to evangelize the world? Should they not also be expected to give to those in need? We dare not assume that the message of the cross and its rewards are only for ourselves. A church is always richer when it shares its personnel and its materials.

These needs could be expanded to include better Sunday school material, literature for pastors and Sunday school teachers, as well as devotional material for the home.

There exists a great need for writers to produce this material and the initial funds to have it printed. Pray with us that with God's help we may become more effective in making the message of Jesus Christ meaningful to people for whom it is new.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

Mennonite missionaries work among people who speak more than thirty languages.

The Bible or parts of the Bible have been translated and published in 1,151 languages.

Four Bible Societies were largely responsible for a record circulation of 4,750,000 volumes of the Bible in Latin America last year.

Non-Christian cults are spending more to win converts than are all Protestant efforts combined.

A highly educated Indian, a product of missionary effort, said: "The missionaries taught my people how to read, but they have let the Communists give my people what they read."

China was conquered, not by point of sword, but by the point of communistic pens.

In thirty years the world population, at the present rate, will increase from 2.8 billion to 6.6 billion.

One million people are learning to read every week.

In India, in a little over five years, literacy has increased from about 14 per cent to 29 per cent.

From a General Conference worker in one of the world's great cities: "Saturday we had a tract distribution in the part of town in which we live. This area, approximately 65 city blocks, is not served by any mission. This could become an active outreach for our church here.

There are three established reading rooms in our mission field in India. These are located in Basna (five miles from Jagdeeshpur), in Saraipali, and in Korba. It is hoped that within the next year reading rooms may also be opened in Janjgir and in Katghora, twenty-five miles north of Korba.

continued from back page

HAN VANDENBERG ITINERATES IN PENNSYLVANIA CHURCHES

Johan N. Vandenberg, missionary from Taiwan, has begun his itinerary in the United States. Beginning in Pennsylvania, his schedule for October is as follows:

Bethany, Quakertown, 5; First Mennonite, Philadelphia, and Huntingdon Valley, 6; Youth Night, Allentown, 7; WMA Rally and Orphanage Society, 8 (In the afternoon, Vandenberg will speak on orphanage work in Taiwan); First Mennonite, Allentown (morning), and Springfield, Pleasant Valley (evening), 9; Second Mennonite, Philadelphia (Children's Bible Club), 10; Zion, Souderton (Junior High group), 11; East Swamp, Quakertown, 12; Emmanuel, Denver, 13; Bethel, Lancaster (morning), Pine Grove, Bowmansville (evening), 16; Conference Day, 17; Richfield, 18; Roaring Springs, 19; Smith Corner, East Freedom, 20; Napier, Manns Choice, 21.

Coming from The Hague in Southern Holland, Vandenberg has studied in the United States and spent some time in Voluntary Service here in 1951.

His missions career began in 1939. During the war years, Holland was occupied and run by military, national socialist governments of Germany and Holland and the Dutch government in exile. The confusion of ideologies and the violence exerted by man upon man convinced Vandenberg that his need and the country's was for something other than force and hate. He acknowledged the importance of God.

Vandenberg launched his relief and service work toward the end of the war, when starvation was at its peak. He began by assisting the city in the distribution of food. Observing the moral and spiritual destruction resulting from the war, Vandenberg joined Mennonite Central Committee, a relief agency of all branches of Mennonites. His first assignment was in his own country. Later, he served in Austria, Indonesia, India, Pakistan, Vietnam, and Taiwan.

In 1956 the relief project in Taiwan became part of the mission program of the General Conference Mennonite Church, and Vandenberg was asked to remain on the mission staff. He was ordained evangelist and has served the mission since then. Vandenberg has distinguished himself in identifying himself with the Taiwanese people.

At the beginning of his furlough in February of this year, he visited his family in Holland. On his way, he contacted relief and missions projects in fifteen countries, including a number of those in which he served as a relief worker. He arrived in the United States on September 14.

Vandenberg comes well prepared to report on mission work. His talks are based not only on wide experience in relief and missions, but also on a deep conviction of the power and grace of God. Evening presentations will be illustrated.

JUNIOR CHOIR DIRECTORS MEET IN NORTH NEWTON

Nearly seventy junior choir leaders and interested people from Oklahoma, Nebraska, and various parts of Kansas attended the Junior Choir Directors' Workshop on Sept. 23-25 held at the Bethel College Mennonite Church, North Newton, Kan.

Helen Hubbert Kemp, workshop leader, is presently serving as associate minister of music in charge of the children's choirs at First Presbyterian Church, Oklahoma City, where her husband, John S. C. Kemp, is minister of music.

This workshop was sponsored by the Mennonite Song Festival Society in co-operation with The National Choristers Guild. Officers of the Song Festival Society are David H. Suderman, president; J. Harold Moyer, vice-president; Evelyn Voth, secretary; Hugo Reimer, treasurer.

KANSAS CITY AND TOPEKA OFFER SERVICE OPPORTUNITIES

"Without exception, hospital personnel directors report enthusiastically about our 1-W boys." Wilfred Unruh, associate executive secretary of the Board of Christian Service, made this statement after interviewing such personnel directors recently on behalf of the Voluntary Service and 1-W Committee.

Among the centers offering alternative service opportunities in hospital work, Kansas City and Topeka, Kansas, offer a double opportunity for service. With relatively new and growing Mennonite churches in these two cities, men have opportunity to actively engage in a church extension program.

They may participate in boys' clubs, young adult study classes, and many other functions of the church.

Persons interested in serving as a 1-W in hospital work in Kansas City may address their inquiries to the pastor, Stanley Bohn, 4012 Booth, Kansas City 3, Kansas. For service in Topeka, write to Robert Dick, 1726 Washburn, Topeka, Kan.

HAROLD RATZLAFF APPOINTED MANAGER OF MISSION SCHOOLS

In April 1960 Harold Ratzlaff was appointed manager of the Mission Primary Schools at Korba, Mauhadih, and Champa in India. The General Conference mission in India owns these schools, while the board of directors is made up of Indians as well as missionary personnel. The schools have a large enrollment.

RETREAT COMMITTEE PLANS CAMP PROGRAM WORKSHOP

The General Conference Retreat Committee met on September 10 in Elkhart, Indiana, to plan a Camp Program Workshop which will be held at Camp Friedenswald, Cassopolis, Michigan, December 28-31.

The workshop will explore all aspects of the camp and retreat program. Workers in every phase of camp work will find help in one of the many sections on camp program which include worship, nature, outdoor activities, dramatics, music, discussions, evening programs, and recreation. The total fee for the conference will be $15.

Leaders for the workshop include Jacob T. Friesen, Bluffton, Ohio; Bill Dick, Toronto, Ontario; Roy Henry, Newton, Kansas; William Gering, Bloomington, Indiana; Arlene Hartzler, Goshen, Indiana; James Reusser, Dalton, Ohio; Mariellen Shellenberger, Bluffton, Ohio; Dan Graber, Cassopolis, Michigan; and Betty van der Smissen, Iowa City, Iowa.

For further information, write the Board of Education and Publication, 722 Main Street, Newton, Kansas.

VOLUNTEERS SOUGHT FOR MISSISSIPPI AND MONTANA

The mission at Gulfport, Mississippi, needs three people to join its ministry. Leo Driedger, director of Voluntary Service, is asking for a couple as well as a single man to help. Activities include Bible classes, crafts, and a recreation program at the Christian Community Center.

A volunteer is urgently needed in Montana. Here, too, the program consists of recreation and other community center activities, young people's and children's work, and Bible classes. The work in Montana is in connection with the mission work to the Cheyenne Indians. A person serving here would live at the Lame Deer station and work with the missionaries there. This is an ideal place of service for a 1-W man.

CONGO CHURCH GOING AHEAD; CONFERENCE HELD AS PLANNED

By coincidence, the three-man delegation to Congo, James E. Bertsche, Elmer J. Dick, and Allan Wiebe, met a delegation of the Congo Inland Mission church at Kikwit on September 1. The men reported that the church conference had been held at Nyanga in August as originally planned. A full report of the consultation with the Congolese leaders will be released when available.

75th ANNIVERSARY MARKED OF PUBLICATION OF **MENNONITE**

The October 18 issue of *The Mennonite* will mark the seventy-fifth anniversary of the founding of the paper. A twenty-page, color edition will feature special articles reviewing the history of *The Mennonite* as well as of other papers in the General Conference.

Articles are being written by Delbert Gratz, William Kenney, A. E. Kreider, Robert Schrag, and Maynard Shelly.

NEWS OF MISSIONARIES

Peter and Mary Derksen, who returned to Japan early this month, will be in language school in Kobe until Christmas.

Esther Wiebe (Aberdeen, Idaho) is working in the Jagdeeshpur hospital in India since Anne Penner began her furlough. Miss Wiebe has been doing public health nursing in the villages. Miss Penner is presently in Plum Coulee, Manitoba.

Bruno Epp (Abbotsford, B. C.), church worker in Paraguay, conducted a choir directors' course in the Menno Colony in August. Menno Colony had its first choir festival in history.

Tina Fehr, who has served in Mexico for six years, returned to her home in Altona, Manitoba, on September 19 for a furlough.

BOARD OF CHRISTIAN SERVICE SPONSORS 1-W TRAINING SCHOOL

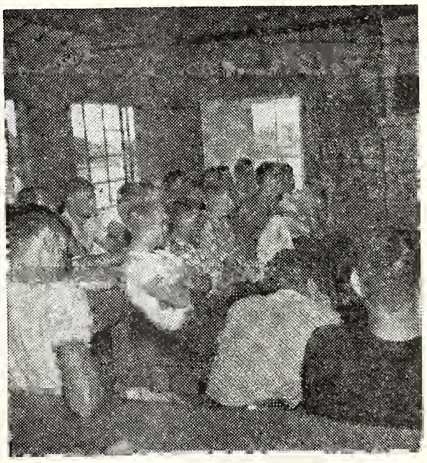
Thirty-eight young men, their wives, and fiancees, participated in the 1-W training school at Camp Mennoscah on September 16, 17, and 18. The school was sponsored by the Board of Christian Service to orient men preparing to enter some phase of alternative service.

Leaders were Walter H. Neufeld, Calvin Redekop, H. B. Schmidt, and Wilfred Unruh. They discussed the following topics: Biblical Basis for Peace Witness, Nature and Meaning of the Christian Life, You and Your Government, Alternatives for 1-W, Principles of Group Living and Service, Teen-age Witness, You and Your Church, Effective Witnessing for Christ, The Challenge of 1-W.

Time was allowed in the schedule for counseling, recreation, and discussion. A work camp was arranged for two afternoons.

Some of the men will begin assignments directly. Others will begin in several months' time.

(Top) Leaders of the 1-W training school. (Below) The participants.



Indiana University, Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a $25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education; and (2) propose to complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree but well-qualified candidates for the master's degree may be appointed. Stipends may vary in amount from $500 to $1,500. The first fellowships were awarded in April 1960 for the 1960-61 school year. Applications are now being accepted for 1961-62.

mutual aid placement

SECRETARY WANTED

Applications for a full-time position as secretary with typing and office skills are being accepted by the Board of Christian Service. The position offers a positive fellowship among fellow workers and the opportunity to meet many people serving the church. Inquire with Board of Christian Service, 722 Main St., Newton, Kansas.

HOUSEPARENTS WANTED

A Christian couple is wanted to serve as houseparents for eighteen school age boys in church-operated child-care agency, Bashor Children's Home, Route 3, Goshen, Indiana.

our conference

MAGAZINE PUBLISHED BY TAIWANESE CHURCH LEADERS

In March of last year a small digest size magazine of around thirty pages was issued by our church leaders for distribution among Taiwanese Christians. The cover had an appropriate Easter design but above this was a blank white space where one might expect the name of the magazine to be. The editorial explained that this was the first effort of putting out a paper for our Taiwan church whereby we could better communicate and share our faith. This first issue was well received and the mission evangelistic committee decided to make it a quarterly publication for the first year. A large number of folk sent in suggestions for a name. "Manna" was selected since it was truly the prayer of all that this paper would draw men to the Bread of Life. Also this name has almost the same sound in all of the various languages of this area. In the Taiwanese Romanized we write it *Ma-na.*

Ma-na now comes out in a very attractive glossy two color cover with a photograph showing some phase of Christian living. During the first year it has grown into a fifty page magazine with articles on a wide range of subjects: some Bible study, instruction in Christian living, youth questions, reports of church committees, conferences and retreats, and also news from the local churches.

We realize that the area we try to cover in this little paper is too great but it is a beginning and we pray it will lead to an expanded literature witness.

This year *Ma-na* is printed bimonthly. The paper is still given to our own church attendants without charge and there are around two hundred regular subscribers now outside of our own churches. It has also been agreed that a special offering will be taken this fall for this and other literature work.

Ma-na is fortunate to have as editor a seminary graduate and experienced pastor. Because of ill health Pastor Ong was forced to give up preaching. Doctors suggested that he find less strenuous work to avoid further danger. He has found in writing an excellent outlet for his abilities and we pray that his present good health will continue.

The needs for literature of all kinds are upon us. We have begun with some of the most urgent needs: a church constitution to serve as guide for the local churches as they grow into organized fellowships, a catechism to assist in doctrinal instruction, booklets on Christian life. This last spring, a translation of Harold Bender's *Anabaptist Vision* was published. Pray with us that this literature ministry may be expanded, that folks may be challenged to witness through writing.
—Glen Graber

RUSSIAN BIBLES SOLD IN INDIA BOOKSTORE

Harold Ratzlaff (Buhler, Kansas), missionary to India, reports that a bookstore of a church near the General Conference mission has sold thirty Russian-language Bibles to Russians employed by a steel mill in India.

Four Christians from South India recently purchased thirteen English-language Bibles for resale to their non-Christian co-workers.

LITERATURE OPPORTUNITIES

LITERATURE WORK IN JAPAN This involves publication, workers' salary, advertising and bookstore stock.	$1,250
ADDITION TO BOOKSTORE IN JAPAN Our bookstore is located right in the heart of Miyazaki City, capital city of Miyazaki Prefecture. The present bookstore is much too small to meet the need.	$2,000
LITERATURE WORK IN TAIWAN The budget is broken down as follows: translating and printing, $750; Hwalien, $600; Taichung, $300 and Taipei, $200. Open doors exist in all areas of Taiwan.	$1,850
BASNA READING ROOM IN INDIA Located on the trans-India highway (from Bombay to Calcutta), great opportunities for gospel outreach through literature exist.	$500
KORBA READING ROOM IN INDIA Population in this town has swelled because of a railroad being built to this town. A mine, begun a few years ago, is expanding. This need is urgent.	$2,125
RADIO IN JAPAN Radio also reaches many people. A good follow-up program is used to help inquirers.	$3,500
LITERATURE WORK IN COLOMBIA Literature for evangelistic work and for the building up of believers is needed. $250 of this money is used for general literature work and $100 for a co-operative work with other evangelical groups.	$350
A PAPER IN SOUTH AMERICA *Bibel und Pflug* is printed in South America for our brethren there. The amount listed represents our subsidy.	$900

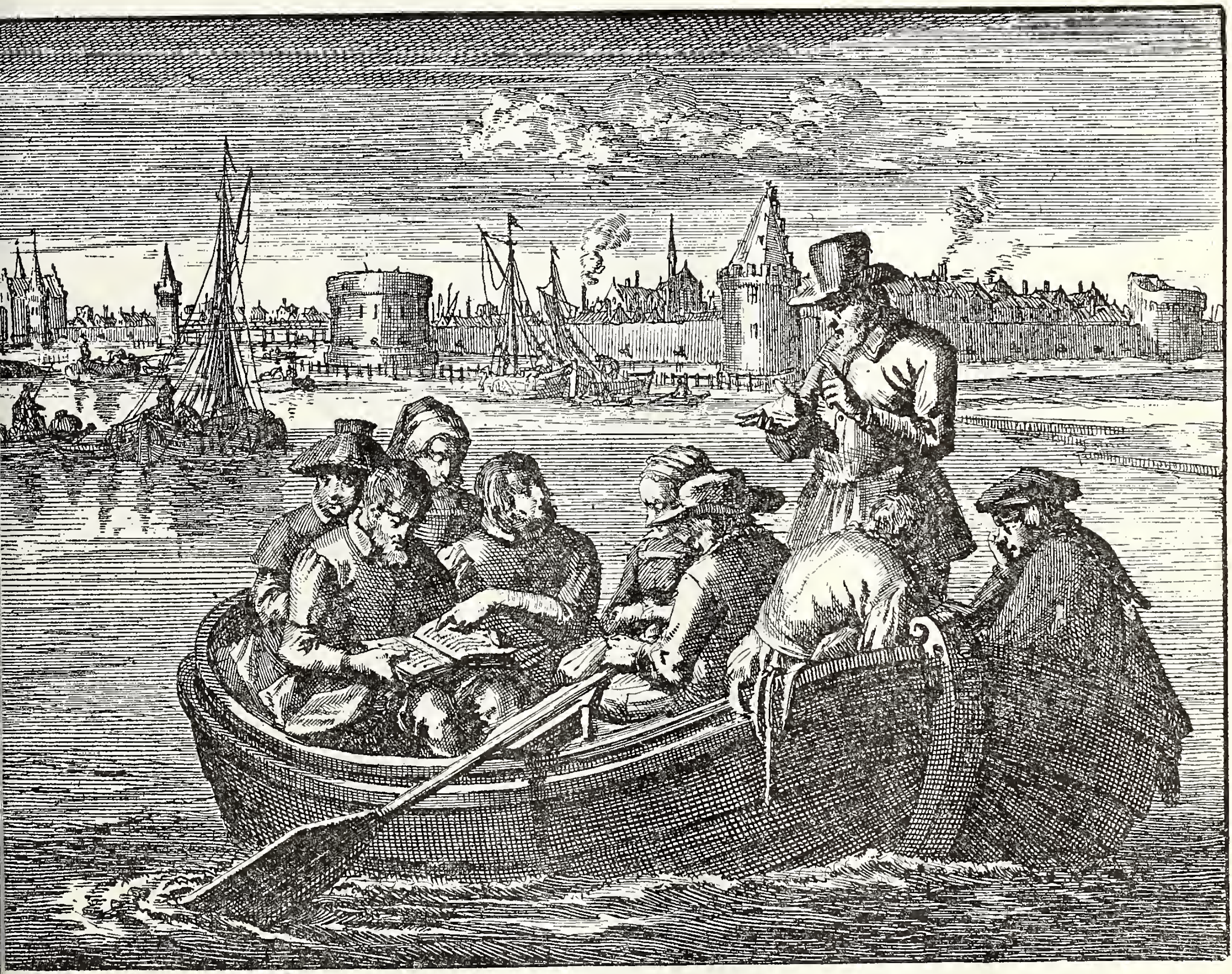
These are only some of the challenges facing us. All these items are part of the 1960 budget of the Board of Missions. The support of the total budget helps to make the achievement of these goals possible. Some, however, may wish to make special contributions to specific items.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

OCTOBER 11, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



in this issue

COVER

The right of public worship was denied to early Mennonites. Under the pretext of taking a trip, Amsterdam Mennonites worshiped God and studied the Bible in a boat.

ARTICLES

THE SECRET OF PROSPERITY
Melvin Norquist 647
EDUCATION FOR NURSES
Marvin H. Ewert............................ 648
GO YE INTO ALL THE WORLD
Cornelius J. Dyck............................ 650
IN MEMORIAM
S. T. Moyer.................................... 651

DEPARTMENTS

EDITORIALS 646
CHRISTIAN CONCERNS 652
MENNONITE YOUTH
Symposium
OUR SCHOOLS 656
MCC NEWS 657
OUR CHURCHES 658
OUR CONFERENCE 660

CONTRIBUTORS

Melvin Norquist, assistant pastor, Gospel Mission Church, Peoria, Ill.; C. J. Dyck, professor of historical theology, Mennonite Biblical Seminary, Elkhart, Ind.; Marvin H. Ewert, administrator, Bethel Deaconess Hospital, Newton, Kan.; S. T. Moyer, pastor, Bethel Church, Pekin, Ill.; Frank H. Epp, editor, **The Canadian Mennonite**; "Roy" Vogt, senior at Mennonite Biblical Seminary; Bill Block, pastor, Vancouver, B. C.; George E. Janzen, missionary in Japan; Gordon Dyck, pastor in Nappanee, Indiana.

of things to come

Oct. 20—Illinois Women's Fellowship Annual meeting, Washington, Ill.
Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas
Oct. 21- 22—Western District Ministers' Conference, North Newton, Kan.
Oct. 22-25—Western District Conference, North Newton, Kan.
Oct. 30—Reformation Sunday
November 2, 3—Saskatchewan Provincial Conference, Eigenheim, Saskatchewan
Nov. 13—Peace Sunday
Nov. 13—Junior Choir Festival, Memorial Hall, N. Newton, Kan.
Nov. 24—Thanksgiving Day, U.S.
Nov. 29—First Sunday in Advent
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 NUMBER 40

Guest editorial by Leo Driedger

WHAT CHOICE DO I HAVE? The main difference between Democratic and Republican platforms is that the Republican one is shorter.

Such platforms remind one of the story of the Chinese waiter who announced the menu by saying, "Apple pie, laisen pie; laisen pie all gone, what you want?"

Have you seen anyone spend so much money and do so much talking to gain so little difference? It is amazing how we who squeeze the last drop from each lemon will stand for such spending of millions of good "in God we trust" money.

During the last two elections, the army man was more popular than the divorced man. Many nonresistant Mennonites liked Eisenhower and frowned on Stevenson. Which of the presidential candidates do we like today? It is certain that neither strict Roman dogmatism nor Quaker pacifism would get a fellow elected these days. It is doubtful that we can hope very much for Nixon to follow Quaker strategy for world peace. On the other hand, it is equally doubtful that Kennedy will listen a great deal to what the Pope may say.

Each Christian, however, must take his voting privileges seriously. This is not a time to vote a straight party ticket with little question about the person. God will hold us responsible to choose wisely even though the choice is limited. Or do you think that the two alternatives for president are so limited that we should not vote at all? Neither can we pray glibly that God is to bless our rulers when perhaps at that very moment the ruler is trying to decide whether to produce a thousand atomic bombs or only five hundred. In other words, voting involves knowledge, decision, evaluation, prayer, and not just pulling the lever that grandfather used to pull.

We need to ask Kennedy how he feels about separation of church and state, religious freedom, rising population, birth control. On the other hand, we need to ask Nixon about his view of peace, international affairs. Just how religious should a president be? Should a president be just a pinch to add a little flavor, or should he be the real stuff?

It is clear that in our day of TV, radio, and newspapers, we can become informed about these matters. I doubt that God will wink at voting Christians who have not taken the time to become informed. We are responsible whether we vote or don't, how we vote, and for whom we vote.

SOME CONGREGATIONAL GOALS As the fall church program gets under way, it is well to keep in mind the seven goals adopted at the Bluffton Conference a little over a year ago. Three goals deal with the individual member; three with the congregation; and one for the Conference as a whole. Note again the "congregational" goals: "Every congregation conducting a study of its Christian stewardship; Every congregation using the new Living Faith Sunday School materials; Every congregation and institution adopting the statement on 'The Christian and Race Relations.' "

the secret of PROSPERITY

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

THE PROSPERITY of the godly is not found by walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful.

Many, who have fallen deep into sin, had their beginning "just walking" with the ungodly. Perhaps they did not even take part; they "just walked." In Proverbs 13:20 we read, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." One who professes a love for Jesus Christ should not be found walking with the ungodly, but should "come out from among them, and be . . . separate" (2 Corinthians 6:17).

Perhaps we find it necessary to work among the ungodly in our various occupations. If so, we must, if we are true to our Lord, witness to them of our salvation. Our desire must be to win them to Christ, but our fellowship cannot be with them. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (2 Corinthians 6:14)?

We can learn a great lesson from Peter in Luke 22:54-62. Jesus was being led away to be tried in Pilate's hall and Peter, instead of walking close to Jesus, was walking afar off. He found himself in the wrong crowd. Jesus is on trial today in many lives. Where are the Christians? Too many are following afar off. Too many are not ready to stand up for Him.

This walking position leads us to our next thought and one which is a step downward.

To stand in the way of sinners suggests a greater participation with the unrighteous. Oh the tragedy when one is walking with the ungodly and then stops to stand with them! Peter found himself standing in the way of sinners when he stopped to warm himself by the fire. And, when asked if he was one of Jesus' followers, Peter denied his Lord. Our hearts break today when we see professing Christians standing at the enemy's fire warming themselves and denying our Lord. Many hungry souls today are saying, "Sir, we would see Jesus." But some professing Christians are standing in the way—blocking the view of our wonderful Lord.

This standing position leads us on to the next step downward—that of sitting in the seat of the scornful.

Many times we hear people say they have felt entirely out of place when with a

Melvin Norquist

continued on page 658

This new slant on the nursing career involves you!

EDUCATION FOR NURSES

Marvin Ewert

VIGOROUS qualification must be met to become and be today's nurse. She must have a strong healthy body. She must be intelligent but practical. Hers must be the ability to understand and work with people. And she must be an architect of human relations. The manner in which she practices her profession—in fact her entire life—must show the motivations of love and compassion. (In this article the feminine pronoun will be used consistently; however, this should not cause us to lose sight of the fact that men are increasingly entering the profession.)

If it ever was true that all that was necessary to be a good nurse was a strong back and a weak mind, that era has most certainly passed. Nor does today's nurse fit the sentimental caricature all too often held to public view. She is not a white-uniformed being so unlike any real person that she seems more like something from fairyland flitting blithely about, magically mopping a feverish brow here and dropping a little cheer.

Today's nurse is an educated professional practitioner. Under the direction of the physician she is able to assume the responsibility intelligently to observe, treat, and care for another human being who may lie in the narrows between life and death. She has accumulated a body of knowledge and technical data that guide her in making independent and proper decisions in giving comprehensive and beneficial patient care.

Today's nurse is a constant learner. She continues to build on the knowledge that she already has, and to develop the skills which she has attained. She realizes that the rewards of scientific research are bringing about constant changes in the understanding and treatment of disease. She knows, too, that improvements are constantly being made in the methods of giving nursing care. In order to keep herself informed and able to pass the advantages of these advances on to the patients who are entrusted to her care, she never ceases to be a student.

The necessity of being a constant learner is only too vividly experienced by the nurse who is not active in nursing for even the short period of several years. When she then desires again to become active, she painfully discovers that the medications once so familiar to her have been replaced by newer and better ones. In the interim, the conceptions and methods of nursing care too have undergone change.

Today's nurse is a teacher. To her falls the major share of the responsibility to teach patients the rules of good health practices. To her falls the task of helping and teaching a patient and the family members to accept and learn a new way of life when illness leaves a disability or makes necessary an adjustment in the life pattern. Today's nurse is charged with the job of helping the once healthy person to be a good patient so that recovery from illness may result. And then often hers becomes the assignment to teach the patient to accep the fact that he has recovered an is well again.

The nurse as a teacher also ha as her pupils some of the othe members of the health team wh are not professionally trained. Sh is also a teacher of the principle of good health, which include a proper understanding of illness and sensible attitude toward medica care in the community and in th home.

The Christian nurse, however, i more than a professional practitioner, a learner, and a teacher. Sh is all these things. But withou compromising any one of them sh is also a Christian. And she carries out the various functions tha fall within the scope of her professional practice within the context of the ideals and the motivations of her Christian faith. Sh practices nursing, but this she doe as a Christian. Her chosen profession becomes the avenue and th means through which she expresse her Christian faith, and throug which she radiates and communicates the meaning and the messag of the Christian gospel. Throug the practice of nursing she witnesses for her Lord and Savio Jesus Christ, and to the presenc and power of God in her life.

This is a sketch of the Christia nurse. Now the question arise what does it take to develop a person so that she will fulfill this picture? In other words, what i nursing education? To answer thi

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

it must immediately be said that nursing education is currently in a tremendous state of development. No one is yet ready to predict what the final outcome of this period of change in the character of nursing education will be. This period of change in nursing education has resulted from the way nursing education has developed during the past fifty to sixty years. It was during this period that the hospital school of nursing developed. Following the scientific discoveries relating to sanitation and aseptic surgery in the late 19th century, the untrained attendant for the care of the sick was no longer deemed adequate. It became necessary to educate nurses to follow the newly discovered principles of asepsis and sanitation in their care and treatment of patients. So from only thirty-five schools of this kind in the United States in 1890, the number increased to 1,069 by 1910, and to 2,200 by 1929.

In the early days of the hospital school, the student was trained on the job. She cared for patients as an apprentice under the direction of a graduate nurse. There were few prerequisite requirements, scarcely any formal classes, and an absence of textbooks and reading materials. At first the course was only one year in length. Later it was extended to two years, and then to three years, which is currently standard for hospital schools of nursing.

It was highly desirable for a hospital to operate a school of nursing under these conditions. First, the school provided a ready supply of graduate staff. But far more advantageous was the abundance of economical labor supplied by students. This made a substantial contribution to the financial operation of the hospital, which prior to the days of medical insurance and prepayment nearly always proved to be a substantial deficit operation.

Soon several factors began to expose the inadequacies of this apprentice type of educational pattern. The advances of medicine and the changing demands made on nurses required a person who could cope with increasingly exacting and diversified functions. She needed more skill and more knowledge. Coupled with this, nursing leaders began to have the vision that nursing should achieve true professional status. This required the upgrading of nursing education. It meant that nursing education would need to become comparable with education generally. The heretofore on-the-job training, though by now supplemented with formal classes, would need to be replaced by a program that was truly educationally oriented.

Currently two approaches are being made to meet this need. One is the transfer of nursing education into a college setting. Here it becomes a four-year program, leading to a bachelor's degree. It is characterized by a more discriminate selection of clinical experience. The student is not depended upon as a source of economical labor. There is a greater emphasis on liberal arts in the curriculum.

The second approach is the reformation of the hospital school of nursing to bring about a program that is educationally sound. The contribution of services by student nurses is based on the requirements of the educational program. The responsibility for nursing is placed with personnel specifically employed for this purpose, instead of its being a secondary responsibility of those who are primarily responsible for directing nursing service.

A growing number of hospital schools of nursing now have their students enroll for part of their course in a college.

With the reformation in hospital schools of nursing, the financial considerations have become reversed from what they were previously. Contrary to general public belief, the operation of a school of nursing places a considerable financial burden on the hospital. It is not uncommon for hospital schools of nursing to carry a deficit of $1,000 to $1,500 for each student each year. This is a net deficit, which remains after the student's services, fees, and all other contributions which the school of nursing makes to the hospital have been taken into consideration.

With the financial problems confronting hospitals with the rising costs of hospital operations, the added burden of operating schools of nursing could well constitute a serious threat to the future of such schools. And yet, the public in its demands for health care services, and the needs of church programs for nurses in mission and relief work, make it mandatory that some way be found to continue to operate these schools of nursing. It is imperative that both the church and the community in which these hospital schools of nursing exist come to recognize and accept the responsibility which they have to give the needed financial support. If hospital schools of nursing continue to become truly educational programs, they will need to be recognized as such, and be afforded the same measure of financial support given by the church and the community to educational institutions generally.

THE ANSWERED CRY

The cross that I carried exceeded my strength,
An invalid's life was far from my choice.
I asked why I bore it; I asked for what length.
My pain made a whiplash out of my voice.

I flung out my wild hurt cry to the Lord,
I flung it in effort to be rid of care.
It was triggered by force from my heart's deep discord,
It was powered from depths of my soul's deep despair.

And then, sure and swift, there came a reply.
The voice—strong and soft; the words gently spoken.
It was my Lord. He was answering my cry!
My rebelliousness faltered and then it lay broken.

"My child, oh my child, there's a promise I've made,
"Hold it close to your heart, as all Christians should.
"For the ones whom I call and who love me," He said,
"All things work together—together for good."

—Mrs. Henry C. Dobler

GO YE INTO ALL THE WORLD

The early Anabaptists took those words of Jesus literally. They really believed that men were lost without Christ.

Cornelius J. Dyck

"Therefore we preach, as much as is possible, both by day and by night, in houses and in fields, in forests and wastes, hither and yon, at home or abroad, in prisons and in dungeons, in water and in fire, on the scaffold and on the wheel, before lords and princes, through mouth and pen, with possessions and blood, with life and death . . . for we feel his living fruit and moving power in our hearts. . . . We could wish that we might save all mankind from the jaws of hell, free them from the chains of their sins, and by the gracious help of God add them to Christ by the gospel of his peace."

These words of Menno Simons are typical of early Anabaptist leadership. They had a tremendous concern for the lost. They believed so strongly that there was salvation in none other than Christ that they counted their own life as little if only they could win some to Christ.

When Felix Manz was brought before the city council of Zurich and told that if he persisted in evangelizing he would suffer the death penalty, he replied that Christ had commissioned His disciples to go into all the world to preach new life and to baptize as the seal of faith. "This I have also taught," he said, "and when some came to me weeping and asking for baptism I could not refuse them but did according to their desire." Because he continued to do this he was drowned in the Limmat River.

This compassion for the lost arose clearly out of the tremendous joy of their own salvation. "My belly is as new wine skins without a vent, (in) which (the wine) bursts the new wineskins," said Conrad Grebel. Later Pilgram Marpeck wrote:

"Who can prevent the living stream of the heart from expressing itself through the mouth? Does not faith move? Does not the Holy Spirit compel? Does not love urge? Does not Christ command? Who then will forbid? Christians are all priests and therefore all proclaim the virtue of Christ (1 Peter 2) each one according to the measure of his faith. All this, by the grace of God and the witness of the Holy Spirit in our conscience before God and man, we must proclaim. The Church still stands on the first foundation and therefore in the power of the first commission. . . ."

These early leaders understood themselves to have been peculiarly favored of God—the chosen remnant, but chosen not for their own security but to be the suffering servants pointing the way of salvation to their own lost generation.

They were sensitive to the Great Commission. Hans Hut usually began his message with the words, "Go into all the world and preach the gospel to all creation." "Preaching," he said, "will lead to faith and faith (will lead) to believers' baptism." It is believed that he baptized thousands. He did not think of himself as a "quiet-in-the-land" witness, but rather as a chosen instrument of God for the redemption of all who did not believe.

This was more than simple obedience. It was a sense of destiny. It was a divine call. "Thy kingdom come" became both a prayer and an invitation to participate with God in bringing the new age into being. The true church—the believers' church—was not the kingdom but prepared the way for it to come.

Almost without fail, the early Anabaptists believed that the day of the Lord was at hand. Sometimes this apocalyptic fervor took tragic turns, as at Muenster in 1535 when they attempted to set up the kingdom of God at the point of the sword. Mostly, however, this spirit of expectation grew out of the bloody persecution they endured. They believed that the children of God would always be misunderstood and hounded to the death. No cross, no crown! "For power is given to the beast to fight against the saints and triumph over them—not in spirit but in the flesh. For the suffering of Christ must also be fulfilled and made concrete in their limbs" (Menno). "A Christian without suffering is like an untrained doctor, and like a house whose beam has not been hewn" (Schiemer). Yet Christ sustains His own. "Suffering as with Stephen, is not defeat," said Menno, "but (it is) the new weapon with which the elect conquer their fate and all opposition."

At the heart of this zeal was a very basic conviction that the new man in Christ was different from the old man of the world. Where society classified itself on the basis of wealth, education, heritage, language, for the early Anabaptist there was only one classification in Christ or without Christ. There was with them no illusion about the lostness of many in the state church. Culture did not save Though in their time, Hesse was as far from Bavaria as Japan is from New York today, they had no home or "foreign" missions program. They knew only one mission: to win the lost, the "Turks after the spirit." If Christ divided history into B.C. and A.D., then this was also to be the social classification: Christian and non-Christian They were so busy witnessing that it did not even occur to them that this simple classification of people was "unenlightened" and "dogmatic" and "un-ecumenical." Perhaps twentieth century Christians are too sophisticated to be missionaries Mission consciousness, in any case rests upon a biblical rather than humanistic understanding of human relationships. Yet it takes the whole man seriously in the tradition of Israel and of Christ.

Particularly striking among the early Anabaptists was a revival of a conviction in the early church that everybody is called to be a witness. There had been many missionaries before the Reformation the Roman Catholic Church still puts Protestantism to shame with its mission zeal. But with the exception of St. Boniface in the eighth century, none had made winning the lost the work of the entire church The Hutterites did this most effectively.

Each year, usually following the

Third of the series of articles on Evangelism.

spring and fall Communion service, missionaries were sent out. Frequently they were the young men who had just been ordained. From Moravia they went to Switzerland, Bavaria, Thuringia, Hesse, the Palatinate, Holland, Prussia, Denmark, Poland, and even to Italy. From these hazardous mission trips many did not return. Though they did not seek martyrdom, their willingness to suffer convinced many that this was indeed the true faith.

The communal Hutterite life relieved the traveler and possible martyr of the burden of responsibility for the welfare of his family. Should he return the entire colony would relive his experience with him. He was their representative in a special way.

We notice, however, that this was also the beginning of sending out select men to represent the brotherhood, while the rest stayed quietly at home. For the early Anabaptists, missions was the work of the entire church, the Great Commission was binding upon every believer. Those who lived unmolested for any length of time were, they believed, probably not true to their mission calling. Suffering was the mark of the true Christian witness. "Pray that God may send strong laborers into the great harvest. Persecution will soon be coming. We do not know how soon the Master will call us away. One child of God makes another and thus many are brought to God."

We can paint too ideal a picture. Our forefathers were as human as we. There were many who failed. No study has ever been made of apostates from the faith during this early period. But the struggle of Menno Simons is typical:

"I have sometimes with Jeremiah resolved in my heart not to teach anymore in the name of the Lord because so many seek my life. Yet I could not remain silent, for I am moved as was the prophet; my heart trembles within me and my joints quake when I consider that the whole world, lords, princes, learned and unlearned people . . . are so far from Christ Jesus and from eternal life."

In its simplest form the early Anabaptist concern for the lost arose out of obedience and hope under the impact of the Scriptures and the Spirit. On the one hand was the inner compulsion, "woe is me if I preach not the gospel." On the other was the conviction that God was working out His plan in and through them. Both the church and the martyr were seen as signs of the triumph of the kingdom of God. In the light of their efforts it is interesting to read the Evanston Assembly words of 1954:

"The Church which God uses to communicate the gospel is a fellowship, a koinonia, drawn and held together by the love of Christ through the power of the Holy Spirit. . . . The seeds of the Kingdom are not words and arguments but the children of the Kingdom themselves, scattered and sown in the field of the world. . . . It is urgent that the Church come to life in small neighborhoods, e.g. in 'street or house churches' where neighbors, church and non-church, gather to think and pray."

In Memoriam

They laid the body of Lilly Bachman (Mrs. Vernon) Sprunger in its final resting place. But like other workers for the Lord, her works follow her.

As I stood in the Elkhart cemetery, there came a flood of memories. The first went back to a back-country farm house. I was visiting the members of my church near Pulaski, Iowa. It was Sunday. Lilly was the oldest of the four children. I remember that Lilly's mother, Elisa, went upstairs and brought down some Edelweis which had come from the Alps of Switzerland. She gave them to me and explained that the Edelweis grows right on the fringe of the melting snow high on the Alps of her native land.

Then I remember so distinctly a beautiful balmy May afternoon. The children were going home from school. Lilly, then an eighth grade girl, going home from the Pulaski Public School, came down that village street which led past the Mary Augspurger home. I had made my home with Grandma Augspurger during my ministry of less than one year in Pulaski. It was here that a thirteen-year-old girl, Lilly, stopped in to tell me that she had given her heart to the Lord Jesus. She asked for baptism.

Lilly, together with Agnes Willier (now a pastor's wife), was baptized in the Pulaski Mennonite Church in the spring of 1920. Lilly was the first of hundreds whom I was privileged to baptize.

That fall, my bride and I sailed out of New York on our honeymoon. Our destination was India. About two years later, as a high school girl, Lilly kneeled down with her mother in customary evening prayers. Her mother had so much wanted to be a missionary. God had not seen fit to open the doors so that she might fulfill her heart's desire. They prayed for the mission fields and that God would send workers. As they arose from their evening prayers, Lilly said, "Mother, why cannot I help God to answer our prayers?"

All through the years Lilly's letters have followed us—first during high school days, then during college days, and then from the Congo. She and her bridegroom, Vernon Sprunger, left for Congo in 1931. They entered into that harvest which ultimately brought the church membership to 22,000 when independence came this year.

In late years cancer came. She fought it valiantly. During furlough, it seemed to be arrested. Back to Africa they went. Again it flared up, and they returned to the United States. Again there was an operation and treatment. But again the cancer flared up—until she finally entered the hospital for the last time, from where she experienced the triumphant home going.

Through the labors of Lilly and Vernon, the light, power, and hope of the gospel through Jesus Christ has been planted into the hearts of hundreds and thousands. Two sons have served on the Congo mission field. Surely her works do follow her. What a tremendous harvest—because Lilly as an eighth grade girl yielded her life unto the Lord.

—S. T. Moyer

the reader says

Dear Editor:

I have followed with interest the communications to you from Brother Bonebrake, and others, concerning the Air Force Manual, The National Council of Churches, etc. I would like to second most everything Brother Bonebrake said, without repeating it.

I would like more evidence that a man is a "Communist" than the word of Chairman Walters, and his "Committee on Un-American Activities." If you watched them perform in Atlanta, Ga., you need little more evidence; they made it clear how "un-American" a "Committee on Un-American Activities" can really be.

In our area, anyone who stands up for justice, equality, brotherhood, is a "Communist." A minister friend of mine, after preaching on Brotherhood Sunday, was called before his church board, and told *never* to use the word "brotherhood" again. To belong to the NAACP, to sit down at a public lunch counter and ask for a sandwich is almost worse than belonging to the Communist Party! So crosses are burned on church and private home lawns.

But, thank God, in spite of all the harassing, there are thousands who take up their cross and follow the Master.

Edwin Markham wrote:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout—
But Love and I had the wit to win,
We drew a circle that took him in."

Thank God for men and women who draw their circles in the Spirit of the living Christ.

Carl J. Landes
Wadley, Alabama

The U. N. Is Important

Focus on Christian concerns

Frank H. Epp

In the spring an army general of good repute said that the United States should withdraw from the United Nations because "no useful purpose is served by the United States being a member." He has widespread support among American isolationists and Christian nationalists.

The number of this man's supporters will probably grow as the balance of power in the General Assembly shifts to the growing number of new and younger nations holding membership in the United Nations. As others determine the play, the temptation to pick up our blocks and go home will become nigh irresistible.

There are several reasons, however, why the United Nations—now fifteen years old — should have a very important place in the agenda of every American and every Christian.

1. The world's geographic and economic unity. This unity must be respected in any attempted solution of any of the world's problems. The nations of the world are interdependent. Just as Canada and the United States must confer about the waters of the Great Lakes and the St. Lawrence River, so all the nations of the world must together discuss their collective problems. We may not like the world's geography, but we can't change it. Not even Red China can be rubbed off the map.

2. The breakdown of "summitry." After the failure of summit conferences and personal diplomacy, the eyes of the world turned to the UN as the only sensible place to discuss world problems. It was a mistaken notion that any combination of Big Three, Big Four, or even Big Five should determine the course of the world. Even Yalta and Potsdam would agree to that. The attendance of so many heads of state at the fall UN General Assembly is more than show. It is a growing awareness that this is the only place to go with concerns that are in any way international.

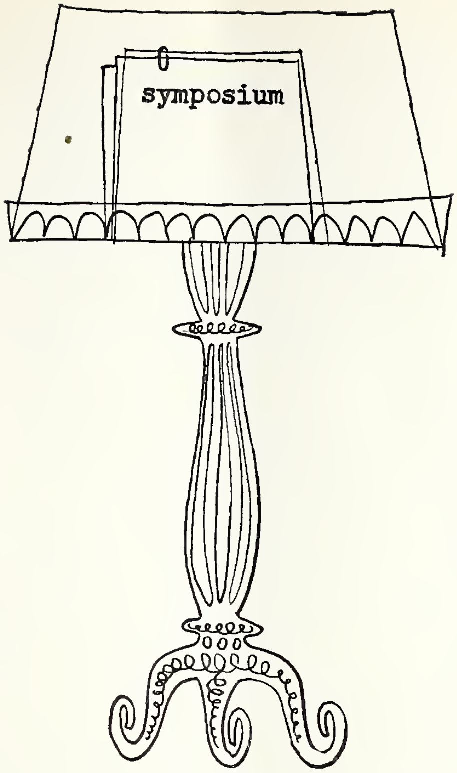
3. The UN's growing membership. African membership has suddenly sprung to twenty-three, bringing the total Afro-Asian total of forty-three close to 50 per cent of the over-all total of ninety-seven. It is true that our democracy will be put to the test as the nations of the world by their majority vote decide important issues. But what does any ideology that purports to have truth on its side have to fear?

4. The threat of local disputes becoming international conflicts. The restrained but persistent role of the UN in the Congo, with the policy that Africans should solve African problems and that in the process no Africans should kill Africans, is highly significant.

The UN makes good sense in spite of its obvious present weaknesses and evident past failures. It makes good political sense. If the U.S. was a good idea as a federal union of states, the United Nations is an even better idea as an international union of states. Its governmental strength in international affairs should be strengthened, not weakened.

The UN makes good theological sense. How can anyone opposed to the idea of world government look forward to the millennium? If we can't adjust to an international agency, how will we adjust to a universal order? Let us be done with such nonsense suggestions that identify the UN with the anti-Christ, or with the beast, or what have you. The UN is not the Christ, but neither is it the anti-Christ. If God ordained government, He also ordained the government that in principle is represented by the UN.

The UN is important. Its fall General Assembly is more important than the U.S. election. So if you will, spare the UN a kindly disposition, a serious thought, a noble word, and a sincere prayer. It is your contribution to world peace.



Roy Vogt

ON CAMPUS It was on a college campus that I first heard the clear call of Jesus Christ, asking me to follow Him.

Oh yes, I had been raised in a good Mennonite home and had attended church most of my life.

But in the middle of my college life I saw that my belief in Christ had vanished. During this time I cut relations with the church. For the first time I was beginning to ask serious questions about life, and the church just didn't seem to have the answers.

It was then that I became aware of Christian evangelism on the campus. I was able to see it from an unusual point—as the person who needed to be evangelized. The fact that God spoke to me through Christian students at college has helped me to realize in a unique way that it is possible to be a Christian witness on campus.

Just how was I helped? Let me give you some of my own experiences, and may it be an encouragement to you as you try to be a witness.

During my period of extreme doubt, I made a number of new friends. Among these I remember two students in particular. They happened to be Christians, and they seemed to know why they were Christians. In the following year they came to have a very important influence on me.

The first thing I noticed was that they were serious students. I don't mean that they didn't have a sense of humor. They did. But it was easy to see that they felt a real purpose in being at college, and this purpose was to grow in knowledge. I was impressed. I sat together with them in history class and was always impressed by their scholarship. This seemed to me to be the way it should be. How could a Christian, who had supposedly found the answers to some of the deepest questions in life, take his studies carelessly? This was a positive witness to me. Since then I have been disappointed at times to find Christians who forget this.

I mentioned their sense of humor. It was rich in content and conveyed a deep sense of joy. It was always a pleasant thing to be in their company. Again, this was a positive witness.

Perhaps even more important for me was the fact that they belonged to a Christian group on campus. This group was organized with the primary purpose of witnessing to non-Christian students on campus. There were other groups of a Christian nature on campus which devoted considerable time to discussion, something which I also consider important. But these students belonged to this group whose basic purpose was evangelism. This gave them the needed incentive and preparation to *speak* to non-Christian friends, as well as to witness by actions. They spoke to me about the Christian faith.

Very often I would raise a question which would give them an opening, such as, "How do you know that Christ was really God?" In this case their reply did not, of course, offend me. At other times they would begin speaking about their faith "out of the blue." Sometimes I was taken aback, but never to my detriment, I believe.

Since then I have felt that we as Christians are far too timid to seek our own openings. We will probably not offend the non-Christian at all, and even if we do the "offence" may be just the needed stimulant to make that person think. Daring is not our greatest sin. Caution often is.

Finally, my two friends prayed daily for me. And at the end, Christ claimed me.

Bill Block

WITH NEIGHBORS Who is my neighbor? I propose to take the word "neighbor" quite literally. They are the people next door, across the street or alley, or in the block.

In attempting to witness to one's neighbor, one runs into some difficulties which seriously cut down effectiveness.

There is "impersonalism." Often we do not really know our neighbors. They live a few doors down the street; they are in a different class in school; and they run around with their own gang.

Another hurdle is the opposite: our neighbor knows us too well. This can apply in the country as well as in the city. Perhaps just a few years ago we were tearing around together and raising cane. Now it seems awkward to change the subject so drastically. (You might be able to use the cane-raising past as a contact-point for serious discussion!)

A third hurdle is fear, shame, or insecurity. We may be afraid that we will not be able to answer questions that the person will raise. We may be afraid that the person will laugh and say, "That's all kid stuff." These fears are real. One thing to do is to continue to study your faith to gain confidence. A second thing to do is to present the gospel in its "man-sized" fullness. Then one does not have to be ashamed of it. It is the half-hearted, fearful, and apologetic approach that makes Christianity look sick.

Sometimes we get scared just as we are going to say something. Men have never found this task easy. It seems that just at this point Satan works hardest. This is where pre-meditated and 'pre-prayed-about' witnessing counts.

A final hurdle is a long face. Somewhere in the past, piety and long faces have been glued together. It is time we break them apart.

Now for some ways to start. A Christian's concern for the non-Christian neighbor should always be that he too could meet Christ. This will color our interaction. It will keep us poised. It will guard our tongues. It will enable us to pray for the person even while we talk to him. It will make us ready to seize an opportunity to witness directly, when it comes. It will give us a sense of purpose which gives deeper satisfaction than talking about the weather.

Our example is of primary importance. Neighbors have more opportunity to watch us than any one else. Running down teachers one day and talking Christianity the next may not go over too well.

Example has its full effect when it is clinched by verbal witnessing. Often, it seems to me, a pre-meditated approach is best. Think through and pray about a plan. Perhaps a certain person would best be challenged by a question such as, "Why aren't you a Christian?" or "What do you think a Christian is?" Sometimes a clear statement of personal conviction on a current issue might be the best starter. For example: "I don't think we are dealing with the race question in a Christian way," or, "I think the student council ought to speak against the drinking going on after some of the school functions." Anyone in high school or college, who does his own thinking and is not afraid to express convictions, will be listened to and respected.

A deeper push in our witnessing can be attained through the prayer-covenant approach. Pick out certain people in the neighborhood, perhaps two or three, and pray for them daily. If possible, get your friends to join you in this (this is where the prayer-covenant comes in). We can learn from the four men in the second chapter of Mark. Pray for yourselves and pray for an opportunity to witness seriously. These opportunities will come. They are seldom the dreaded experiences we expect. Sometimes we will feel that we get exactly nowhere, but even then the witness usually goes deeper than is apparent. In witnessing to a neighbor, make it natural. Otherwise relationships may be strained, and a second witness becomes much more difficult.

I see I am getting too long-winded, so let me close with this word about one more approach. Invite your neighbors—NO, *take* them along to your youth activities.

George E. Janzen

IN JAPAN "Have you been thinking quite a bit about becoming a Christian?" I recently asked a young man who had been attending our services regularly for a number of weeks. He didn't answer. Instead, only a broad, embarrassed smile appeared on his face. Quickly I back-tracked.

I had heard that Japanese were very hesitant to talk about personal spiritual problems. I had obviously embarrassed him by my frank question. How should I have asked the question? Or what should I say now?

I had read books on personal evangelism that suggested answers to this question. But none of them ever said what the best thing to say was when there was *no* response!

Cautiously, I tried again: "We have been very happy to see your interest in Christianity. We hope that you will want to become a Christian soon." I paused. There was still only the embarrassed smile.

Then I continued: "Perhaps you have some questions about Christianity that you would like to ask or problems that you would like to discuss." No reply.

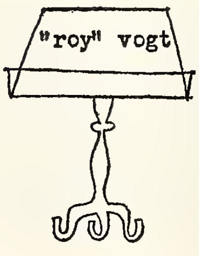
"Well," I said, "whenever you have questions please be very free to ask them. Either I or one of the Christians here would be happy for the privilege of talking about them with you." This time the smile grew noticeably in its horizontal dimension, and for a moment I thought I detected a slight nod of head.

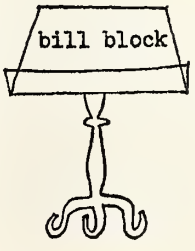
When we were finished I had discovered that not only at the Olympics are records broken. For the first time in my life I had participated in personal evangelism without a single verbal response!

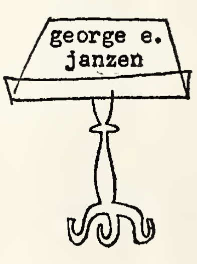
One of our missionaries said a few weeks ago: "When I was studying language here in Kobe I had a head full of ideas as to how I would go about my work on the field in Kyushu. So far not a single one of those ideas has worked." Another missionary confessed: "When I first came to Japan I was filled with a deep desire to witness to everyone I met. When I traveled on a train I would walk along the train and pass out tracts to everyone. Now I leave my tracts at home. Now I stay in my seat and sleep or hide my face behind a newspaper." This is typical of the disillusionment of hundreds of missionaries. How do you evangelize? The answer, coming from all over is: "You tell us and then we will all know!"

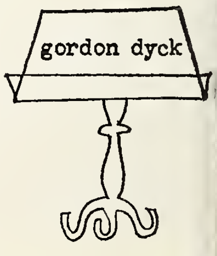
Repeatedly, in my first year in Japan, I have read in books and heard from Japanese that "you missionaries don't understand us." They tell us that we must not try to squeeze the Oriental into the mold of the American version of Christianity.

One Japanese reaction to this is expressed by the scholar, Dr. Nitobe: "To give in so many articulate words one's inmost thoughts and feelings—notably the religious









—is taken among us as a sign that they are neither very profound nor very sincere. It is truly jarring to the Japanese ears to hear the most sacred words, the most secret heart experiences, thrown out in promiscuous audiences." The spiritual hero is the man who sits stone-faced, lost in private contemplation, and shares neither his joys nor his struggles with anyone. How can the verbose American evangelical missionary express himself adequately in such a society?

I think we missionaries had better learn to adapt ourselves to the society rather than expect the society to conform to our ways. This is not compromise. If our Lord is really precious to us, we will gladly do all in our power to give His word to all men in terms they can understand best. Why should we, by insisting on our own understanding, make our Savior repulsive to those for whom He died.

As a matter of fact, many Japanese consider our version of Christ downright *unbiblical!* One of the outstanding Japanese Christian leaders of all time, Kanzo Uchimura, said: "We can appreciate *Pilgrim's Progress*. But this happy, happy honeymoon-style religion, we know not what it is—it is not the Christianity of the Crucified One." Again, he said: "Missionaries' Christianity has not yet passed through the fire in this country. On the contrary, it has studiously avoided fire; hence its weakness, worldliness and . . . despicableness."

Words like these may damage the pride of missionaries, but pride is sin and needs to be beaten out of our lives. Could it be that God is trying to teach us again some of the really profound truth of His word through our own converts? Or are we beyond the learning stage?

What do I propose to do? I could, of course, give up and run home. Instead, I choose to continue. I choose to witness to my Savior in all the wisdom and strength that heaven chooses to confer upon me. I choose to proceed with open heart and open mind, ever learning — and ever coming to a deeper knowledge of the truth, desperately seeking to "become all things to all men, that I might by all means save some."

Gordon Dyck

IN CHURCH Gentlemen of the symposium and youthful readers: the first crying need is some maintenance work on the road of evangelism. We need a giant spiritual bulldozer to push aside several huge boulders.

One of these is "proxy evangelism." This boulder is the product of the foreign missionary idea. We have the idea that churches send missionaries, give money, pray a little. Then evangelism is done over at the other end of the "mission assembly line." I'll bet, though, that if you, George, could comment on this from Japan, you would say that you are surprised to find that being a member of a "mission" church in Japan is really not much different than being a Christian here at home. At both places, Christian meets non-Christian at the grocery store, at school, at community athletic games. George, do you see any need in Japan that you didn't see in America? Do you do or say anything in the community of your "mission" community in Japan that you think would not be also necessary in your home community?

All over the world, whether in Japan or in the U.S. or Canada, the commission of Christ is to the local church, and it is the same to all: In your ready-made contacts with your neighbor, help him know about the Savior and Lord of the world. But now, I am on Bill's subject.

Another boulder on the road of local youth fellowship evangelism is "professional evangelism." "Oh, I can't talk to my friends about God. I'll ask the minister to see Johnny. I'll send him to the community evangelistic meetings."

But do you really think that evangelism is better done by the educated and by "saying the right thing" than with friendship and with "natural" young people's language and surroundings?

The most powerful tools for reaching "teen town" for Christ are in the hands, lives, and mouths of you young people. Begin where you are—where you can naturally begin. If you can't climb the mountains of evangelism, at least try to climb the foothills. Harness the characteristics of your own age in the work of evangelism—friendship, the gang, energy, action, the quest for new ideas, and hero worship.

Only when these two boulders have been pushed aside will you be ready to share in the mission of your local church in your youth fellowship.

But what can you do? First, you can be a friend to someone who needs Christ and the church. Becoming friends is easy for young people; you are doing it all the time. Friendship is the foundation for any meaningful conversation. This is all the more true of sharing Christ.

A second excellent gift which you young people have is close group life. On the football field you call it the team, at the drug store it's the gang, and at the church it's the fellowship. A group of young people has a powerful influence upon each one of the members.

Why not put this power to work on some of your friends who need the church? Invite them to a party of your youth fellowship. Many unchurched young people will hesitate to accept an invitation to attend church; but if your group fellowship is warm and wholesome and Christian, it can be the finest kind of open door into the church. Show them how pleasant Christian fellowship is. Your friends will see a new vision of Christianity in action.

Your friends are hero worshipers just like you are. Point them to the greatest hero of all—the Son of God. Encourage your friends to believe in and follow this hero. "Follow me," said Jesus to the first disciples, and He says it today.

In fishing for young people, as in fishing for fish, one of the crucial times is when you get the catch off the hook and into the sack. Friendship and Christian fellowship may "catch" many young people, but not until your new friend also follows Christ is he really "in" the family of God. People must hear the story of Christ to become followers. They may hear it through your conversation. They may hear it during the devotional at a youth fellowship party. They may hear it in your church school class or from the pulpit. But, your own approach as you talk about the story of Christ simply, clearly, and personally is the finest way to bring other young people to *followership.*

What do you think?

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

FIVE MINISTERS SPEAK FOR CHRISTIAN LIFE WEEK

Christian Life Week at Freeman Junior College was held September 19-23 this year. The early date was selected so that the week might help set the spiritual tone for the new school year.

This year, instead of a special speaker conducting evening meetings, the chapel period was lengthened and ministers from area churches spoke each morning. The theme for the week was "Our Christian Faith." M. Schellenberg, pastor of the Silver Lake Mennonite Brethren Church, opened the series when he spoke on "God, Our Father." He was followed on Tuesday by J. Herbert Fretz, pastor of the Salem Church, whose subject was "Christ, Our Savior." William Unrau, of Bethany Church, spoke on "The Holy Spirit, Our Guide," and was followed by Olin Krehbiel of the Salem-Zion Church whose subject was "Our Christian Walk." Concluding the week was a message by Albert Ewert, of the Neuhuttertal congregation, on "Our Future Hope."

MEMORIAL HALL SERIES ANNOUNCED BY BETHEL

Four significant programs are being offered by the 1960-61 Memorial Hall Series at Bethel College.

The series will open November 28 with the presentation of Christopher Marlowe's "Dr. Faustus" by the Cleveland (Ohio) Play House. This theatre group is able to present this production in smaller communities through a grant from the Ford Foundation.

The twentieth century troubadour, Richard Dyer-Bennet, will appear on January 7, 1961. Dyer-Bennet sings from a repertoire of ballads and accompanies himself on the guitar. He has a wide reputation as a performer and musicologist.

The Westminster Choir returns to Memorial Hall under the direction of Dr. Elaine Brown on February 18, 1961. This group from the Westminster Choir College of Princeton, New Jersey, has long been a favorite with the Memorial Hall Series audience.

The final number of the series will be a lecture by Marcus Bach on April 15, 1961. Bach, a renowned writer and lecturer on religious topics, has intensively investigated many different religious groups in modern world society. He has recently traveled in the U.S.S.R.

ELTON TRUEBLOOD WILL GIVE MENNO SIMONS LECTURES

Elton Trueblood, nationally-known and respected Quaker philosopher and lecturer, will be the Menno Simons Lectureship speaker at Bethel College October 30 to November 2.

Dr. Trueblood will give two lectures daily, morning and evening, on the general theme of "The Mission of a Minority in a Democracy." All the meetings will be held in the Bethel College Mennonite Church.

The speaker is professor of philosophy at Earlham College and is the author of numerous books, one of which, *The Yoke of Christ,* was chosen as the monthly selection by the Pulpit Book Club.

SCA SPONSORS WORKCAMP AND MEMBERSHIP DRIVE

The membership drive of the Bluffton College Student Christian Association was held September 20 through 23. The total membership is now 205 with forty-one in Gospel Team, forty-seven in International Relations Club, thirty-nine in Peace Club, and forty-seven in Recreation Club. (The remainder includes faculty members, some SCA officers, and students who feel they do not have time to join a commission.)

Last year's membership was 180.

This week small membership cards giving the dates and times for all scheduled commission and SCA meetings were distributed to all SCA members.

September 30 to October 2, the SCA sponsored their first workcamp of the year. Students participated in units at a state mental hospital at Ypsilanti, Michigan, and Lapeer State Home and School for Retarded Children at Lapeer, Mich. Bluffton students co-operated in this project with students from other Michigan and Ohio colleges and universities. Both projects are under the direction of the American Friends Service Committee. The program included visitation and recreation with the patients and lectures and discussion with staff and unit members. SCA hopes to co-operate in several workcamps at both of these hospitals throughout the year. James Rivers, Wadsworth, Ohio, is workcamp chairman.

FORTY-FIVE INTERNATIONAL STUDENTS AT BETHEL

The forty-five international students attending Bethel College include twenty-four Canadian students enrolled and twenty-one from other countries — representing the continents of Europe, Africa, Asia, and South America.

FOUNDERS DAY, INAUGURATION ANNOUNCED BY BETHEL

The inauguration service for President Elect Vernon Neufeld, of Bethel College, will be held October 13, at 9:30 a.m., in Memorial Hall. Representatives from many colleges, universities, and learned societies will participate in the academic procession. James I. McCord, president of Princeton Theological Seminary, will give an address on the theme "The Recovery of the Personnel."

The installation service will be led by Menno Schrag, chairman of the board of directors; E. G. Kaufman, president emeritus; and P. E. Schellenberg, dean of the college.

Dr. McCord will speak again in the evening, on the theme "Education for a New World." The program will begin at 7:30 p.m. with selections by the college choir.

The founders day program will be held on October 12, at 8:15 p.m. E. G. Kaufman will speak on "Bethel College: Yesterday, Today, and Tomorrow."

MINISTERS SPEAK IN FREEMAN CHAPEL SERVICES

Abe Krause, pastor of the Eden Mennonite Church, Inola, Oklahoma, was the first guest speaker in chapel at Freeman College this year. Basing his remarks on Proverbs 1:7 he spoke on the principal part of learning.

Abe Wiebe of Freeman spoke at the morning chapel at the morning chapel hour on September 16. He conducted a preparatory service for the Christian Life Week.

The enrollment at Freeman Junior College is up ten per cent over last year's enrollment. Students come from Ohio, Wyoming, Kansas, Montana, Nebraska, Minnesota, South Dakota, and Mexico.

STUDENT MINISTERS AT BETHEL

Three ministerial students attending Bethel College have accepted pastoral positions in churches within driving distance of the college.

Floyd Quenzer, of Paso Robles, California, has been named interim pastor of the First Mennonite Church of Christian, Moundridge, Kansas.

Peter Letkemann, of Waldheim, Sask., Canada, has accepted the position of pastor of the Friedenstal Mennonite Church near Tampa, Kansas.

Cornie Rempel, of Glenbush, Sask., Canada, is serving as assistant pastor of the Alexanderwohl Mennonite Church of Goessel, Kansas.

The work of these men, in most cases, will include being in charge of the Sunday morning worship services, guiding the youth programs, doing visitation work, and directing the midweek services.

LECTURE-MUSIC SERIES ANNOUNCED AT BLUFFTON

Dr. James Saxon Childers, author and editor, was the opening speaker on the Bluffton College 1960-61 Music-Lecture Series.

Other programs scheduled on this year's Music-Lecture Series are as follows: an all color movie lecture on "Japan," narrated in person by Gordon Palmquist, on October 25; the Oberlin Brass Ensemble, under the direction of Art Williams of the Oberlin Conservatory of Music, on November 9; Dr. Henry Hitt Crane, speaking on the topic "Challenging the Great Delusions," on February 8; Dr. Rowland M. Myers, lecturing on the "Romance of Words," on February 28; and Soulima Stravinsky, pianist and son of the noted composer, Igor Stravinsky, performing on March 14.

The major attraction of the Music-Lecture Series this year will be the National Opera Company presentation of "Carmen" in a new English version on April 11.

One additional concert is to be scheduled for the series. All programs begin at 8:30 p.m., except "Carmen" and the Oberlin Brass Ensemble, which begin at 8:00, and all are in Ramseyer Chapel, except "Carmen" which will be given in Founders Hall.

MCC news

RELIEF WORKERS AND PAXMEN ACCEPT NEW ASSIGNMENTS

Seven MCC workers have accepted new assignments with the foreign relief program. Marion and Lois Deckert, Richey, Mont., left Sept. 23 for Morocco, where Marion will be field director for the Eirene project. The Deckerts had been serving at Prince Gallitzin State Park, Patton, Pa.

Floyd and Pauline Bauman, Waterloo, Ont., are going as relief workers to Calcutta, India. Floyd served with Pax in Paraguay and has been unit leader at the Hartland Forestry Project, Hartland, Calif. Mrs. Bauman, the former Pauline Jahnke, served in Paraguay and as an administrative assistant in the Executive Office at Akron.

Paxmen Allen Horst of South English, Iowa, and Abe Suderman of Haskett, Man., will soon leave Europe for assignments with Congo Protestant Relief Agency in the Congo. Suderman was formerly in the Congo Inland Mission. Horst went to Europe this summer.

Dwayne Schrag, McPherson, Kan., is being transferred from the Pax program in Europe to Nepal. He will serve for three years with the United Mission to Nepal.

SPONSORS NEEDED FOR TRAINEES

Sponsors are needed for the second term of this year's Overseas Trainee Program, to begin in February. During the twelve months in the U. S., each trainee is assigned to two different homes for six months each. Trainees take part in the family life and share in the work of the host family.

A variety of occupations and interests are represented in the 1960-61 group of trainees. Some specialized occupational interests are carpentry, interior decorating, leather working, and fruit farming. Four of the young people are teachers, three are nurses, and two are bookkeepers. There are two mechanics and one electrician in the group. A majority of the women are interested in housekeeping.

Twenty-five of the trainees are women and fifteen are men. Monthly payment for women has been raised from $40 to $50, making it equal with the payment for men. This is paid monthly to the Akron office to cover ocean and inland transportation, medical, and overhead expenses.

Persons interested in sponsoring a trainee should write to Miss Emma Schlichting, MCC Trainee Program, Akron, Pa.

DUDELANGE UNIT DISCONTINUED

The Pax unit in Dudelange, Luxembourg, will be discontinued shortly before the European MCC conference in late September. Paxmen Daniel Rohrer and Menno Riehl, both from Ronks, Pa., have been renovating an old home in Dudelange which will provide housing for the missionary staff of the Lancaster Conference Mission Board. The labor given by these Paxmen will result in a considerable saving to the mission program.

KANSAS MENNONITES GIVE FLOUR

Kansas Mennonites are contributing 450 bags of flour to MCC through their Kansas Relief Committee. The 100-pound bags of flour are now being prepared for shipment. The flour will go to the following countries: Germany—200 bags, Austria—100 bags, Jordan—100 bags, France—50 bags. Ernest Bachman is chairman of the Kansas Relief Committee.

PERSONNEL CHANGES IN VIENNA

Because MCC is reducing the material aid program in Austria, the personnel force in Vienna is being reduced from four to two members. Irene Bishop, director of the material aid program for the past five years, terminated her work Sept. 30 and will be replaced by Paul Kissel. Helene Dueck is returning home after three years of service in the children's program. Earl and Joyce Shutt transferred to Enkenbach, Germany, about Sept. 15, where Earl will be engaged in construction work and Joyce will assume the Pax unit matronship.

THE SECRET OF PROSPERITY

continued from page 647

worldly group of people. Others say they felt out of place right at first, but the longer they stayed with the group the more they felt at ease. Sitting in the seat of the scornful suggests to us that one feels right at home in this crowd—that one feels a willingness to sit down and take part in the things they offer.

After Peter stood by the fire awhile, we read in Matthew 26:69-75 that he sat down with them and it wasn't long until he was cursing and swearing.

Jeremiah the prophet tells us in chapter 15, verse 17, "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand. . ."

Christians, there is no time to sit down in the seat of the scornful, among those who do not love our Lord. We must be up and about our Father's business. This world is dying for a little bit of love, and it is time we get out of the seat of the scornful. It is time we show forth the love of God. May our steps not lead us downward into the places of sin, but ever upward for His glory.

The psalmist tells us, "The steps of a good man are ordered by the Lord" (Psalm 37:23). No, again we say, the prosperity of the godly is not found by walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful, but it is found in the next thought we shall consider.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2).

The prosperity of the godly is found in the law of the Lord. What a contrast from the way of the ungodly. Peter sat with the crowd and denied His Lord. We're glad for the later references that tell us of his sorrow for sin and his repentance. But let us learn our lesson in this. May we like Mary, as she sat at the feet of Jesus, find our delight in the word of God. "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8).

Do we as Christians find real delight in the reading of God's word? Do we find ourselves meditating upon it? We need to train our minds to think upon the word and the person of Jesus Christ, being led into this by none other than the Holy Spirit. This is a habit which may need considerable cultivation at first. However, the more we think about Him, the more like Him we will become.

In Joshua 1:8 we read, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Yes, the way of prosperity for the soul is in the word of God.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper." The godly man is here likened unto a tree that is planted, no that which by chance grows u somewhere or somehow.

Christians, we are here after th divine purpose of God, not just b chance, to glorify Him. "In who also we have obtained an inheri tance, being predestinated accordin to the purpose of him who work eth all things after the counsel o his own will: that we should be t the praise of his glory, who firs trusted in Christ" (Ephesians 1 11, 12).

We are planted in Christ, wit the roots feeding on the water o the word of God, bringing fort precious fruit unto Him. Are yo bringing fruit unto Him? If not it could be you are feeding upo something that does not yield fruit Too many Christians are feedin out of garbage cans—obscene liter ature and movies, unwholesome tele vision programs. And we wonde why souls are not being saved Some say they have no time to rea the Bible, and that is just as de plorable. A plant out of wate withers; the Christian without th word will also wither.

But God has promised that thos who delight in His Law "shall b like a tree planted by the river of water that bringeth forth hi fruit in his season; his leaf als shall not wither; and whatsoeve he doeth shall prosper."

These are plain and simple truth that will lead the Christian int spiritual prosperity. Let us be care ful where we walk, where we stand and where we sit. Let us find ou delight in the word of God, eve bringing forth precious souls unt Him.

our churches

GUEST SPEAKERS AT OTTAWA

Ottawa, Ont. J. P. Penner of Leamington and H. H. Epp of Waterloo have served our fellowship group several times each during the summer months. On Sept. 4, Dr. and Mrs. H. E. Dester, Greencastle, Indiana, brought the message and showed their pictures. On Sept. 11, J. Fransen of St. Catharines preached. Abe Hildebrandt of Altona, Manitoba, a member of our group, has gone to Europe as a worker for MCC. Otto Andres and family from Saskatoon, and Ted Reghr from Coaldale, Alberta, have joined our group—Hilda Kruse.

FALK REUNION HELD

Rhineland, Man. A reunion of the descendants of Heinrich and Margaret Epp Falk was held on August 14; 127 persons attended. Ed Plett, Rosenort, gave an address on Psalm 100.

FRIESEN NAMED DEACON

Mather, Man. Wiegand Friesen has been chosen to serve as a deacon in our congregation. Henry Thiessen has returned home after three weeks in a hospital in Winnipeg.

ANNUAL CHURCH PICNIC

Regina, Sask. The Grace Congregation held its annual family picni at Indian Head Experimental Far on Sunday, August 28. The Armi String Quartet from Windsor, Or tario, presented a program in ou church on the following day.

SILVER WEDDINGS REPORTED

Laird, Sask. Margaret Epp and E ward Neufeld were married recent ly. Mr. and Mrs. Silas Dueck an Mr. and Mrs. Peter K. Epp bot celebrated silver wedding annive saries in the last month. A reunio of the descendants of Heinrich Ep who came to Canada in 1892 wa held in the community hall on Se ember 4. Over two hundred people attended, including ten members of the third generation.

CONSECRATION OF CHILDREN

Niagara-on-the-Lake, Ont. Infant consecration on September 18 included fifty-four families with ninety-five children.

NEW S.S. SCHEDULE BEGUN

North Kildonan, Man. Our Sunday school began its regular schedule with the first Sunday of September, enrolling 334 children in nineteen classes. In addition to this there is a youth class with about fifteen members. The school is staffed by twenty-four teachers and six assistants.

SERVICE FOR SENIOR CITIZENS

Aldergrove, B. C. Because our youth class is so large, it was decided to begin our catechism class in the fall. Our church, which was built three years ago, is already too small. Classes meet in the kitchen and in the library. On September 18 we had a special service for all those in our congregation who are over sixty years old. Mr. and Mrs. Abram Reimer recently celebrated their golden wedding anniversary which was attended by Mrs. Reimer's brother and his wife from Mexico.

FAREWELL FOR JAY SHELLYS

First Church, Beatrice, Neb. We had a farewell for Jay and Elaine Shelly, who spent the summer months serving our church. We had a service of welcome for our new pastor, Leo Miller and family, on Sept. 2. An installation service took place on Sept. 4 with Ralph Weber as speaker. Harold Buller has begun his work as chaplain at the Mennonite Hospital. He attended chaplaincy school this summer. Harry Martens of the Mennonite Biblical Seminary was with us Sept. 18 and presented concerns of the seminary. Our family night began Sept. 21 with a film. The following three Wednesdays will be the "School of Peace." Holy Communion was observed on Oct. 2.—Emma Jantzen

S.S. CONVENTION AT PANDORA

First Church, Bluffton, Ohio. A number of our teachers and others interested attended the Sunday school convention and workshop at the Grace Church in Pandora on Sept. 23-25. The St. John's Church cooperated in the planning of the conference. Sunday morning services in our church emphasized the role of the Sunday school. The complete Faith and Life Graded S. S. materials for all ages up to and including Junior High is being used. A number of our young people, who took part in voluntary service during the past summer recently gave very interesting reports of their experiences. Many of the students from Bluffton College who attend our church services become associate members during their college years. The group was recognized the first Sunday in Oct. at which time Communion was observed. Family nights began Oct. 6 and will continue for six consecutive Thurs. evenings. Films presenting crucial problems will be used to introduce each subject. Adults will then divide into smaller groups to discuss the issues. Children will be divided into groups. Pastor Jacob Friesen is teaching a two-hour course in the gospel of John at Bluffton College for the fall semester.

CHRISTIAN EDUCATION BUILDING BUILT AT LEAMINGTON

Leamington, Ont. On July 10 our congregation laid the cornerstone for a new Christian education building. Taking part in the service with the choir were J. D. Janzen, N. N. Driedger, J. J. Epp, P. Warkenton, and J. C. Neufeld. The stone-laying was directed by Henry Braun, chairman of the building committee, and Alfred Willms.

PASTOR'S ILLNESS REPORTED

Brandon, Man. On August 13, Eric Fast and Tina Thiessen, Oak Lake, were married in the Brandon church. John Neufeld who has been in the Rivers hospital for three weeks is improving. Abraham Isaac, our preacher, has also been ill.

MENNOHEIM DEDICATED

Grunthal, Man. On August 21 we had the dedication service for our new Mennoheim. The service was under the direction of P. J. B. Reimer, and ministers from the three churches supporting the home took part. Dr. Johnson, the Minister of Health and Welfare, opened the home and gave a short address.

mutual aid placement

HOUSE TRAILER WANTED

Used 30-34 foot mobile home is needed by the Kansas Mennonite Disaster Service. Prefer one bedroom, with large living area, fully modern. Contact: Fred Unruh, 722 Main, Newton, Kansas.

HOUSEKEEPER WANTED

Middle-aged lady wanted to care for home with several small children. Someone interested in longer-term service is preferred. Contact: Mutual Aid Placement Service, 722 Main, Newton, Kansas.

SERVICES OFFERED

Christian artist available for illustrating, poster preparation, charts, and lettering. Contact Katie Letkeman, Box 37, North Newton, Kan.

FIFTIETH ANNIVERSARY MARKED

Tiefengrund, Laird, Sask. On August 14 our congregation celebrated its fiftieth anniversary. Five families from West Prussia organized the church in 1910. These families were Regier, Friesen, Funk, Klassen, and Fieguth. John Friesen, a former preacher, and Arthur Regier, our present elder, reviewed the history of the congregation. H. T. Klaassen, from Eigenheim, gave the main address.

PREACHER RETIRES

Mayfair and Glenbush, Sask. A. Martens, who has served as a preacher in our congregation, has retired from farming and moved to Saskatoon. A farewell service was held on August 14.

FAREWELL FOR JANZENS

Waldheim, Sask. A farewell service was held on August 14 for Dr. and Mrs. Homer Janzen who went to India as missionaries. Taking part in the service were Jacob Schmidt, Rosthern, and Peter Sawatzky, Saskatoon.

PROVINCIAL MISSION FEST

Greendale, B. C. Joanna Peters and Raymond Sommer were married on May 29. They will live on Prince Edward Island. The congregation had its annual outing on July 3 at Cedar Park. The provincial mission festival was held in our church on August 14.

DERKSENS RETURN TO JAPAN

West Abbbotsford, B. C. The return of the Peter Derksens to Japan for their second term was observed with a Communion service on August 21. Brother Derksen spoke the Communion message and participated in the Communion service. Their family left from Vancouver on August 24.

BIBLE SCHOOL CLOSES

Clearbrook, B. C. On August 15 we had the closing program for the first summer Bible school held in our church. Sixty children were enrolled. Anna Czerwinski, a deaconess who served for twenty years in China, spoke to our congregation on August 14.

MEMBERS ATTEND SEMINARY

Montevideo, Uruguay. In August, Heinz Unger, Gartental, accidentally drove over his eighteen month old son with a tractor. The

continued on next page

our conference

MEN'S MANUAL AVAILABLE

Copies of the *Manual for Mennonite Men* are available without charge from the Board of Christian Service office. Copies have been mailed to Mennonite Men representatives in each congregation, but additional copies may be requested.

4-F CLASSIFICATION LIMITED

The Selective Service System is limiting its 4-F classification. It will reclassify men who may be qualified for military service in an emergency even though they are not accepted by the military services under the current medical, mental, and moral standards. The 4-F classification has for years been applied to draft-age men who are not accepted for military service.

C.O. PROGRAM DIRECTOR NAMED

Colonel Daniel O. Omer has taken over administrative responsibility for the Conscientious Objector Work Program at the national headquarters of the Selective Service. His assistant will be Major Shull L. Irwin, who served in the Camp Operations Division of Civilian Public Service during World War II.

The National Service Board for Religious Objectors, which is a board representing all denominations opposed to military service and through which our Board of Christian Service works, has had many contacts with Colonel Omer in the past. In 1957 Colonel Omer was named acting director in the absence of General Herschey, and in 1959 he was appointed deputy director of Selective Service in addition to his duties as General Counsel.

The Board of Christian Service anticipates the same congenial relations with Colonel Omer that were possible with the late Victor Olsen.

WINTER SERVICE OPPORTUNITIES ANNOUNCED FOR 1960

Plans for winter service in the Voluntary Service program are well under way, reports Leo Driedger, director of Voluntary Service in the General Conference Mennonite Church. Projects have been scheduled in Colombia, South America; Gulfport, Mississippi; Sioux Falls, South Dakota; and Goessel, Kansas. Others will be listed later.

Observing the work of students and young people in the summer service and long-term service programs, older persons often lament, "If only we had had this opportunity to serve when we were young." The winter service program gives these persons an opportunity to serve right now. Retired people, farmers, laborers, and others who have free time during the winter months have found winter service to be a fine way of giving a block of time in Christian service.

The work involves carpentry, maintenance, cooking, sewing, and various other types. The program extends from November through April for any period of time from several weeks to six months. Interested persons should write to the Board of Christian Service, 722 Main Street, Newton, Kansas.

NOVEMBER 13 DESIGNATED AS CONFERENCE PEACE SUNDAY

The General Conference has designated November 13, the Sunday nearest Armistice Day, as Peace Sunday. Through church bulletin covers, articles on the peace theme in *The Mennonite* (November 8), and communications to pastors, the Board of Christian Service is bringing to the attention of congregations the implications of the peace witness.

Peace Sunday is a day in which to give special attention to the meaning of love and brotherhood. It is a day in which to pray for the world situation and to find ways of influencing the government in a positive way. It is also a time to pray for more ambassadors of love to go to various parts of the world to demonstrate the love of Christ.

WOMEN'S MISSIONARY RALLY

The 24th annual Indiana Mennonite Women's Missionary Rally will be held Thursday, October 13, 1960, at the Highland Bethel Evangelical Mennonite Church at Fort Wayne, Indiana.

The theme for the day, "Consider Him" (Hebrews 12:3), will be presented by speakers representing the fields of India, the Congo, and Formosa.—Mrs. Mae Hartzler

OUR CHURCHES

continued from previous page

boy died on the way to the hospital. Elder and Mrs. Eckhard Bergmann became the parents of their third child, a daughter, on July 7. A son, Walter Ernesto was born to Mr. and Mrs. Gerhard Entz. Sixteen students from our church are enrolled in the evening course of the Mennonite Seminary. The seminary is also offering a winter course for congregational leaders which is well attended. On August 14 our congregation held its mission festival with Nelson Litwiller and Bernhard W. Toews as speakers.

into the beyond

Mary F. Latshaw (nee Clemmer), member of the Hereford Mennonite Church, Bally, Pennsylvania, was born October 11, 1876, and died at the Frederick Home for the Aged, July 24, 1960.

Elvina Esau (nee Augsburger), wife of Evangelist J. J. Esau, now of Mountain Lake, Minnesota, was born in Bluffton, Ohio, December 7, 1899, and died September 11, 1960.

Mrs. Omar Blauch (nee Effie B. Miller) of Sugarcreek, Ohio, and member of the First Mennonite Church of Sugarcreek, was born May 15, 1894, and died August 18, 1960.

Mrs. John Hubin of Spearville, Kansas, died on August 1, 1960. Her funeral service was conducted in the Hanston (Kansas) Mennonite Church.

Agatha Dueck Wiens, Leamington, Ontario, was born February 22, 1877, in Blumstein, Molotschna, South Russia, and died September 8, 1960.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

OCTOBER 18, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite.
THE MENNONITE.
The Mennonite.
The Mennonite
THE MENNONITE.
The Mennonite
Mennonite
The Mennonite
THE MENNONITE.
The Mennonite
The Mennonite.
THE Mennonite
THE MENNONITE.
The Mennonite
THE Mennonite

75TH ANNIVERSARY

1123

THE MENNONITE.

VOL. 1. PHILADELPHIA, PA., OCTOBER, 1885. NO. 1.

For other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3, 11.

ABSOLVOTE.

(I ABSOLVE THEE.)

Thy faith hath saved thee; go in peace (Luke vii., 50).

One priest alone can pardon me,
 And bid me "Go in peace;"
Can breathe that word *Absolvote*,
 And make the heart-throbs cease;
My soul has heard His priestly voice;
It said, "I bore thy sins—rejoice!"

I Pet. ii., 24.

He showed the spear-marks in His side,
 The nail-prints on His palm;
Said, "Look on Me, the crucified,
 Why tremble thus? be calm;
All power is Mine—I set thee free;
Be not afraid, *Absolvote.*"

Isa. xiv., 22.

In chains of sin once tied and bound,
 I walk in life and light;
Each spot I tread is hallowed ground,
 Whilst Him I keep in sight
Who died a victim on the tree
That He might say, *Absolvote.*

I. John i., 7.

By Him my soul is purified,
 Once leprous and defiled;
Cleansed by the water from His side,
 God sees me as a child;
No priest can heal or cleanse but He;
No other say, *Absolvote.*

Mat. viii., 3.

He robed me in a priestly dress,
 That I might incense bring
Of prayer, and praise, and righteousness,
 To Heaven's eternal King;
And when He gave this robe to me,
He smiled and said, *Absolvote.*

Zech. iii., 4, 5.

In Heaven He stands before the throne,
 The great High Priest above!
Melchisedec—that name alone
 Can sin's dark stain remove;
To Him I look on bended knee,
And hear that sweet *Absolvote.*

Heb. viii., 1.

A girded Levite here below
 I willing service bring;
And fain would tell to all I know
 Of Christ, the Priestly King;
Would win all hearts from sin to flee,
And hear him say, *Absolvote.*

I John ii., 1.

"A little while," and He shall come
 Forth from the inner shrine,
To call His pardoned brethren home,
 O bliss supreme, divine!
When every blood-bought child shall see
The Priest who said, *Absolvote.*

Heb. ix., 28.

◆

THE POWER OF LOVE.—A certain man had a wayward son; his conduct brought his father to a premature grave; on the day of his funeral the son was present, saw unmoved the pale face of his father in the coffin, stood unmoved on the brink of the grave. The family retraced their steps. The father's will and testament was read; in that testament was the name of the undutiful son. As his name was read his heart heaved with emotion, his eyes were bedewed with tears, and he was heard to say, "I did not think that my father would have so kindly thought of me in his will." In the family of Christ, some of us, in reading His Testament, and thinking upon His great love and marvelous gifts, feel our unprofitableness and unworthiness, and are filled with contrition and gratitude, with love and wonder.

◆

UNITY IN THE BOND OF PEACE.—Bind not thine hands, but bind thy heart and mind. Bind thyself to thy brother. They bear all things lightly who are bound together by love. Bind thyself to him and him to thee. For to this end was the Holy Spirit given, that he might unite those who are separated by race and diversity of habits; old and young, rich and poor, child, youth and man, male and female, and every soul become in a manner one, and more entirely so than if they were of one body. For this spiritual relation is far higher than natural relation, and the perfectness of the union more entire; because the conjunction of the soul, being simple and accordant is more perfect. And how is this unity preserved? "In the bond of peace." It is not possible that unity should exist in enmity and discord. St. Paul would have us linked and tied one to another, not simply that we should be at peace, not simply that we love one another, but that in all there should be but one soul. A glorious bond is this; with this bond let us bind ourselves together, alike to one another and to God.

◆

As Christ is the root by which a saint grows, so is He the rule by which a saint walks.

Persistence of a Dream

Maynard Shelly

FROM MY CHILDHOOD memories of *The Mennonite,* I recall one thing above all others: On the copy that came to our house, the expiration date on the address label was always several years older than the publication date on the cover. Resources in our home were limited during those depression years. Like a large company of others, we couldn't renew our subscription. But *The Mennonite* kept on coming.

One word belongs to *The Mennonite* on the occasion of its seventy-fifth birthday—persistence. Month after month, week after week, this church paper has been slipping into the homes in the General Conference Mennonite Church. Its accumulated volumes make a stack over seven feet high and the pile gets higher every year, adding a minimum of eight hundred pages per year.

The Mennonite has been persistent in the face of adversity. Its friends have been many and loyal. Its editors have built an unequaled tradition of self-sacrifice, serving with little or no pay in the earlier years. But there was for decades a mute mountain of indifference. Financial support was always scant. But persistent prayer got its answer.

Pennsylvania Birthplace Like a number of other Mennonite periodicals, *The Mennonite* was born in Pennsylvania. In 1882 *Der Christliche Bundesbote* (now *Der Bote*) was begun, which took from Pennsylvania to Kansas the thirty-year tradition of religious journalism begun by John H. Oberholtzer in 1852 when he published the first successful Mennonite magazine. Oberholtzer's paper, the *Religioeser Botschafter,* and its successors were published in Pennsylvania until they were combined with the German journal of the Mennonites in Kansas to form the first official paper of the General Conference Mennonite Church.

Having been successful in one venture, some of the Pennsylvania ministers dreamed of new fields to conquer. We hear of these dreams for the first time in a conversation between A. B. Shelly and N. B. Grubb on November 5, 1884. They were traveling on the train between Cleveland and Toledo, Ohio, enroute to the tenth session of the General Conference to be held at Berne, Indiana. They "discussed the propriety of having an English church paper published in the East, and under the direction and control of the Eastern District Conference." While German was still used predominantly by the Mennonites of Pennsylvania, English was making its inroads on the two-hundred-year old settlement. Many ministers, including Grubb, were concerned about the young people and about their members in the city.

One observer of this period, Joseph S. Taylor, observed that the bilingual nature of Pennsylvania Mennonite life was its biggest handicap. He said in 1886, "It is a fact that the children of the Pennsylvania Germans of the rural districts know neither English nor German, and that is why much of the preaching, which is done in one or the other of these languages, goes without visible effect."

The plan for an English paper was discussed on December 8, 1884, in the home of Isaiah T. Clymer, Quakertown. A. B. Shelly, A. M. Fretz, C. H. A. van der Smissen, N. B. Grubb, and Uriah S. Stauffer decided that such a project could not be carried out, and so the whole thing was abandoned.

But not for long! N. B. Grubb and A. M. Fretz kept dreaming. They reported a discussion in August of 1885 in Grubb's study in Philadelphia. They met again on September 9, 1885, in the home of William Landis near Quakertown. N. B. Grubb said, "After considering the whole matter, we decided to prepare a sixteen-page prospectus and publish one thousand copies of it, to be called *The Mennonite,* and present this to the Eastern Conference which was to convene at Bowmansville, Pennsylvania, on October 6, 1885, hoping that the plan would be favorably received, but if rejected, we would publish *The Mennonite* as a personal enterprise with the favorable action of the Conference."

The Conference met and gave its approval to Volume I, Number 1, dated October 1885, which was laid before them. Thus *The Mennonite* began as the General Conference's first English paper. The Conference appointed a publication committee: N. B. Grubb, A. M. Fretz, and A. B. Shelly. Grubb and Fretz made the major contributions, as editor and assistant.

While the six-by-nine-inch monthly was mailed from Grubb's home in Philadelphia, it was printed by

---

Reproduced on the opposite page is the cover of **The Mennonite,** Volume I, Number 1. In a meeting at Bowmansville, Pennsylvania, on October 6, 1885, the Eastern District Conference approved this first issue as prepared by N. B. Grubb and A. M. Fretz, and adopted it as their periodical. Thus began seventy-five years of service to the General Conference Mennonite Church.

Uriah S. Stauffer in his shop in Quakertown. Stauffer set a high standard in good printing which was not always matched by his successors.

With the Eastern District For the first sixteen years *The Mennonite* was sponsored by the Eastern District Conference. Though in the first edition the editors said, "(It) is our aim to scatter *The Mennonite* over our whole country and Canada," it seems that its circulation was limited largely to the eastern churches. Marriage and death notices were predominantly from the East, and the conference activities of the Eastern District received the heaviest coverage.

An area outside of Pennsylvania that received special attention was the new mission work that the General Conference had just started in Oklahoma. The mission department had a continual stream of letters from S. S. Haury, J. J. Kliewer, H. R. Voth, and other early missionaries. N. B. Grubb, A. M. Fretz, and A. B. Shelly traveled widely throughout the congregations of the General Conference. The vivid word pictures of their experiences added a broad dimension to the paper.

While layout and the shape of *The Mennonite* have varied through the years, readers today would find themselves quite at home in those first issues. Some features like the Sunday school lessons and Christian Endeavor expositions have been dropped and others have been added. But the basic core of Christian witness has always persisted. *The Mennonite* of the late nineteenth century has much in common with the paper as it is today.

N. B. Grubb edited the paper for the first six years, a promise he made when the plan for the paper was proposed. During this time he was the pastor of a congregation in Philadelphia. He declined re-election as editor at the end of six years, and thus it was that Anthony S. Shelly took his place. Shelly, also a minister, served from 1892 to 1902.

S. F. Sprunger and I. A. Sommer at work in their study in Berne, Indiana.

In 1892 the paper was enlarged to slightly more than nine by twelve inches and the number of pages was reduced to eight. Official reports from the General Conference mission board began to appear in the paper in addition to reports from workers. This foreshadowed the time when the paper should become the official English paper of the General Conference.

With the General Conference The 1893 General Conference at Bluffton, Ohio, declared itself ready to take on *The Mennonite* as its English-language paper. However, it took a few more years until the deed could follow the word. It was in 1902 that the General Conference began its official publication of *The Mennonite* with Harvey G. Allebach as editor.

General Conference adoption turned *The Mennonite* into a weekly paper and enlarged its format to ten-and-one-half by fourteen inches. The office of publication was moved to Berne, Indiana, which was then the seat of Conference printing endeavors. The new editor, H. G. Allebach, also had his office at Berne. He served from 1902 to 1905 when ill health forced him to resign his post and return to his native Pennsylvania.

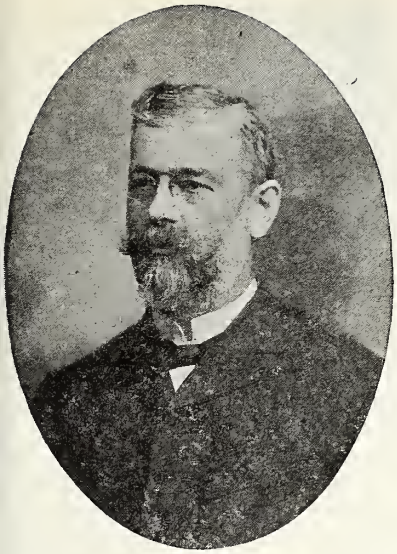
I. A. Sommer, who was also editor of *Der Christlicher Bundesbote* and other Conference publications, then took over the editorship. Obviously, it seemed like a good idea to unite the General Conference German and English papers in the person of one editor. Though he served until 1911, Sommer had so many other responsibilities that the standards of the paper were threatened.

In June 1960, Silas M. Grubb, a Philadelphia pastor and son of N. B. Grubb, began to write the editorials in an effort to lighten Sommer's load. In 1910 Grubb was appointed associate editor.

When Sommer relinquished his publication work, he was followed by C. H. A. van der Smissen who carried the same load editing both the *Bundesbote* and *The Mennonite.*

continued on page 675

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**



HALL OF EDITORS

Delbert Gratz and William Keeney

N. B. Grubb
A. S. Shelly
Harvey G. Allebach
Isaac A. Sommer

NATHANIEL BERTOLET GRUBB The first editor of *The Mennonite* was born on July 6, 1850, in Montgomery County, Pennsylvania. He received his education in the Frederick Institute and the Wadsworth Mennonite School. In 1872 he was ordained to the ministry. He held pastorates in Philadelphia and Schwenksville, Pa. He was instrumental in founding the Mennonite Home for the Aged at Frederick.

Nathaniel Grubb's avocation was printing and publishing. At one time he owned a printing press and founded the *Schwenksville Item.* He was a member of the publication board of the General Conference for thirty-nine years. He became the first editor of *The Mennonite* when it was begun in 1885, and he served in this capacity until October, 1891. Grubb edited the *Mennonite Yearbook and Directory* for a number years.

During his editorship of *The Mennonite,* Nathaniel Grubb worked closely with Allen M. Fretz and Anthony S. Shelly. Together they started a sixteen-page, six by nine inch, monthly in the English language.

Editor Grubb and his assistants chose to prepare a periodical with many short readable articles on moral and religious concerns of the day. Much emphasis was directed to the young mission program of the General Conference. The many newly formed Sunday schools were aided by A. M. Fretz's practical comments on the International Sunday School lessons. A list of marriages and deaths was included from the beginning. On the last page there were advertisements. These were mostly of books and periodicals of interest to Mennonites, but other items such as typewriters were also included.

The very first illustration appearing in *The Mennonite* was in the May 1886 issue. It was a picture of the Germantown Mennonite Church. One sees a gradual shift in the latter part of Grubb's editorship to more inclusion of news of the Mennonite brotherhood from outside of the Eastern District.

N. B. Grubb died on April 25, 1938, after a long and fruitful career.

ANTHONY S. SHELLY The second editor of *The Mennonite* was born on February 28, 1853, in Bucks County, Pennsylvania. Included in his education was a year at the Wadsworth Mennonite School and a course at Millersburg State Normal School. He taught in several public schools

C. H. A. van der Smissen

S. M. Grubb

J. R. Thierstein

Reynold Weinbrenner

J. J. Enz

in Pennsylvania. He also taught for two years at the Wadsworth Mennonite School and two years at the Halstead Mennonite Academy. He returned to Pennsylvania in 1886 and became a partner with U. S. Stauffer, his brother-in-law, in the newspaper business in Quakertown. He served pastorates at Bally, Zionsville, Boyertown, and Germantown, Pennsylvania; Bluffton, Ohio; and Upland, California.

Shelly was president of the General Conference for five years, edited *The Mennonite* for ten years, served eight years on the staff of *The Mennonite Yearbook,* was a member of both the home mission and foreign mission boards of the General Conference, served on the board of managers of the Mennonite Home for the Aged at Frederick. He translated the *Ris Confession* into English, which was published serially in *The Mennonite* while he was the editor and later put into book form in 1902. It became the recognized confession of the General Conference.

While serving as pastor at the Hereford Mennonite Church at Bally, Pennsylvania, Shelly edited *The Mennonite* for exactly ten years from November 1891 (when N. B. Grubb resigned) until December 1901. Until Shelly's resignation, it was published in Quakertown by the Eastern District, although the General Conference adopted it as its official English language organ in 1893.

The size of *The Mennonite* was changed just before Shelly took over the editorship from the small two-column, six by eight inch format, to three columns, measuring twelve and a half by ten inches. The size again changed in December 1897 to eleven by fifteen inches. While the emphases remained much the same, there now appeared longer articles, more local church news, more Conference reports, and a regular section entitled "The Young People."

Advertisements continued to be a source of support for the young paper. These included for the most part books, periodicals, and office supplies but also some advertisements for patent medicine cures. Illustrations were still not a part of the periodical. The only pictures noted were of J. H. Oberholtzer, the Deaconess Home and Hospital in Cleveland (which appeared in the April 1895 issue), and the newly established Mennonite Home at Frederick, Pa., in the April 1896 issue. Much stress was made during the early years of the paper on the evils of secret societies. A paper on this topic which was read at the Middle District Conference by N. C. Hirschy appeared in the December 1898 issue.

Anthony S. Shelly died on January 5, 1928, at Germantown, Pennsylvania.

HARVEY G. ALLEBACH The third editor of *The Mennonite* was born in Montgomery County, Pennsylvania, Feb. 18, 1869. He received his education in the public schools, Ursinus College, the University of Pennsylvania where he graduated with honors. He taught in the public schools of his native state as well as in several private schools. He was ordained to the ministry and served the Wayland and Noble Mennonite churches in Iowa. He served for one year among the Arapahoe Indians under the foreign mission board of the General Conference.

In 1901 Harvey Allebach accepted the call of the General Conference publication board to edit *The Mennonite.* He served from January 1902 until January 12, 1905, when he was obliged to resign because of ill health. Allebach continued to contribute to *The Mennonite* and also wrote for other periodicals. He wrote the Topical Lesson Course for Sunday schools. He was of a studious nature, wrote with ability and was one of the leading botanists of eastern Pennsylvania. He was the author of a book of poems which he published. In 1914 he began his pastorate of the Swamp charge near Quakertown, Pennsylvania, which he served for several years. His health broke down and after some time he died in a sanatorium on December 3, 1921.

Beginning with Allebach's editorship of *The Mennonite* on Jan. 2, 1902, the printing was done at Berne, Indiana, and the publication of the paper was assumed by the General Conference. It now became a weekly. The first issue gives the impression that Allebach tried seriously to change the format. This issue included two cuts although very few appeared during the rest of his editorship. The special young people's section was no longer printed. "The C. E. Topic" was included. The back page now contained "News of the Week," and excerpts of domestic and foreign news. The three-column page gave way to four. Introduced to the first page was the section "Items of News and Comment" which contained brief paragraphs of news of Mennonites and Mennonite communities. Until November 30, 1905, the publishers at Berne did the editorial work after Allebach's resignation.

ISAAC A. SOMMER The fourth editor of *The Mennonite* was born in the Sonnenberg Mennonite settlement near Dalton, Ohio, on January 17, 1851. He received his education in the public schools of Wayne County, Ohio, and later at the Wadsworth School where he studied for four years. He taught near Berne, Bluffton, and Dalton from 1869 until 1884 when not attending school. He was especially active in the work of the Sunday school at Berne where he taught the normal class and served as librarian. He was ordained to the ministry in 1887 at Berne but never held a pastorate.

Isaac Sommer's entrance into Mennonite publication work was in 1884 when he accepted the editorship of the *Jugendfreund* published by the Mennonite church at Elkhart, Indiana. In 1894 he became the editor of *Der Christlicher Bundesbote,* the General Conference publication in the German language. Two years later he became the first editor of the *Kinderbote*. From Nov. 30, 1905, until Dec. 21, 1911, he served as editor of *The Mennonite*. Because of a breakdown of his health he had to lay down his editorial work. After partially regaining his health he traveled in the interest of the publication work and prepared numerous contributions for the church papers. He was an enthusiast for the cause of missions. He was probably the first to suggest an all-Mennonite convention. His last contribution for publication was an appeal for assistance for the distressed Mennonites in Russia. He died April 19, 1924.

During Sommer's editorship, the paper changed organizationally in that an associate editor, S. M. Grubb, aided in the work beginning with the issue of July 14, 1910. Little change was made in the format or contents of the paper. The advertisements took the entire last page of most issues. It now contained sections for C. E. Topics, correspondence, "Home Circle," marriages, deaths, "Items of News and Comment," news of the week, together with several articles of varying length.

CARL HEINRICH ANTON VAN DER SMISSEN The fifth editor of *The Mennonite* was born on December 4, 1851, in Friederichstadt, Schleswig-Holstein, Germany. He attended the gymnasium in Husum, universities of Basel, Tübingen, and Halle, and academies at Wadsworth and Hayesville, Ohio. In 1874 he came to Ohio to join his parents, his father being the instructor in theological subjects at the Wadsworth school. He was ordained to the ministry in 1874 and served pastorates during his lifetime at Hayesville and Cleveland, Ohio; Zionsville, Bally, Pennsylvania; and Summerfield, Illinois.

In January 1912 van der Smissen was called to Berne, Indiana, to do editorial work. He was the editor of the *Christlicher Bundesbote* and the *Bundesbote-Kalender* from 1911 to 1936; of *The Mennonite* from January 4, 1912, to December 24, 1914; of the German language Sunday school quarterlies from 1920 to 1943. He served as secretary of the Eastern and Middle District conferences as well as for the General Conference from 1896 to 1902. He was on the General Conference board of education and publication and the board of foreign missions. He was the author of *Kurzgefaszte Geschichte und Glaubenslehre der Altevangelischen Taufgesinnten oder Mennoniten* and *Der Eid.* After some eighteen years of retirement from active duties, he died in Newton, Kansas, on June 30, 1950, nearly attaining the age of 100 years.

During Van der Smissen's editorship, it can be seen that now the idea of prohibition was gaining strength among the General Conference churches. The editor also gave more space to items from foreign sources.

SILAS MANASSES GRUBB The sixth editor of *The Mennonite* was born on October 1, 1874, near Frederick, Pennsylvania. He attended the public schools in Philadelphia where his father, N. B. Grubb, the first editor of *The Mennonite,* served in the ministry for many years. After spending several years in business, he attended Ursinus College, Temple University, and graduated from the Theological Seminary of the Reformed Episcopal Church in 1898. In 1897 he was ordained to the ministry and served pastorates in Germantown and Philadelphia. He served the Second Mennonite Church in Philadelphia for the first thirty-nine years of its existence.

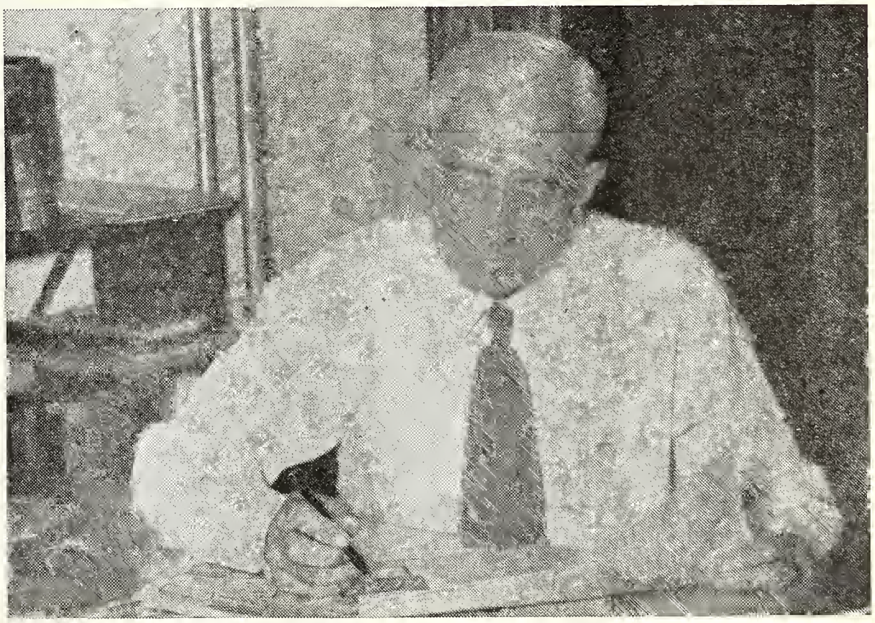
Silas Grubb served as chairman and secretary of the Eastern District Conference and as a member of the board of education of the General Conference. In 1910 he was selected as associate editor of *The Mennonite*. At the end of a five-year apprenticeship, he became the editor. He held this position for twenty-one years (January 6, 1916, to December 22, 1936), the periodical's longest editorship.

He died February 6, 1938, just three months before his father's passing.

The Mennonite church went

continued on page 676

J. N. Smucker



Early Periodicals

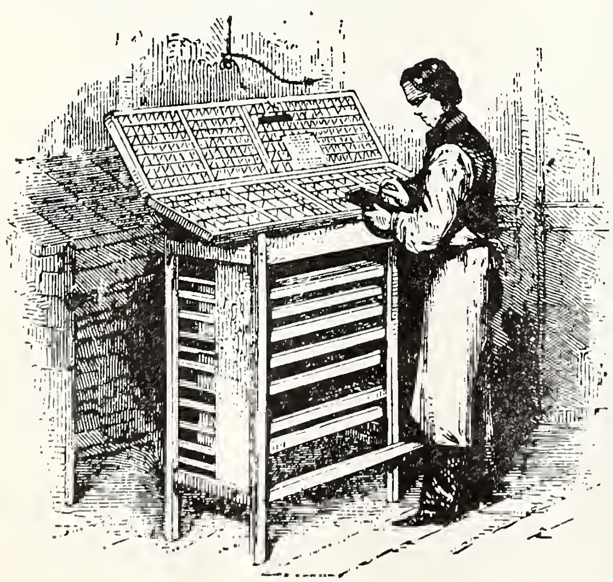
Robert Schrag

The power of the printing press first began to be a force among American Mennonites in the middle of the nineteenth century. One of the first to sense the vast potential of Christian publication work was John H. Oberholtzer, a progressive young minister in eastern Pennsylvania. In his locksmith shop at Milford square, Bucks County, Oberholtzer set up printing equipment, and on June 9, 1852, published introductory copies of *Der Religiöser Botschafter,* which was destined to become the first successful Mennonite periodical in America.

Periodicals of the General Conference Mennonite Church have their origin in this pioneer effort. Thirty years later, in 1882, the work begun by Oberholtzer—and merged with the later contributions of others—resulted in the organization of the first offical periodical representing the entire General Conference. Even more significant perhaps was the role of the early periodical in the founding of the General Conference itself. For it was a leading facter in creating the climate of opinion without which the union meeting of 1860 could not have been sucessful.

But the road to later achievements was filled with obstacles, and progress was halting. Various difficulties later required frequent changes of the periodical's name and organization.

The first regular issue of Oberholtzer's *Religiöser Botschafter* was dated August 23, 1852. Published in German with an occasional English article, it was an eight page, 10-by-12-inch biweekly. The subscription price was "75 cts. in advance, or, 87½ cts. at the end of the year." On the masthead was printed: "A paper for the defence of true religion."



In the introductory article the editor stated that the press had become a powerful agent of sin. Thus the new publication would be dedicated to the service of God, to preserve purity of doctrine and deepen spiritua life. Although the promotion of unity among Mennonites was not a stated purpose, the paper nevertheless aided this cause by providing a means for exchanging ideas and helping the churches to become better acquainted.

Oberholtzer himself did all the work of producing the paper. He was its editor, compositor, and printer Besides this, he was minister of several churches and supported his family at the locksmith's trade. The paper's receipts rarely covered expenses and he had to pay the loss himself.

Much criticism was heaped upon the new venture. The idea of a church periodical was entirely new to most Mennonites, and many could not understand its usefulness. Some feared that Bible reading would be neglected because of too much reading matter. After a year and a half, the paper had only about 350 subscribers.

Oberholtzer labored alone without receiving any assistance until the end of 1855. By that time the burden had become too heavy for him, but he had succeeded in awakening interest in others who were now willing to assist. In the last issue of the *Botschafter* dated December 31, 1855, the editor listed among his assets two hand presses, German and English type, and other printing equipment.

During the early months of 1856, Oberholtzer zealously promoted interest in a church periodical. This resulted in the organization of a stock company, the Mennonite Printing Union, to which he sold his publishing enterprise. With Oberholtzer continuing as editor, publication began again on July 30, 1856, under the new name *Das Christliche Volksblatt.*

The new company erected a building of its own and raised the subscription price to $1. The editor, now free to devote more time to writing, soon improved the paper's contents, widening its scope to include articles of secular interest and some advertising. Others began to make contributions and readership increased.

The idea of a union of all American Mennonites was first publicly proposed in the *Volksblatt* in 1856. The article was unsigned, but J. H. Oberholtzer was undoubtedly the author.

After 1861, the Civil War brought economic difficulties. The paper, which was barely breaking even, now faced the prospect of higher prices and many delinquent subscriptions. Some suggested that it be discontinued. But, realizing that such action might mean the end of the unification cause, the company met in February 1863 and decided to continue as before. The subscription list numbered 706.

In January 1867 the paper's name was changed to *Der Mennonitische Friedensbote.* A. B. Shelly succeeded Oberholtzer as editor. For two years the periodical appeared monthly, then as a biweekly.

By 1871 most of the original printing equipment was worn out and needed replacement. The company had never shown a financial gain, however, and thus no funds were available. The shareholders met on September 30, 1871, to reorganize. The printing establishment was sold to John G. Stauffer and the control and responsibility for the *Friedensbote* was turned over to the Eastern Conference. The conference placed the management in the hands of a five-member publication committee. The paper was finally under direct church control.

During the 1870's, while publication work in the East was going forward with renewed vigor, significant events were taking place in the West. In the year 1874 and those following, several thousand Mennonites, mostly from South Russia, found new homes in the prairie states. One of the first immigrants was David Goerz, a young man of energy and vision, and a member of the Mennonite Board of Guardians, the agency set up to look after the interests of the newcomers.

While riding a train westward from Chicago to Summerfield, Ill., Goerz with others of the board conceived the idea of a new paper in the West, to be published especially for the immigrants. The paper was named *Zur Heimath* and Goerz was appointed editor. It began publication at Summerfield in February 1875 as the organ of the Mennonite Board of Guardians. Later that year, a group of Mennonites in Kansas organized the Western Publishing Company at Halstead. David Goerz became secretary of the new company, took over publication of the paper.

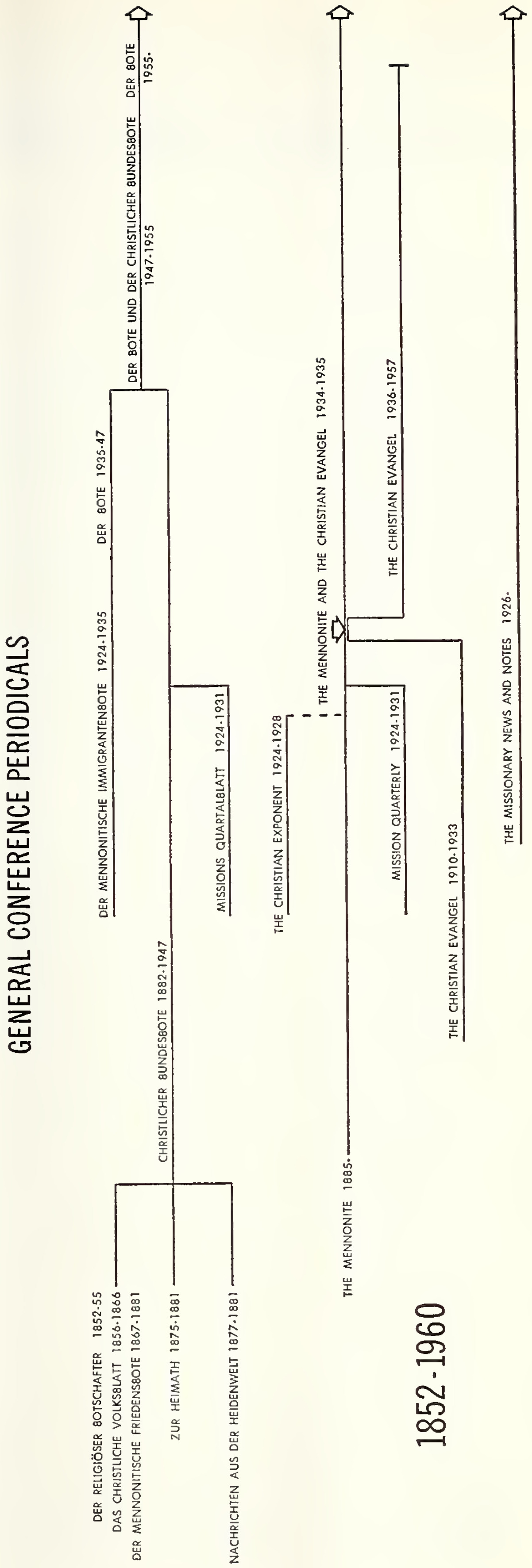
Zur Heimath soon gained wide acceptance among the new settlers. A cosmopolitan paper, it carried full details of immigrations, reports of conditions in the new land, as well as many advertisements for steamship lines, railroads and land companies. Articles on religious topics were of course a major part of the content.

With the help and advice of John F. Funk, Mennonite publisher of Elkhart, Ind., the Western Publishing Company purchased a new cylinder press for $900 in Chicago and shipped it to Halstead in early 1877. The press was run by a four horsepower steam engine bought in St. Louis for $360. Including the freight, the total cost of this equipment was about $1,500, of which all but $100 was borrowed.

Just when things seemed to be going well and the paper had secured more than 1,000 subscribers, fire completely destroyed the printing plant in Halstead on the night of March 7, 1879. Publication of the paper was continued, however, through a St. Louis printer.

The idea of merging the two papers the *Friedensbote* in the East and *Zur Heimath* in the West—was first introduced at the Eighth General Conference at Wadsworth, Ohio, in November of 1878. The delegates advocated the formation of a single paper to represent the interests of the entire conference. A committee was set up to arrange for consolidation. Also to be included in the merger was *Nachrichten aus der Heidenwelt,* a paper representing the church's mission interests.

The goal was achieved on January 5, 1882, with the appearance of *Der Christlicher Bundesbote,* the first official periodical representing the whole denomination. David Goerz was chosen as editor and A. B. Shelly became associate editor. Berne (Indiana) was the new place of publication. Under the new arrangement, the publication work of the General Conference moved forward with new strength and unity.


GENERAL CONFERENCE PERIODICALS
1852-1960
DER RELIGIÖSER BOTSCHAFTER 1852-55
DAS CHRISTLICHE VOLKSBLATT 1856-1866
DER MENNONITISCHE FRIEDENSBOTE 1867-1881
ZUR HEIMATH 1875-1881
NACHRICHTEN AUS DER HEIDENWELT 1877-1881
CHRISTLICHER BUNDESBOTE 1882-1947
DER MENNONITISCHE IMMIGRANTENBOTE 1924-1935
DER BOTE 1935-47
DER BOTE UND DER CHRISTLICHER BUNDESBOTE 1947-1955
DER BOTE 1955-
MISSIONS QUARTALBLATT 1924-1931
THE CHRISTIAN EXPONENT 1924-1928
THE MENNONITE 1885-
THE MENNONITE AND THE CHRISTIAN EVANGEL 1934-1935
THE CHRISTIAN EVANGEL 1936-1957
MISSION QUARTERLY 1924-1931
THE CHRISTIAN EVANGEL 1910-1933
THE MISSIONARY NEWS AND NOTES 1926-

Ministry of the Pen

A. E. Kreider

"The Lord said . . . Take thee a great roll and write" (Isaiah 8:1). And Isaiah, at the command of the Lord, took up his pen and wrote. Had he not done this, we would not have his prophecies as a part of our Old Testament. Generation after generation has been inspired and instructed by the words which he left to us.

In like manner the prophets of Israel from Isaiah to Malachi have recorded their messages, and men down through the centuries may read them. Everyone who loves the Bible is deeply grateful for the Psalms. These were the hymns of Israel. In them we feel the pulse of the children of God. They, too, were committed to writing and have been preserved for us. Our New Testament Scriptures came from the pens of Luke and Paul and others. The word of God has come to us by way of the pen.

The church holds in its possession not only the Bible but also a hymnbook. From its beginning, the church has been a singing church. Men and women have lifted their voices in praise to God in the words of hymns. The gospel has been carried on the wings of song to the peoples of the earth. This priceless heritage of ours has come to us from the pens of many writers. We owe a debt of thanks to all those who, like Isaac Watts, Charles Wesley, Reginald Heber, and many others, have given to us the hymns we sing.

There is an extensive body of devotional writings in the possession of the church. Every century, from the days of the apostles down to the present, has contributed to this collection. Through these writings we are permitted to enter into "the fellowship of the saints." These godly men and women have written in an intimate and personal manner concerning the spiritual life. They wrote as those whose life is "saturated" with the love of Christ. These devotional writings have enriched the life of the church. Souls in uncounted numbers have been blessed and have been helped in the "practice of the presence of God." The names of Thomas a Kempis, Brother Lawrence, and John Bunyan are familiar names in this great company of writers.

From the very beginning, the Mennonite church had within its fellowship those who used the pen freely. Menno Simons wrote extensively. His pen was a ready pen. Dirk Philips, a co-laborer of Menno, also wrote much. The book most widely prized and read was the *Martyrs' Mirror,* the record of a long list of martyrs who suffered and died for their faith. In more recent times many others have given their witness through the printed page. Among them are such names as John H. Oberholtzer, C. H. Wedel, H. P. Krehbiel. Many have served the church in this manner. We are deeply indebted to all those who have employed their gift of writing, thereby serving Christ and His kingdom.

In this anniversary issue of *The Mennonite,* we pay tribute to the editors and writers who have produced this church paper for us. Their ministry has been the ministry of the pen. This Conference organ is vitally important in the life of our churches. This printed page goes into every home. It brings to us thoughtful and instructive articles. It publicizes Conference activities. It helps in uniting east and west. We look to those who edit and those who write to make it effective in the ongoing life of the church.

Today, as never before, there is world-wide interest in the printed page. The outreach of good Christian literature is beyond human calculation. People are learning to read in unprecedented numbers. Knowing how to read, they demand something to read. This is the challenge that faces the church now. Will we accept it? This challenge calls for a new generation of writers—men and women who will dedicate their gift of writing to the cause of Christ and His church. There is no aspect of the present missionary task more urgent than that of producing good Christian literature. Let the church seek out those who can write and set them apart for this type of ministry.

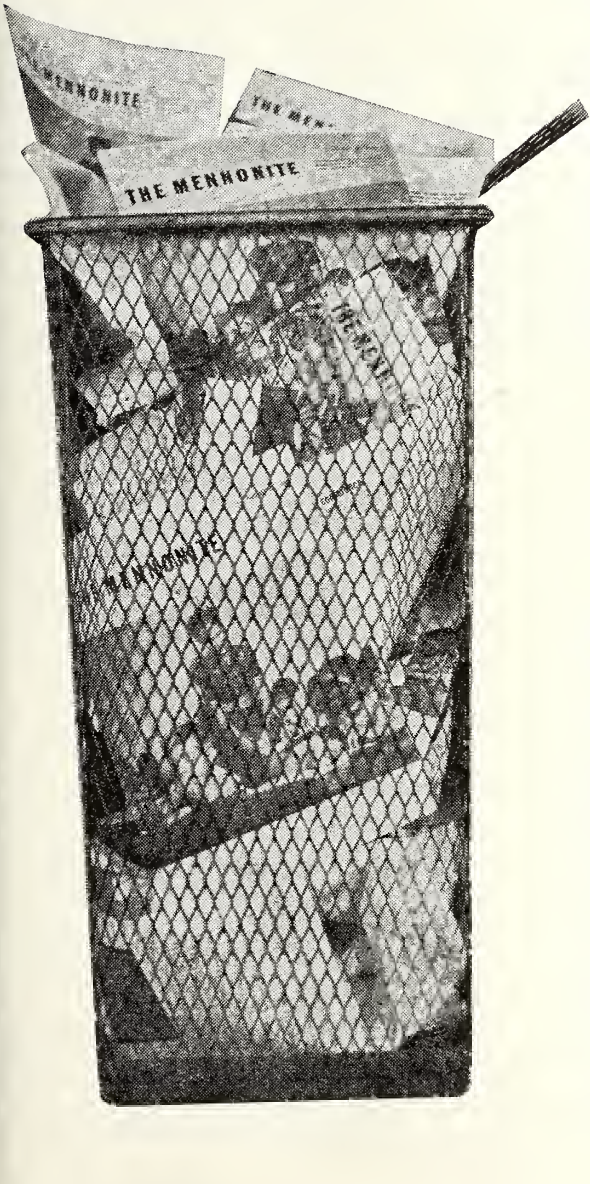
We should not overlook, however, the fact that people in the homeland also read. There is, as we know, an abundance of reading material. Papers and magazines come to every home. We also know that not all that is in print is good literature. Much is not worthy of a place in a Christian home.

A responsibility which the church dare not evade is that of producing good Christian literature—literature that is good and also readable. This means literature that is good in content and also in form. Writing is an art. The effective use of words to convey thought is a part of good writing. Are we encouraging the cultivation of this art? We are glad a beginning has been made. But have we sought out, as we might, those who have this gift? Have we made ample provision for them to exercise their talent in the service of the church? We are not unmindful of those who have given their time and talent in this field of service. The future, however, will demand the service of many more.

Creative writing, vital and fresh in thought and style, is essential in the ongoing life of the church. The literature which the present generation reads is largely that which is written by the present generation. This fact points up the need for men and women trained in the art of writing. The demand for good literature is an urgent one. It cannot be ignored. The time has come for the Mennonite church to catch a fresh vision of its ministry to youth and age through the pen. This is our challenge.

to and from a pastor

Don Wismer



Dear Pastor,

I read that *The Mennonite* is having its seventy-fifth anniversary this October. It seems that if a paper like that continues for seventy-five years it must be important. But I have a hard time knowing why. I read parts of it—especially the youth section, and sometimes it has real good articles there. Lots of the other articles don't interest me, and who cares about what all the other churches are doing? Why can't *The Mennonite* be as interesting as the *Reader's Digest* or *Life*? I like to read them.

Joe

Dear Joe,

I'm sure you can easily understand that *The Mennonite* has vastly different purposes than *Life* or *Reader's Digest*.

The Mennonite is a magazine with the "narrow" interest of being a periodical for the General Conference Mennonite Church. It features things that help Mennonite people learn more about the Mennonite church. It should be compared to a trade magazine, geared to a particular narrow interest. I saw a magazine for men working in Public Sanitation Offices. It wasn't interesting to me, but it was interesting to those men.

So first, we need to evaluate *The Mennonite* in terms of its purposes. Then we need to ask, "Within those purposes, is it good?" Let me suggest a few things that *The Mennonite* seeks to do:

1. It deals with some important questions facing our church—such as race relations, Christian education, theology.
2. It encourages churches to support Conference activities.
3. It reports activities of the Conference offices and institutions.
4. It shares what is going on in other churches.
5. It stimulates thinking by introducing various opinions on any particular subject.

I'm sure the editor would say it can always be improved. But I think we can say, in light of its purposes, that *The Mennonite* is a good magazine.

Secondly, our interest in *The Mennonite* is determined by our interest in the church itself.

Do we care about what is going on? Do we want to learn more about Christianity, about the Mennonite faith, about activities of our church? Do we want to know what others in our church are thinking? Do we want to know what other churches are doing?

If we don't care about these things, we'll naturally be bored with *The Mennonite*.

You know, if we'd only have a way of knowing, we'd probably discover that *The Mennonite* has played a *major* role in the life of our Conference—always enlightening, encouraging, informing, and stimulating discussion and action.

I'm sure that as your interest in the Church grows and matures, you'll find *The Mennonite* to be more important and valuable to you all the time.

Your Pastor.

HOW OLD IS "YOUTH"?

Bernhard Bargen

Fifty-eight!

Fifteen years ago there was an article in *The Mennonite* entitled, "*The Mennonite* Is Sixty Years Old This Year." One little comment in the article says: "The first issue of 1902 carried a C. E. column."

And C. E. implies youth.

So let's use 1902 for a point of beginning.

And 1960 minus 1902 makes 58!

The Changing Purpose

From 1902 to 1923 the "youth section" did not grow much. There may have been C. E. columns, to be sure, but no special youth section. In November of 1923, C. E. Krehbiel seems to have been the editor of a section entitled "The Sower—The Young People's Department" [this last in bold type!]. This department varied a little, but frankly not too much, in the years to follow. But you be the judge of that. I will merely present some facts I found while wetting my fingers to go through those dusty volumes.

To begin with, let's get one thing straight. The term "C. E. column" did not refer to C. E. Krehbiel, the youth editor, although to all who knew him he was affectionately called "C. E." Yes, he had a beard. Yes, he was young. Well, at heart anyhow. Whereas the C. E. emphasis (C. E. for Christian Endeavor) overshadowed all else in the youth section, Krehbiel began a little feature, "Chapel Talks" which had been given at various colleges. He invited ministers, lay leaders, and readers in general to send in contributions.

It seems that the purpose of the "Sower" was—generally—whatever interested young people. Some of the stuff appears a bit adult as one reads it in 1960. "Young People's Questions and God's Answers" is heavily sprinkled with biblical citations and references, like a work in theology. The material in those days was pretty solid. It was good. Always, however, the big thing was something for a Christian Endeavor program. One gathers that the youth section of those days was edited primarily for the *leaders* of youth groups. That emphasis changed in time.

By July 1930 a clear statement of purpose appears: "To give reading material of spiritual and practical help, written largely by young people. . . . The aim is to make these pages fresh, vital, and practical . . . to bring about greater unity of thought, friendship, and effort."

David D. Eitzen, writing in that issue, speaks of "the changing world" and an "unchanging God." He appears to be struggling then, as youth struggles now, between time and eternity: "As regards God we must have a measure of conservatism. We must not forget, in our progressiveness, to take Him into account."

In those years, and admittedly in some later ones, the editors sometimes found themselves a little short of material, and clipped from other youth papers—*Epworth Herald, The Youth's Christian Companion, American Magazine,* and others.

The Changing Editorship

A scanning of the years shows that there were at least eleven editors of the youth section over a period of about thirty-six years. Not counting the one now in charge, that makes 3.2 years per editor—and one of them appears to have remained at that desk about nine years! Here they are: C. E. Krehbiel, 1923-1927; A. R. Kaiser, 1927-1936; Amelia Mueller (interim), 7 months; Bernhard Bargen, 1936-1939; Reynold Weinbrenner, 1939-1945; Esko Loewen, 1945-1953; Leola Schultz (interim), 7 months; Lois Duerksen Deckert, 1954-1955; Maynard Shelly, 1955-1956; Robert Schrag, 1956-1958; Muriel Thiessen, 1958—.

Every one of them, with the possible exception of one, has had college and/or seminary training, or was currently at college. For the most part, they were vocationally inclined toward publishing work.

During this time, too, sub-editors were appointed to handle special features of the section: Mrs. Gerhard Friesen for senior C. E. topics, Mrs. Pearl Anderson in earliest days for the Junior C. E. section, and Mrs. Roy Yoder for the intermediate section, Mrs. Joanna Andres, Amelia Mueller, Emma Ruth, Mrs. J. E. Entz, Hulda Meyers, and others.

The Changing Format

Each new editor seemed to have had a special call to change things a little—either the number of pages, the masthead, the editorial emphasis, or something.

Consider format: It has varied from sheets almost as big as the current *Saturday Evening Post* to sheets the size of your school notebook. To begin with it was one page, maybe a page and a half. Then it went to four pages. For a while they were enthusiastic. They were going to put out six pages! They must have run out of material; the section dropped to four pages, and there it stayed.

The masthead carried various names from time to time: "The Young People's Page," "Youth Says," "Mennonite Youth," and just plain "Youth." Sometimes the names of editors or committees were shown, sometimes not. Looking through those issues now, it's a bit difficult to know just who *was* the editor.

The biggest difference is the use of art and pictorial material. During a six-month period in 1925, there was not one picture. In fact, in the entire *Mennonite,* during those six months, only three pictures appeared, totaling twenty-two square inches. Thirty years later, in one issue, thirteen pictures were used in the youth section, totalling thirty-five square inches.

Many issues in the years 1948-1956 woud carry three or four pictures in the youth section. Art work began to appear.

The characteristic of the art work

that is striking is that it seems to have come from the young people themselves—only some of it being stereotype material.

And color! Yes, the 1948 Christmas edition had red headings and boxed borders, and the 1955 issue was entirely in green.

The Changing Content

Without question, content in the youth section has changed. From monotonously uniform program materials for leaders of Christian Endeavor program committees, the effort has been to reach the *readers*—the high school and just-before-college age. The changing years also brought changing emphases. Listings of daily Scripture readings gave way as early as 1930-31 to discussions on boy-girl relationships, discussions of joint editing of the youth section with the "good brethren of the Central Conference of Illinois," reports from local societies, and plans for running a serial story (which I was not able to locate, sorry). There were to be open forums, book reviews, good devotional materials. The great social questions of the times were to come in for attention: prohibition, alcoholic beverage, war, peace, voluntary service, Japanese relocation centers, the psychological factors in religion, relief needs in Europe, the C.P.S. program, now and then a bite into theology—and many, many others.

Editors like Esko Loewen, Leola Schultz, and others in those years, emphasized the organization of youth materials: music workshop materials, worship workshop materials, fun workshop materials, and —believe it or not—a food workshop (work for the girls, food for the boys).

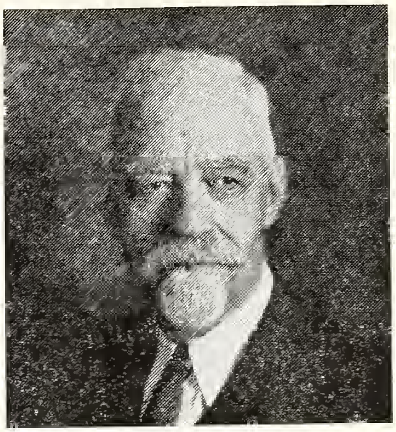
Other topics began to creep in: The ecumenical voice, mental health, amateur radio, youth hostels in Europe, mountain hiking, universal military training—it would make a long list.

The Unchanging Task

So much for history. What lies ahead?

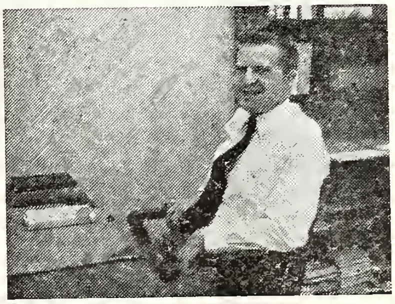
The unchanging task—as in the past: to make the religious thinking, feeling of young people into—willing to take on flesh and blood. To get down to cases, the task is to interpret great thoughts into great living.

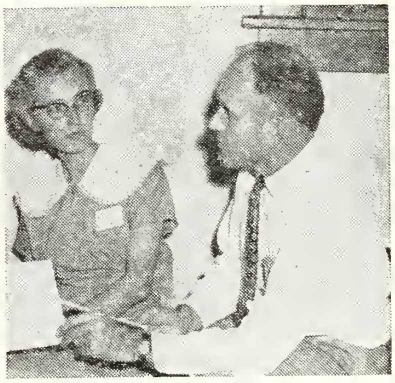
Leola Schultz


C. E. Krehbiel

Reynold Weinbrenner

Lois Duerksen Deckert


Maynard Shelly


Amelia Mueller and Esko Loewen

Bernhard Bargen

Robert Schrag

Muriel Thiessen

Not pictured, A. R. Kaiser

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

ACTIVITIES ANNOUNCED FOR BLUFFTON HOMECOMING

The traditional festivities of the Bluffton College homecoming week end will take place on October 22. The crowning of the 1960 Homecoming Queen Doris Liechty from Berne, Ind., will begin the activities. The queen will be attended by Janet Byler, a junior from Smithville, Ohio, and Suzanne Diller, a sophomore from Pandora, Ohio.

The homecoming game will be played between Bluffton College and Ohio Northern University.

Speaker for the homecoming banquet will be James Bixel, a new member of the music faculty and an alumnus of Bluffton College.

Following the banquet will be a musical program by the alumni at 8:15 p.m., in Founders Hall. Professor Russell A. Lantz is in charge of arranging the program.

October 23 is being observed as Parents' Day. Local churches invite visitors to their Sunday schools at 9:30 a.m., and their worship services at 10:30.

Open House will take place in the dormitories and outside houses from 1:00 to 2:15 p.m.

The remainder of the afternoon's activities will be centered around the dedication of Mosiman Hall, the new music building. A vesper service will be held in Founders Hall at 2:30 p.m., with Dr. G. A. (Dad) Lehman as the guest speaker on the topic "A Heritage of Song." Immediately following the vesper service will be the formal dedication of Mosiman Hall to take place outdoors if the weather permits.

A reception for students and parents will take place in the Stauffer Social Room, Founders Hall, at 4:00 p.m.

STUDENT LEADERS ELECTED

Results of student elections at Mennonite Biblical Seminary, chaired by Student Body President Peter Fast, are: secretary, David Winter; treasurer, John Esau; student representatives, Cay Snyder and Roy Vogt; junior representative to serve with Victor Fast on the Inter-Seminary Program, Adolf Ens; recreation committee, Jay Shelly, Ron Ropp, and James Glenn.

TERM OPENS AT CMBC

Enrollment at Canadian Mennonite Bible College this year is eighty-eight. The per province representation is: British Columbia, 17; Alberta, 7; Saskatchewan, 14; Manitoba, 41; Ontario, 9. There are forty-five first-year students. Classes began on Sept. 29.

Miss Margaret Sawatzky has joined the faculty as librarian and part-time instructor. Dr. I. I. Friesen is back after a year's leave of absence.

We request the prayers of our constituency.

CECIL HINSHAW SPEAKS AT BETHEL COLLEGE

Cecil Hinshaw, director of the peace section of the American Friends Service Committee, brought this year's series of Christian Life Week messages at Bethel College. Dr. Hinshaw has traveled widely to gain a deeper insight into world affairs. He has given peace lectures at numerous campuses throughout the country and feels that there is increasing interest among students and faculty in the peace position.

MCC news

JORDANIAN KING THANKS MENNONITE CENTRAL COMMITTEE

His Majesty King Hussein of Jordan thanked Mennonites for their relief efforts in his country at an audience held Sept. 21 with representatives of Mennonite Central Committee.

Members of the MCC group received by the king at his palace in Jerusalem were William T. Snyder, Executive Secretary of MCC now visiting projects in Europe and the Middle East; Walter Martin, MCC director for Jordan; and Lorne Ruegg, who is in charge of material aid distribution at Jericho.

Arrangements for the meeting were made by Dr. Sami Khoury, Medical Director of the Palestine Hospital, Amman, to which MCC is sending two nurses. Dr. Khoury is an Arab doctor who received his training in Britain and the U.S., and is a friend of both the king and MCC.

King Hussein told the visitors that he appreciates the presence of the Mennonite Central Committee in his country and the interest that Mennonite people are taking in the problems of the country. He also said that MCC workers should consider the palace a place where they were welcome if they need assistance in their work.

Soon after the visit preparations were begun for the King's trip to New York for the U.N. meetings.

MCC work in Jordan is largely with refugees, a chief problem of the king. There are nearly 800,000 refugees in Jordan. About 63,000 refugees in the area of Jericho have received aid from MCC. A sewing school for girls is conducted in the Ein Sultan Refugee Camp. Another phase of the work in Jordan is the MCC Orphanage at Hebron which cares for about sixty children.

MCC MARKS 40TH ANNIVERSARY

The fortieth anniversary of the founding of Mennonite Central Committee was observed at Akron headquarters in special chapel services Sept. 29 and 30.

Orie O. Miller, associate executive secretary of MCC, opened the observance by speaking on "The MCC in Retrospect." Harold Martin of Elizabethtown, Pa., followed with "CPS Reflections," at the first chapel.

On the second day Norman Wingert, former MCC relief worker, spoke on "The MCC in Action"; Edgar Stoesz, director of Voluntary Service, on "MCC as a Service Organization"; and John E. Lapp of Lansdale, Pa., on "The Continuing Role of MCC in the Church."

Mennonite Central Committee began in 1920 when Mennonites of North America sent relief to famine-stricken Mennonites in Russia. Its task was to co-ordinate and administer relief and services for the individual Mennonite churches and relief commissions.

The scope of responsibility has grown, but MCC is still an agency of the member churches, co-ordinating overseas relief and rehabilitation services, voluntary service, mental health services, and peace concerns. MCC has sought to witness in the name of Christ wherever national tensions, disasters, and wars cause hatred and suspicion or wherever a neighbor is in need.

our churches

CHARLES SPRUNGER SPEAKS

Grace Church, Lansdale, Pa. Charles Sprunger, returned missionary from the Congo, brought an interesting message on the troubled situation there. John Kulp and Ray Linberger have returned from three months of voluntary service in Colombia, South America. Seventy-seven Christmas bundles were collected and sent to the MCC relief center. Catechism classes began Oct. 2 at 9:30 a.m. Last year's catechism students are in Class II. Our pastor and John Fretz are instructors. We were privileged to have Erland Waltner with us for a Bible Exposition Series. He also spoke and showed pictures of his recent trip to Europe. John Arn sailed Sept. 13 on the *S. S. Waterman* for Europe for two years' duty doing Pax work. A teacher training school was held in our church from Oct. 17 - 21 for teachers and potentials. Mr. and Mrs. Gerald Stover were the instructors. A number of our members attended the Labor Day Bible Conference held at Camp Men-O-Lan. Our college young people presented a program entitled "Christians Preparing for Life's Vocations." A number of our members gave of their time and talents at Camp Men-O-Lan this summer. Our pastor was the Bible teacher at the senior high young people's retreat. Bob Musselman, Sara Kratz, Faith Smith, and Janice Stauffer served as camp counselors. Lamar Linberger was a recreation director. Sara Kratz also was music director at several retreats. The Men's Brotherhood held a steak fry outside at the home of Harvey Bean. Richard Schweiker, congressional candidate, was special speaker.—Mrs. Walter Schlegel

SILVER WEDDING OBSERVED

Friedensfeld, Turpin, Okla. On Aug. 29 Mr. and Mrs. Johnny Dirks observed their 25th wedding anniversary with a family gathering at their farm home. Their two daughters, Joy and LaVerle served refreshments to forty relatives present. The final Sun. in Sept. we had our C. E. program. New C. E. officers are: pres., Dean Bartel; treas., Alfred Isaac, Jr.; chorus leader, Mrs. Chet Windsor; pianist, Mrs. Eugene Regier; program com., Mrs. Henry Becker, Mrs. E. R. Isaacs, Annie Fransen; church organist, Mary Ann Schmidt. On Sept. 18 Mr. and Mrs. Johnny Schultz, Mr. and Mrs. Albert Ediger, and Annie Fransen drove to Enid, Okla., where they brought a number in song for the Okla. Singing Convention. Colored slides on "First Impressions in Japan" were shown on Sept. 25. We had S. S. election in ten of our classes. Paul Toews will teach catechism; Johnny Schultz was reelected S. S. Supt.; Eugene Regier is our S. S. treas.; Mr. and Mrs. N. W. Dick and Mr. and Mrs. Pete Franz were elected as delegates for the W. D. Conf.—Mrs. Chester Windsor

PERSISTENCE OF A DREAM

continued from page 664

He served in this capacity until the end of 1914.

Long Distance Editing Silas M. Grubb picked up the editorial pencil in 1915 and held it for the longest time—for twenty-one years. During this time he was pastor of the Second Mennonite Church, Philadelphia, Reynold Weinbrenner in surveying the history of *The Mennonite* in 1945 observed that "with Brother Grubb we have the introduction of long-distance editing, from Philadelphia to Berne, and later from Philadelphia to Hillsboro, Kansas. The latter arrangement did not seem to work out so well." Except for an interlude of thirteen years, "long-distance" editing has become a way of life, having been practiced for the last eleven years under the editorship of J. N. Smucker.

Grubb quickened the pace of the paper with increased coverage of congregational news. He gave good attention to missions and to temperance. He gave publicity to such diverse causes as the Moody Bible Institute and the Federal Council of Churches.

During this period *The Mennonite* absorbed two other publications. *The Christian Exponent,* an independent Mennonite publication of a group formerly associated with the (Old) Mennonite Church, was discontinued in 1929 and was maintained as a one-page department in *The Mennonite* until June 1930. The Board of Foreign Missions added their publication, the *Missions Quarterly,* to *The Mennonite* in 1931.

The most interesting alliance with another paper came in 1934 when *The Mennonite* was combined with the *Christian Evangel,* the official paper of the Central Conference of Mennonites. The depression years hit both papers hard, and this was an economy effort. This was not a merger, but a combined publication with the name *The Mennonite and Christian Evangel.* It was issued biweekly and had twenty-four pages. Grubb shared the editorship with William B. Weaver, Danvers, Illinois, the editor of the *Christian Evangel.* Hopefully this was the beginning of a new union, for *The Mennonite* abandoned its former volume numbering to begin again at Volume I, Number 1, in company with the *Christian Evangel.* In another bid for economy, the paper was printed at Hillsboro, Kansas. But the union was short-lived. In 1936 *The Mennonite* returned to its old set of volume numbers. The depression had been weathered and, though not realized then, a friendship with the Central Conference was begun that flowered in the union of the two groups in 1946.

The youth section was added to *The Mennonite* on November 22, 1923, and it has continued as an important feature since that time.

The Newton Interlude In 1937 J. R. Thierstein took on the editor's role. He was the only editor who was not a minister and he was certainly the oldest, beginning his assignment at seventy years of age. A former Bethel College professor, he edited the paper from his home in North Newton, Kansas, where the paper was printed by the fledgling Bethel College Press. Thierstein brought new and vigorous life to the paper, increasing its circulation.

Thierstein died on May 6, 1941, and during the interim the work was carried on by his assistant, Mary Becker (now Mrs. Hector Valencia).

Reynold Weinbrenner, pastor of the Second Mennonite Church, Beatrice, Nebraska, began as editor in October 1941. He moved to Newton the following year. During Weinbrenner's term, the One Hundred Per Cent Plan was initiated which brought to *The Mennonite* the greatest surge in circulation that it has ever known. Beginning with a circulation of 2600 in 1941, circulation had almost tripled when Weinbrenner ended his term in 1948.

In the interim between editorships (1948-1950), Jacob J. Enz carried the editorial load while teaching at Bethel College.

The Every Home Plan Shortly after J. N. Smucker began his term in 1950, the Every Home Plan was approved by the General Conference at its meeting at Freeman, South Dakota. The Every Home Plan was an extension of the One Hundred Per Cent Plan, making *The Mennonite* as well as *Der Bote* more readily available to Mennonite homes. Under this plan the circulation has doubled during the last decade so that it stands at 15,500 in this seventy-fifth year.

The Mennonite is now published in a Conference-owned printing plant, being the major production of The Mennonite Press, North Newton, Kansas, which was organized in 1949.

Smucker's term of service took the editorship out of Newton again. Formerly the pastor of the First Mennonite Church, Bluffton, Ohio, Smucker edited the paper from his office at Bluffton College. Later he moved to Chicago, Illinois, where he was associated with the Woodlawn Mennonite Church. Since 1955 he has had his residence in Goshen, Indiana.

Its Contribution *The Mennonite* has captured within its seventy-five volumes the essence of General Conference life. I am overwhelmed when I explore the editions of the past and discover the wealth of material they contain. (I also despair that no index is available for this material.) It is more than a record of the fervor of our fathers. It a living tradition.

Many factors are at work in th life of the General Conference Me nonite Church. When I read of th pioneer efforts of fifty years ag and compare them with the work today, I am amazed. General Co ference life has undergone a rea revival. It certainly has grown fa beyond the dreams of those tw men who talked in a train on th way to Berne, Indiana.

During the last twenty years th circulation of *The Mennonite* ha multiplied six times—from 2,600 t 15,500. Using the Conference's gi ing to missions as an index, we fin that giving during this period ha risen from an average of $168,000 i 1941-44 to $632,000 in 1959, a fou fold increase. Many factors hav been at work to stimulate our Co ference in its Christian witness, an *The Mennonite* has been one o strong though quiet forces at work

HALL OF EDITORS

continued from page 667

through many difficult times during these twenty-one years. Articles on the Mennonite peace position appeared during the dark days of World War I. Articles on phases of Mennonite history were numerous. Following the war, the Mennonite relief and refugee program was aided by appeals for money and material. Some issues carried a long section entitled "Mission Reports." In the issue of November 22, 1923, the young people's page entitled "The Sower" appeared for the first time, edited by Christian E. Krehbiel.

The present size of *The Mennonite* (8½ by 10½ inches) was introduced with the issue of July 10, 1930. With it came two columns instead of four, and sixteen pages instead of eight. The various sections that appeared regularly were the editorials, the Mennonite young people's society page, correspondence, the S. S. lesson, marriages, deaths, contributions, jottings, special articles, and book advertisements.

From January 2, 1934, through December 17, 1935, the Central Conference of Mennonites co-operated with the General Conference to issue a combined biweekly periodical, *The Mennonite and the Christian Evangel.* The size was increased to twenty-four pages and was edited jointly by S. M. Grubb and Wm. B. Weaver. Beginning with the issue of January 7, 1936, it again became a weekly of sixteen pages. Its appearance and content were similar to that of two years before. A "Peace Page" first appeared on October 6, 1936, edited by E. L. Harshbarger.

JOHN R. THIERSTEIN succeeded Silas M. Grubb as the seventh editor of *The Mennonite* in January 1937. Thierstein was at that time a professor at Bethel College. He had had a long and varied career in education. Though born in Bowil, Bern, Switzerland, he received his undergraduate education in the United States. After his family moved to Whitewater, Kansas, in 1882 he attended the Mennonite Preparatory School at Halstead and then went on to Kansas University.

After acting as public school principal and superintendent in Kansas, he taught at Bethel College in 1903 and 1904. From there he mad the circle of present General Conference colleges, going to Freema as president from 1904-1908, interrupting for two years to go to Bern Switzerland, where he received hi Ph.D., returning to teach at Bluffton College from 1915-1921, an then going back to Bethel wher he remained until his death.

J. R. Thierstein gave much evidence of his continued and intens interest in higher education by th nature of the material included i *The Mennonite* during the year from 1937 to 1941. Other major interests that were manifested, by th proportion of space devoted to them were missions and the Mennonit peace position. The latter was accentuated by the growing threat o war in Europe. At times in thi period the Mennonite background in the German culture and the experience of horror in Russia seemed to cloud their understanding of th demonic nature of Hitler and Nazism.

Innovations during Thierstein's editorship included the introduction of "Jottings" and "Correspondence" to bring more news from the various churches. Marriages as well as deaths were originally included in *The Mennonite,* but marriages had been omitted later. He added them again under a column called "Family Chronicle." An increase n the use of pictures is also noticeable.

REYNOLD WEINBRENNER Death came rather unexpectedly to John R. Thierstein on May 8, 1941. Apparently the Conference board of publication members put out the first issue or so. Gradually it became evident that Mary Becker, a candidate for the mission field, was the temporary editor. She served until October when it was announced that Reynold Weinbrenner was editor. He was serving as youth editor of *The Mennonite* at the time.

The first issue to appear under Weinbrenner's editorship was on October 21, 1941. He was pastor of the Second Mennonite Church at Beatrice, Nebraska, but resigned to assume the new responsibility. He maintained the editorial office in Beatrice until the following year when he moved to Newton.

Weinbrenner was a native of Kansas, coming from Lehigh. He had attended Tabor College for a time, but received his degree from Bethel. He received his seminary training at Hartford Theological Seminary. As was true of several other editors, he also taught for a time in the public schools.

During the seven-year period from October of 1941 until October of 1948, a marked change in the format of the paper is obvious. Prior to this period, no art work and few pictures appeared on the front of the paper. The use of the latter on the front cover particularly, but even more liberal use throughout, was introduced.

One major feature disappeared—the printing of the Sunday school materials, which had been a traditional part of *The Mennonite.* Weinbrenner proceeded to extend the scope of the paper's interest. He included notes not only of the important activities and events in other Mennonite groups in this country but also from Europe. He went beyond the confines of the Mennonite churches.

Again one notes the influences of times. During World War II and following it, an increased interest in such subjects as foreign relief work and mental health is reflected in the pages of the paper. On February 17, 1948, a Board of Associate Editors was announced, and it continues today.

JACOB J. ENZ Upon the resignation of Reynold Weinbrenner as editor, Jacob J. Enz was appointed as acting editor. The intent that this be temporary in nature is indicated by the casual way in which his appointment was first noted. Nevertheless he continued for almost two years if one includes the period from June 6, 1950, when his successor, J. N. Smucker, was appointed, until August 1 when J. J. Enz ceased assisting as editor.

Enz had graduated from Bethel College in 1941 and received the S.T.B. degree from the Biblical Seminary in New York in 1944. He had also done some graduate work at the University of Chicago. At the time of his appointment he was teaching Bible and Christian education at Bethel College. He came there from a pastorate at the First Mennonite Church of Nappanee, Indiana.

Probably due to the transitional nature of Enz's appointment, not many radical changes in editorial policy seemed to be initiated. Some characteristic touches can be seen in layout. One of the most effective was the use of boxed quotes to draw attention and stimulate interest in the longer articles.

J. N. SMUCKER was appointed editor of *The Mennonite* in June of 1950, but he assumed full responsibility on August 1 of that year. This came as he was completing his second term as president of the General Conference.

J. N. Smucker brought a broad background of experience and knowledge to the office. He had grown up in the (Old) Mennonite Church at Smithville, Ohio, where he was one of the ministers of the Oak Grove Church from 1916-1935. He graduated from Goshen College in 1918 and from Hartford Theological Seminary in 1931, though he had attended Princeton, Oberlin, and Iliff in pursuit of his seminary education. He had been abroad to work for Near East Relief in Turkey from 1919-1920.

In 1936 Smucker went to the Bethel College Mennonite Church. At the time when he became editor of *The Mennonite,* he resigned from the pastorate at the First Mennonite Church in Bluffton. He continued the editorial office at Bluffton for a time. He later transferred it to Chicago when he became pastor of the Woodlawn Mennonite Church on a part-time basis. In 1955 he moved to Goshen where the editorial office is now located.

Over the ten-year period during which J. N. Smucker has been editor, the paper has seen several significant changes. In recent years there has been a shift to three columns in most of the paper. The editor has also used greater technical assistance in certain areas. There has been a constant attempt to maintain high standards for this type of publication and to benefit by improvement in typographical and technical processes. In recent years *The Mennonite* has drawn attention from beyond the General Conference for its effectiveness in communicating its message by means of art, pictures, and attractive layout as well as the printed word. While not everyone has agreed with this trend, it undoubtedly has enticed many who would not normally turn the pages to become acquainted with the contents.

CONCLUSION Through the many changes of editors, there have been some constants. *The Mennonite* has served a combination of purposes, with variations being largely in degree. It has brought devotional material, has instructed in doctrine, has suggested practical application of the gospel of Jesus Christ to areas of need, has promoted Conference institutions and programs, has been a forum for discussion of vital issues, has reported news of persons and churches, and has sought to keep before the people the eternal in the midst of the changing times in which the church seeks to serve her Lord. The forms may change, but there is a continuing need for the important service which *The Mennonite* and its editors render.

our conference

NEW ROLE DESCRIBED FOR CONGO MISSIONARIES

Lotus E. Troyer, chairman of the Congo Inland Mission Board, reports on the meeting of the Africa Committee on September 28. Quoting Harold Brewster, he says: "The missionary of the future must become actively engaged in direct evangelism and the work of the church. Candidates must be called to be missionaries, first of all. There must be better preparation of candidates for this work of evangelism before they are sent out. There must be a mastery of the language of the people whom they serve. . . .

"We ought to adopt the policy of sending out as many new missionaries as we can find who have those qualities of genuine love for people, rich spiritual life, and devotion to Christ which will fit them for missionary service in these times. If this results in fewer missionaries—so let it be. One misfit can do more harm than can be undone by half a dozen good missionaries."

Brewster further stated that missionaries returning to Congo will not be able "to climb back in the same saddle." There was complete agreement that missions should not again become involved in the primary educational program and should turn as rapidly as possible to secondary, technical, and university level education. Missionaries have ceased to be the paymasters. Teachers will now be supported by the Congo government.

Many members of the committee had their feelings summarized by Dr. George Carpenter, when he said, "The dislocation caused by the evacuation of a large part of the missionary personnel may in the providence of God become the basis for a basic reorientation of relationships and tasks."

$500,000 PROGRAM PLANNED BY CONGO RELIEF AGENCY

The Congo Protestant Relief Agency had its organizational meeting in New York on September 26. Lotus E. Troyer represented the General Conference Mennonite Church as well as the Congo Inland Mission Board of which he is the chairman. Others from the CIM were Vernon J. Sprunger, Arthur Jantz, and Reuben Short. Orie O. Miller represented the Mennonite Central Committee. Seven agencies were represented at this meeting.

The meeting was called to plan for "Operation Doctor" in the Congo. It is expected that there will be a great need in the medical field when the Red Cross medical team leaves in about two months. Dr. Tuttle of the CPRA estimates that it will be 1977 before the Congolese medical staff is self-sufficient.

Various drug companies have contributed over $300,000 worth of drugs. Church World Service has made available $25,000 and MCC, $5,000, for immediate expenses. An estimated $500,000 will be needed for the two areas of the program: "Operation Doctor" and "Operation Bakwanga," the latter being a relief program. This program may be needed for five years.

TWO S. S. CONVENTIONS PLANNED FOR SASKATCHEWAN

The United Mennonite Church, Rosthern, and the Zion Mennonite Church, Swift Current, are the locations chosen for two Sunday School Conventions, sponsored jointly by the Canadian Conference of Mennonites (Board of Education and Publication) and the Conference of Mennonites of Saskatchewan (Education Committee). The three-day Rosthern Convention will be held October 25-27. The one at Swift Current will be a two-day event, October 31-November 1.

Willard Claassen, executive secretary of the General Conference Board of Education and Publication, will speak concerning the use of the new Living Faith S. S. materials. Other speakers will be Miss Nettie Kroeker, editor of the M. B. paper "The Instructor"; and H. T. Klassen, secretary of the Canadian Conference Board of Education and Publication. There will also be messages by local church workers.

Registration begins at 9:30 a.m on the opening day of each of th conventions. All church worker are welcome to attend. Host churches will be in charge of accommodations and meals. Inquiries are to b sent to Arthur Wiens, Herschel Sask. Posters and program sheet are being sent to all Saskatchewa Conference churches.

OCTOBER IS MISSIONS MONTH IN EASTERN DISTRICT CONFERENC

In the Eastern District Conference, October is Missions Month. A proclamation by President Davi Habegger reads as follows:

"Whereas God has given us a commission to make disciples of al men by preaching the gospel o Jesus Christ, and, whereas we se in our generation the need for us t make greater efforts to fulfill thi task, the Executive Committee o the Eastern District Conference i co-operation with the Missions Committee hereby proclaims the mont of October 1960 as Missions Mont and we urge each congregation t use every means possible to reawaken and deepen the interest i this all-important work during thi month of emphasis."

In observance of Missions Month the Eastern District Conference ha scheduled for showing in its churches all of the motion pictures produced by the Board of Missions o the General Conference. The film are "Call of the Cheyenne," "Gate Ajar," "Home Front," "Makoto," and "Miyazaki Story." Johan N Vandenberg, missionary to Taiwan and Andrew R. Shelly, executive secretary of the Board of Missions have been engaged as special speakers on missions in a number o churches.

On October 16, pastors in the district are exchanging pulpits, and al are preaching on a missions theme

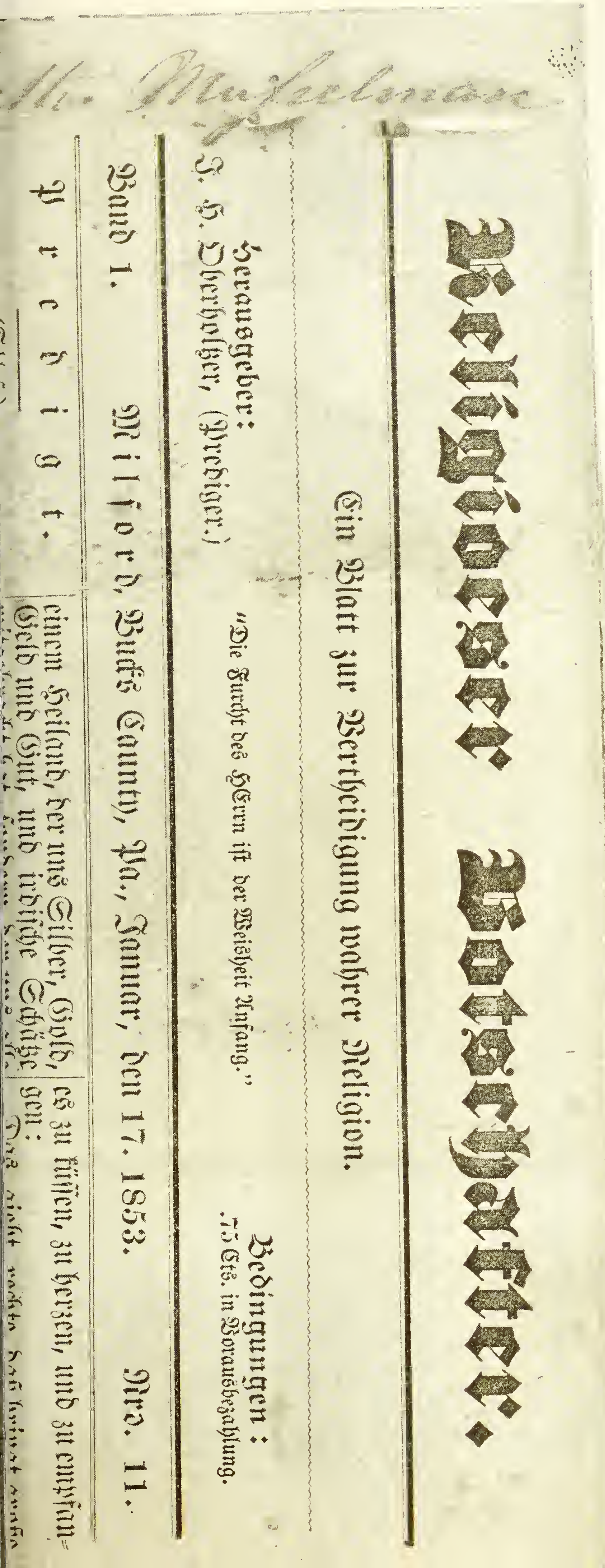
---

This week, Mennonite papers will be releasing news of the purchase o new quarters for our seminary in Montevideo, Uruguay. The Montevide Evangelical Biblical Seminary is sponsored by the General Conferenc Mennonite Church and the (Old) Mennonite Church. A South America Board of Trustees operates the school.

Owing to the fact that this issue of *The Mennonite* is given over t marking the seventy-fifth anniversary of the founding of the paper, a special section in the November 2 issue of *The Mennonite* will be used t introduce our people to this significant advance in our seminary in Montevideo.

---

triarch of General Conference periodicals is
ligioeser Botschafter, the first successful Mennonite journal in America.



Religiöser Botschafter.

Ein Blatt zur Vertheidigung wahrer Religion.

Herausgeber:
J. H. Oberholtzer, (Prediger.)

"Die Furcht des HErrn ist der Weisheit Anfang."

Bedingungen:
75 Cts. in Vorausbezahlung.

Band 1. Milford, Bucks County, Pa., Januar, den 17. 1853. Nro. 11.

Predigt.

einem Heiland, der uns Silber, Gold, Geld und Gut, und irdische Schätze

es zu küssen, zu herzen, und zu empfangen:

in this issue

COVER
On the cover of this anniversary issue are featured the five mastheads which have been used on **The Mennonite** during its seventy-five years.

ARTICLES
PERSISTENCE OF A DREAM
Maynard Shelly ... 663
HALL OF EDITORS
Delbert Gratz and William Keeney 665
EARLY PERIODICALS
Robert Schrag ... 668
MINISTRY OF THE PEN
A. E. Kreider ... 670

DEPARTMENTS
YOUTH
To and From a Pastor ... 671
How Old Is 'Youth''? ... 672
OUR SCHOOLS ... 674
MCC NEWS ... 674
OUR CHURCHES ... 675
OUR CONFERENCE ... 676

CREDITS
Page 671: Willard Claassen. In the preparation of this issue, the help of the Bethel College Historical Library has been greatly appreciated.

CONTRIBUTORS
Maynard Shelly, associate exec. secretary, Board of Education and Publication; Delbert Gratz, librarian, Bluffton College, Ohio; William Keeney, professor of Bible, Bluffton College; Robert Schrag, assistant editor and advertising manager, **Mennonite Weekly Review;** A. E. Kreider, retired minister and Conference worker, residing near Goshen, Indiana; Dan Wismer, pastor, Arvada Mennonite Church, Denver, Colorado; Bernhard Bargen, professor of business, Bethel College, North Newton, Kansas.

of things to come

- Oct. 20—Illinois Women's Fellowship Annual meeting, Washington, Ill.
- Oct. 21—Western District Women's Missionary Organization, First Mennonite Church, Newton, Kansas.
- Oct. 21-22—Western District Ministers' Conference, North Newton, Kansas.
- Oct. 22-24—Western District Conference, North Newton, Kansas.
- Oct. 30—Reformation Sunday.
- Nov. 2-3—Saskatchewan Provincial Conference, Eigenheim, Saskatchewan.
- Nov. 13—Peace Sunday.
- Nov. 13—Junior Choir Festival, Memorial Hall, North Newton, Kansas.
- Nov. 24—Thanksgiving Day, U. S.
- Nov. 27—First Sunday in Advent.
- Dec. 11—Universal Bible Sunday.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editor:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 41**

Guest editorial by J. Herbert Fretz

AT DOORS AND HEARTS

On the yellowed editorial page of the first issue of *The Mennonite* seventy-five years ago, we read, "And into whatsoever house ye enter, first say, Peace be to this house" (Luke 10:5). The verse is followed by this comment:

"With these words of our Lord Jesus Christ to the 'seventy' . . . does *The Mennonite* start on its first tour, and enters the houses and families of our church, and . . . wherever it may be welcomed at doors and hearts. We . . . send it as a messenger of peace and good will knocking at your doors . . . that it may bring comfort to the hearts of Christians, and glad tidings of salvation to those who have not yet made peace with their God. . . ."

"At doors and hearts. . . ." This was the dream of the first editors. It was an evangelical dream in the true sense of the word "evangelical." In the present issue of *The Mennonite* (Sept. 27, 1960), Willard Wiebe calls "evangel" one of the most beautiful words, for it means "glad tidings" of Jesus Christ.

True, the occasion for the founding of *The Mennonite* was the language question—the pioneering of an English church paper for the young people who were growing away from the German language. But this was not enough. To gain a language meant also gaining a new opportunity for the gospel. The language would open doors and the evangel would open hearts. The editors were determined that this new periodical should not only knock on doors but bring comfort and conversion to hearts, as did the "seventy" in our Lord's day.

It is important to note, however, that such high biblical motivation did not stand in the way of a down-to-earth emphasis on the witness and work of the General Conference Mennonite Church. Happily it never occurred to these pioneer editors, as it does to many in our congregations today, that a vigorous promotion of denominational missions and publications might somehow conflict with the cause of Christ. To this day, *The Mennonite* still carries the lines from the very first masthead: "Devoted to the interest of the Mennonite Church and the cause of Christ." Indeed, the cause of Christ is far greater than any denominational domain. Hence the mention of both, but by the same token in the joining of both, they expressed their unquestioning conviction that for them, in the place where God had placed them, the immediate cause of Christ was the Mennonite Church.

It is nothing short of amazing how much *The Mennonite*—in spite of lying unread outside closed doors or being half-heartedly scanned in our homes—has influenced our General Conference from coast to coast in a wholesome and evangelical way.

It is altogether fitting and proper that we the people, receiving the 15,000 copies of *The Mennonite* weekly, should on this anniversary occasion express our gratitude to God and to the editors by opening not only our doors but also our hearts to a faithful reading and doing of its evangelical message.

OCTOBER 25, 1960

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

ARTICLES

A TIME TO TELL
Norman Schmidt 683
IN HOW FAR IS EVANGELISM AT FAULT?
W. F. Unruh 685
STUDENTS-IN-INDUSTRY
Roy Vogt 686
WE LOOKED FOR JOBS
Arlin Claassen 687

DEPARTMENTS

EDITORIALS 682
THE READER SAYS 687
MENNONITE MEN 688
MENNONITE YOUTH
Circle the Dates 689
The Seed that Was Planted at Camp 690
Changes in 1-W 691
Northwest Youth at Work 691
OUR SCHOOLS 692
MCC NEWS 693
OUR CHURCHES 693
OUR CONFERENCE 696

CREDITS

Cover, Eva Luoma Photos; pages 689 and 690, Robert W. Regier; page 683, "Christ healing the man born blind" by Duccio, reproduced by the courtesy of the trustees, "The Natianal Gallery, London.

CONTRIBUTORS

Norman Schmidt, pastor, Faith Memorial Church, Filer, Idaho; W. F. Unruh, pastor, Faith Church, Greensburg, Kansas; Roy Vogt, senior, Mennonite Biblical Seminary; Arlin Claassen, high school teacher, Hillsboro, Kansas; Rachel Hilty, high school student, Blufftan, Ohio; Kay Yoder, junior at Normal University High School, Normal, Illinois.

of things to come

Oct. 30—Reformation Sunday
November 2, 3—Saskatchewan Provincial Conference, Eigenheim, Saskatchewan
Nov. 13—Peace Sunday
Nov. 13—Junior Choir Festival, Memorial Hall, N. Newton, Kan.
Nov. 24—Thanksgiving Day, U.S.
Nav. 29—First Sunday in Advent
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 42**

CHURCH MEMBERSHIP REPORT Each year, about this time, there is released a new edition of the annual *Yearbook of American Churches,* with detailed statistics and valuable information about all religious bodies in the United States.

While total church membership again shows an all-time high, the slight increase is slightly less than the percentage of increase in population. However, there has been a steady increase of membership as percentage of the total population over the years. By way of a few comparisons: in 1850 only 16 per cent of the population professed church membership; in 1900 it had increased to 36 per cent; by 1930 it rose to 47 per cent; the latest figures (1959) now indicate that 63.4 per cent of the population holds church membership.

There may be two viewpoints on the significance of this increase. We would like to think that it represents a more general interest in religion. But others would interpret it as a decline in the true meaning of church membership; they say that churches have become so identified with surroundings that membership means little.

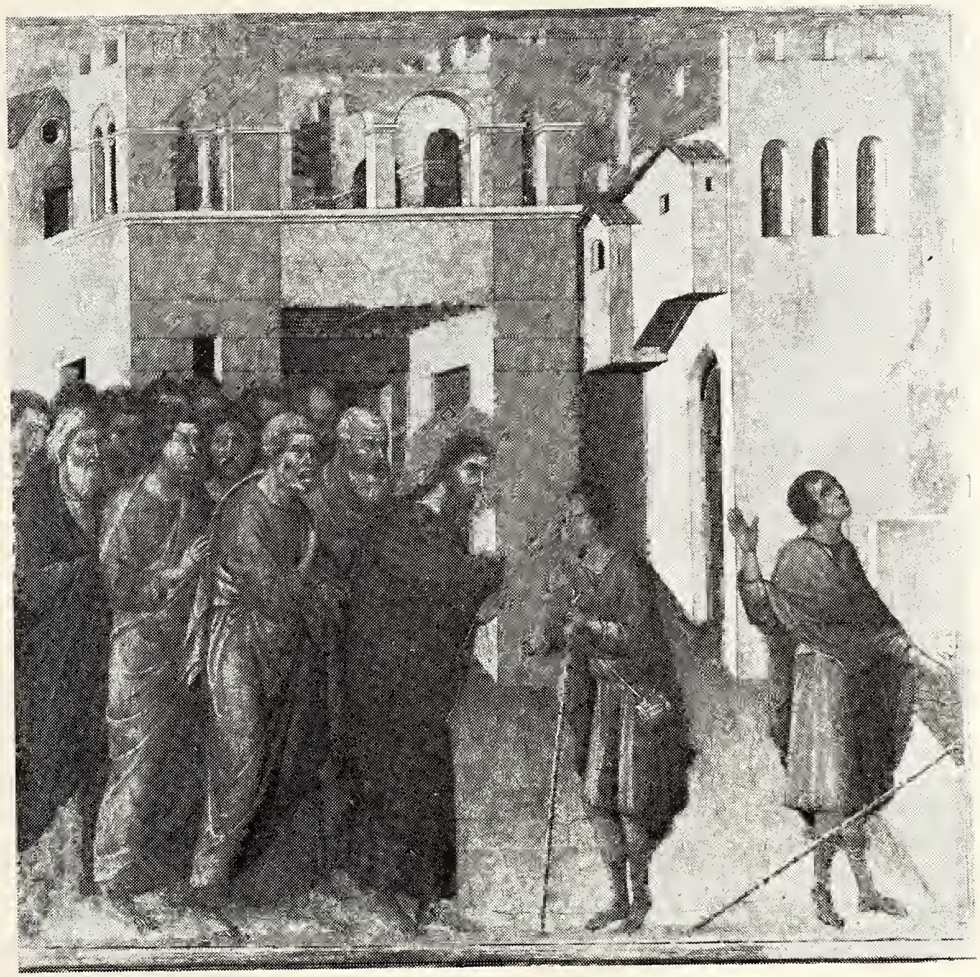
Breaking down the church membership between Protestant and Catholic, we find that 35.3 per cent of the total population is Protestant while 23.1 per cent is Roman Catholic. The Catholic percentage is greater than that of the Protestants. However, the yearbook points out that "no precise comparison is possible. . . . Most Protestant churches enumerate persons who have attained full membership, usually at age thirteen. Roman Catholics regard all baptized persons, including children, as members."

Among church "families," the Baptist bodies reported the highest membership figure, followed by Methodist, Lutheran, Presbyterian.

It is also of interest to note that the per-member amount of financial giving for all church causes was about $62.25 as compared to $59.23 a year earlier. The amount for benevolences is 20.2 per cent of the total giving. This would indicate that of every dollar contributed to church causes, we spend about eighty cents on ourselves and twenty cents for the help or evangelization of others. This fact should stimulate some sober thinking!

PEACE SUNDAY, NOVEMBER 13 *The Mennonite* for November 8 will be a special peace issue, but we would like to call attention at this time to the fact that November 13 is designated as Universal Peace Sunday. It is not too late for churches to make definite plans to have special emphasis on the great cause of peace in their services for that Sunday. Ministers could avail themselves of this opportunity to preach strong peace sermons. The Sunday school teachers can be a real influence for peace in their classes on that day. The programs and activities of the youth groups can center in this vital subject in the political and religious world alike. Church librarians can suggest literature and books pertaining to the subject of peace.

As an historic peace church, we have been too quiet too long on this great issue. November 13 should be a great day of peace emphasis in all our churches. But we should begin with ourselves, and make certain we experience "the peace of God which passeth all understanding."



A TIME TO TELL

"Tell no man." These words occur some seven times in the record of the life of Jesus. Why did Jesus command that silence be kept concerning himself? Jesus gave another commission and finally a last one. What is the wish and desire of our Lord concerning our telling others of Him? Is it still His will that we go our way and tell no man?

Consider each of these three commissions: "Tell no man," "Tell the house of Israel," "Tell all nations."

It is certain that Jesus had something definite in mind, something that had eternal purpose, when He said, "Tell no man. . . ." In Matt. 16:20 the Master uses this phrase in speaking to His disciples. It was said immediately after the confession of Peter. Jesus had just asked, "But whom say ye that I am?" And Peter had answered, "Thou art the Christ, the Son of the living God." Then Jesus said that the church would be built upon a rock, against which the gates of hell would not prevail. "Then charged he his disciples that they should tell no man that he was Jesus the Christ."

In this case it was not the multitude, not the sick man made whole, not the man by the wayside that might soon forget to live for Him, not the nine lepers who failed to return that Jesus restrained. It was His disciples who had walked with Him, talked with Him, given their lives as His followers, those whom He had prepared for a purpose and He now seemed to be keeping them from carrying out this purpose.

In Mark 7:36 Jesus again uses this phrase. This time the scene is the healing of a deaf and dumb man. Upon opening his ears and loosing his tongue, the gospel writer records that Jesus "charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it." This time the charge was given perhaps to the healed man and his household. But they could not refrain from telling it, and the people were astonished beyond measure and glorified Him saying, "He hath done all things well. . . ."

In Luke 8:56 after the raising of Jairus' daughter, "her parents were astonished: but he charged them that they should tell no man what was done." The commission must have had a deeper meaning for that time and those few individuals alone. Who could ever keep quiet about news of a "death swallowed up in victory"?

Again in Matt. 8:4, Jesus addresses an individual with the words, "Tell no man." A leper came and worshiped, he was cleansed, "and Jesus said unto him, See thou tell no man: but go thy way, shew thyself to the priest. . . ." Luke adds, "But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." The result of this man's testimony was that multitudes came to be transformed by Jesus' power.

In Matt. 17:9 we find another instance: "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." Peter, James, and John had been privileged above all others. Far more wonderful than seeing the risen daughter of Jairus was the sight of the unveiled Christ.

But Jesus again gives the charge to keep silence. We do, however, have here a clue as to the reason of this commission; there was an eternal purpose which was about to come to a climax. Jesus says, "Tell . . . no man until the Son of man be risen again from the dead." It may be that Jesus was trying to show men that His time was not yet come. Often they had tried to take Him and make Him king. Every miracle meant multitudes of votes for Him as king. Thus He said, "Tell no man," lest they think He came to usher in the kingdom. He might have said, Tell no man till I am risen from the dead, that men might see that the true purpose of my coming was to die for sin, be buried and rise again in order to set up a spiritual kingdom, made up of people who put their trust in the finished work of God.

The Second of Jesus' commissions, which we will consider is: "Tell the House of Israel." Jesus had just called together His twelve disciples. He had given them power to heal and cast out unclean spirits. Then he commanded in Matt. 10:5, 6 ". . . Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Why not go to the Gentiles or Samaritans? Was the gospel for the Jews only?

Here again we must look at the whole picture. No doubt at that time some of the disciples got the idea that none but Jews were to receive the gospel. This is verified by Peter's attitude to his housetop vision (recorded in Acts) and other occasions. By this command Jesus was not showing favoritism nor respect of person. It was another step in the progressive revelation of himself to the world.

Salvation was to come personified through the Jews. In John 4:22b Jesus says, "for salvation is of the Jews." And to come through ther
it must first come to them (Joh
1:11, 12). After preaching to an
being rejected by the Jews, Pau
says, "Lo, I turn to the Gentiles.
And this order is followed througl
out the New Testament: to th
Jew first and also to the Gentile

Jesus' Last Commission was, "Te
all nations." This is the Great Con
mission in its fulness—the comple
ed commission. This time Jesu
speaks against the background of
blood-stained cross and an empt
tomb. Thus it had to be directe
to the whole world. "For God s
loved the world, that he gave hi
only begotten Son, that whosoeve
believeth in Him should not perish
but have everlasting life." The mes
sage is that of the cross, and wha
happened there was for all men.

The commission today is not "te
no man," but "tell all men," teac
all nations (Matt. 28:19), go into a
the world and preach (Mark 16:15
that repentance and remission o
sins should be preached in his nam
among all nations (Luke 24:47), t
as many as received him (John 1
12), ye shall be witnesses unto m
. . . unto the uttermost part of th
earth (Acts 1:8).

What are we doing about it? W
as a Conference now have some tw
hundred missionaries on the mis
sion fields. Is that enough? Hav
we reached our potential? Hov
about here at home? The gospel i
the power only as it is release
through dedicated people and conse
crated money. The gospel is God'
power to bring salvation to all wh
believe it. But how shall they be
lieve if they have not heard? An
how shall they hear without
preacher? And how shall a preach
er go without being sent?

Jesus said, "If ye love me, kee
my commandments." We are t
love Him with heart, mind, an
soul. A test of our love for Hin
may be then, do we keep this com
mand putting heart, mind, and sou
into our "witness around the cloc
around the world"?

—Norman Schmid

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

In how far is evangelism at fault?

W. F. Unruh

The Church Has always risen to a higher life when she has come to realize her failures and has done something to correct the causes for these failures. What may be the causes for the failure of the church today?

We are told that present day historians write off the influence of the church as practically nonexistent. They say that the church has become so secular and materialistic in spirit and practice that in many instances she is an ally of secularism. We are shocked, for we have been preaching that the church is a great power for good. How much truth may there be in what these historians are saying?

When Billy Graham returned from his recent African tour, it is reported that he had been distressed to have found the adherents of nonchristian faiths in Africa living better lives than do professed Christians. He had been disturbed over the large number of conversions from Christianity to Islam. In their efforts to lift the life of their own people, African Christian leaders are being withstood by their white "Christian" overlords. Where has the church failed when such things happen?

An instructor in one of our large American seminaries thinks that ninety-five per cent of our American Christians support war and present-day nuclear war preparations. We are told by military experts that if a hydrogen missile war should break out, some sixty-five million Americans and some 100 million Russians would be killed in the first thirty-six hours of the holocaust. In the face of prospects like these, how can professed followers of Christ give support to our modern arms race? If such a holocaust should wipe us off the earth would we not have to say to ourselves throughout eternity that the kind of Christians that lived in America were unfit to live on God's good earth and that is why God allowed them to liquidate themselves by their own sins and disobedience to the Christ?

Could it be that our type of compromised Christianity is in part the result of our popular type of evangelism? There is ground to believe that part of our problem lies here.

American protestantism by and large is a theological system neatly worked out and tenaciously adhered to as orthodox. People have great faith in believing, but they have very little faith in obeying the teachings of Christ. The gospel which many proclaim is that if a person only believes God will somehow save him. But with all our profession of faith, life in America is steadily sinking to new depths of depravity. The reason for this failure lies in a wrong concept of faith.

We are not saved by faith. We are saved by grace through faith, and that is something different. We are saved by a Person. We are saved when we live in a saving relationship with Christ. As we love and trust and obey Him in daily fellowship, He transforms our lives and makes us new creatures.

The aim in evangelism should be to lead people into this saving relationship with the living Christ. It is in this respect where popular evangelism fails so often. Seekers are asked to come forward and confess faith in Christ. They do so as sincerely as they know how. But they are usually helped sufficiently to enter into an intimate fellowship and friendship with the living Christ. Consequently Christ does not get a chance to control their thinking and their life.

When the early Anabaptist Mennonites accepted baptism, they considered baptism an open sealing of an inner decision to accept Christ. Thus they expressed their willingness and determination to take the difficult way of following Christ, and in so doing to change life according to the teachings and commands of Jesus. Thus they sought first the kingdom of God. For them the new birth involved a great obligation. They gave themselves to Christ for obedience and discipleship. They entrusted their salvation to His grace. As they did so, they were filled with joy and peace. They had the assurance of being in the grace of the Lord.

Modern American protestantism has different views of the new birth experience. They feel that what is essential is a recognition of personal depravity, a struggle for repentance, and an acceptance of the finished work of Christ on the cross. When this is there, a person can rejoice in the possession of salvation. Then he should, out of a feeling of gratitude, serve the Lord and witness for Him. According to this pietistic view of salvation, the stern obligation of discipleship set down by the Savior finds no real place. Hence so many who profess to believe unto salvation do not concern themselves very much over sinful conditions among them and about them. When this concept prevails, life steadily sinks.

What evangelists emphasize as being at stake in believing in Christ has evidently much to do with what life in America has become.

This article is the unit leader's preface to a series of articles by participants in last summer's students-in-industry experience.

Students in Industry

Roy Vogt

THE STUDENTS-IN-INDUSTRY unit lived and worked in the Elkhart area. When Leo Driedger and I first talked about the possibility of such a unit, back in the fall of 1959, location was one of our immediate concerns. We thought of Elkhart as a real possibility, because it provided the opportunity to work in a somewhat "typical" Mennonite environment, at the same time engaging in the work of manual labor with many who are not Mennonites.

With the backing and support of the Board of Christian Service, Harry Martens and I began to make contact with some of the larger business concerns. Together we interviewed the director of the local employment agency, who showed great interest in the program. He informed us that economic conditions were not quite as favorable this year as they had been in previous years. This, he was sure, would also be reflected in the Elkhart area.

We then interviewed the personnel managers of two other firms. Here we noticed a marked interest in what we were trying to do. One firm informed us that they generally had from sixty to eighty students on their summer payroll, and that they would consider members of our unit very early in their recruitment. The other gave an equally rosy picture. Both told us that students need not apply before May, since no summer applications were considered before that time.

After these initial interviews, I visited about twenty-five larger firms in Elkhart, South Bend, and Goshen. At least three more firms showed real interest and also gave assurance that they would be able to provide employment for our students.

In May, when the students began putting in their first applications, we were quite perturbed to find that the firms which had seemed most ready to hire our students now were not sure that the regular summer "boom" would develop. However, they informed us that by June the chances should still be good.

In retrospect, this seems to have been the crucial moment. At this point the whole project could still have been called off, even though this would have meant hurried changes of plans for many. Things were definitely in the balance.

For better or worse, I decided that we had better go on. There still seemed to be more positive signs than negative ones, and the summer upsurge was "just around the corner" for most businessmen. For many in the group, this appears to have been the right decision; for others the initial disappointment at not finding work immediately, and in some cases (not the majority) not finding factory employment at all, carried disappointment throughout the summer.

When the students arrived in the first few weeks of June it took two weeks for all of us to find employment. The firms with which we had made contact told us to hold back till at least the end of June. You can imagine the shock and disappointment. We had to go to firms where prior contact had not been made. In many ways it seems miraculous that employment was found for all.

Of the thirteen college and seminary students who comprised our unit in those first few weeks, four came from Bluffton, two from Goshen College, two from Bethel, two from Hillsboro, and three from Mennonite Biblical Seminary. Seven found jobs in local factories—two in a local trailer factory, one in a heat-treat firm in South Bend, three in a turkey-processing plant in Goshen, and one in a large brass and copper fitting plant in Elkhart. Two of the three girls became waitresses in a local toll road restaurant, one of the fellows became a painter for a small private contractor, while three more became carpenters for a Mennonite home-contractor. In terms of previous expectations, the last four had probably to make the most radical adjustments.

In the first week in July the two fellows who worked for the trailer factory had to leave the unit, because the firm suddenly went bankrupt. This unforeseen and tragic circumstance forced the fellows to look for different work at a time when the employment picture had become worse rather than better No employment was to be found and with deep regret they had to leave for their homes.

After initial shocks were overcome, the spirit of the group definitely seemed to improve as the summer progressed. Some were optimists; some were more pessimistic Others changed little in mood. Together we set out earnestly to achieve the purpose for which we had gathered. The report by Arlin Claassen on the next page and the articles that will follow reveal to quite an extent what we did achieve and what we failed to accomplish

Recently a number of the unit members met for an "evaluation" session. It was interesting to observe that a great part of the educational program had really stimulated the members. There were a number of recommendations for the whole program—such as: 1) more unified activities for future units 2) a greater attempt to live together in one home; 3) more open sharing on experiences at work, etc By far the majority, it seems, found their summer experience very beneficial, while a few (and quite understandably, I feel) found it less rewarding. For my wife and myself it has been a stirring experience with a number of keen disappointments, both in our own inability to cope with many personal problems within the unit and in some external events, but above all a real sense of joy at having lived through a very meaningful experience.

We Looked for Jobs

The Letters Which we received telling of the students-in-industry unit left us with an impression that jobs were easy to find. Elkhart, however, had suffered from some unemployment for a few months, especially the manufacturing field, in which we had particular interest. (We also found that most manufacturing companies were not hiring part-time summer laborers, only those who could stay for a year or more.) As a result, some of the unit members had to settle for jobs quite unrelated to the rest of the program.

One thing we did. We were placed in the shoes of the 5,000,000 people who are without work, and we almost wore those shoes out. After six days of job hunting from 7:00 a.m. to 6:00 p.m., I finally landed a construction job building houses. The miles we traveled, the people we met, the broken-record answers we received would, in the words of Kermit Eby, "drive a man to drink." Some of these cut and dried answers were: "Sorry we are not taking applications" or "we are not hiring now" or "would you like to fill an application?" or "there is not much logic in our hiring, we just take whoever is in the office when we need help" or "we have been laying off men for the last few weeks." And there were several signs in the personnel office windows saying "NOT HIRING."

The above illustrates one plan of attack in finding a job, that of going to the prospective employers directly. We were told that contacts had been made beforehand. However, the label "students-in-industry" seemed to have little meaning for a number of them. Some of us were also hurt by the fact that we were persons from other states looking for summer work. One manager said he had an average of twenty people a day for months looking for work.

The employment agencies provided another means of job finding. Some of us applied at two state agencies. Here we gave the required information and waited in line for interviews. At times there were from ten to fifteen persons waiting for the same thing, and this happened day after day.

We also tried a few of the private employment agencies. These were almost as helpful as those run by the state. Part-time jobs were not considered at all; the only thing they offered was in the line of selling anything from brushes to water softeners.

One more possibility which came to us was that of going to the labor unions. Upon entering the union shop in South Bend, we noticed all the types of jobs which were handled, and the wage scale for each job. We found no one eager to see us. Finally a fellow came from the bar to ask us our intentions. When these were made known, we were promptly and unpolitely told they had no jobs especially since we were from another state.

Then, of course, there was the faithful and fruitless newspaper. Many of these ads were followed only to find that about twenty others had access to the paper before we did and were also job hunting.

Only two of these methods of job hunting bore any fruits. All of our jobs except two were received by going directly to the employer. Two jobs were direct results of filling applications.

Our students-in-industry unit was held at a time when our nation was going through a minor recession. We were also located in an area which suffered from such unemployment. Because of these factors, we were placed in an acute situation in trying to find employment. We suffered what so many Americans suffer every day, though perhaps not so much, because we knew it was for only one summer.—Arlin Claassen

the reader says

Dear Editor:

Before *The Mennonite* reaches us out here in Taiwan, things are a bit out of date, and it is perhaps too late to make comments on a particular article or question. Others may have said the same thing before my letter reaches you. However, just in case no one else says something about this, I would like to comment on the letters written in response to the July article on "Truths vs. Quacks."

These letters quote other papers as saying that there is considerable communist activity in the churches (August 9, 1960). But it seems to me it is necessary to give actual proofs of this. What have church leaders said or done that proves their attitude is communistic? I have the impression that many people might feel that the very fact that Mennonites would not want to go to war against Russia or any other communistic countries would prove them to be pro-communist. Now, it is quite possible that there are people who because they sympathize with communists' views would not want to fight them. But it certainly is not conclusive evidence that people are pro-communist just because they believe it is wrong to use military force to combat the communists' views. It seems to me, therefore, that we should have much more conclusive evidence before we have reason to believe that there is communist infiltration in the churches.

Marie J. Regier
Hwalien, Taiwan

Mennonite men

MEETING THE BUDGET Mennonite Men at the Bluffton Conference accepted a budget of $15,000 that was to be raised before the next conference convenes in 1962. The budget was to be divided into three areas of endeavor as follows: general treasury, $2000, Boys League promotion, $1500, and the Paraguay roadway project, $11,500.

One year of the Conference triennium has passed and so one-third of the goal or $5000 should have been raised. Unfortunately, this is not the case, since only $3150 has been received as of August 31, 1960. Of this amount, $250 has been designated for Boys League work and $2900 has been earmarked for the Paraguay roadway project. These figures indicate that little more than one-fifth of the goal has been reached in one-third of the time.

There are several encouragin signs that present themselves as on analyzes the projects that Menn nite Men have undertaken throug out the Conference. All five of th U. S. District Conference Mennonit Men's organizations — namely, Eas ern, Central, Northern, Western, an Pacific, have contributed toward th Paraguay Roadway Project withi the past year. In addition to th General Conference causes, most o the district organizations have proj ects of their own. The Norther District Men have pledged $3000 fo a machinery project in Mexico an the Pacific District men have raise money for a school in India. Thes reports are heartening but muc more needs to be done to meet th planned budget.

ROADWAY REPORT Latest reports from Paraguay indicate that steady progress is being made on the trans-Chaco highway. Approximately 120 kilometers of the road from the Asuncion or the south end have been completed. Construction crews are nearing Rio Negro, the next river that must be crossed. It has been reported that good working and weather conditions have aided the recent progress.

On the road project, along with U. S. Point Four personnel and a large corps of Paraguayan army personnel, are seven men from the Chaco colonies and seven Paxmen. Of these seven Paxmen, two are from the General Conference. They are Marvin Klassen of Mountain Lake, Minn., and James Plummer of Waterloo, Ont. Plummer completed his assignment in July and recently returned home.

Camp headquarters for the building crews have been moved from Tacuara at Kilometer 80 to the Rio Negro at Kilometer 137. Paxmen have constructed two dormitory cabins and a kitchen which will be moved along the building route a the road progresses.

Williams Brothers Company, a American engineering-constructio firm, has completed fifty of the 13 kilometers contracted last fall. Thi company began at the north en of the roadway, starting at Filadel fia, and is working toward the crew who started from the south end Approximately 170 of the 400 kil ometer roadway project has bee completed, and is thus nearing the halfway mark.

A LETTER OF APPRECIATION In 1954 Vern Buller, a rancher and farmer of Richey, Montana, answered the call to go to Paraguay to build a stretch of road from the Mennonite colonies to the nearest railroad. Brother Buller who owned some road building equipment volunteered his services and with the help of Mennonite Men of the Northern District shipped his equipment to Paraguay and proceeded on this road building project. He worked approximately two years to complete the road.

This is an example of great sacrifice. Brother Buller's service inspired sacrificial giving among Mennonite Men of the Northern District, and with their help the road was completed. This incident demonstrates what can be accomplished when laymen heed the call to help brethren in need.

Recently Brother Buller received the following letter from Gerhard Dollinger, medical doctor at the Fernheim Mennonite Colony:

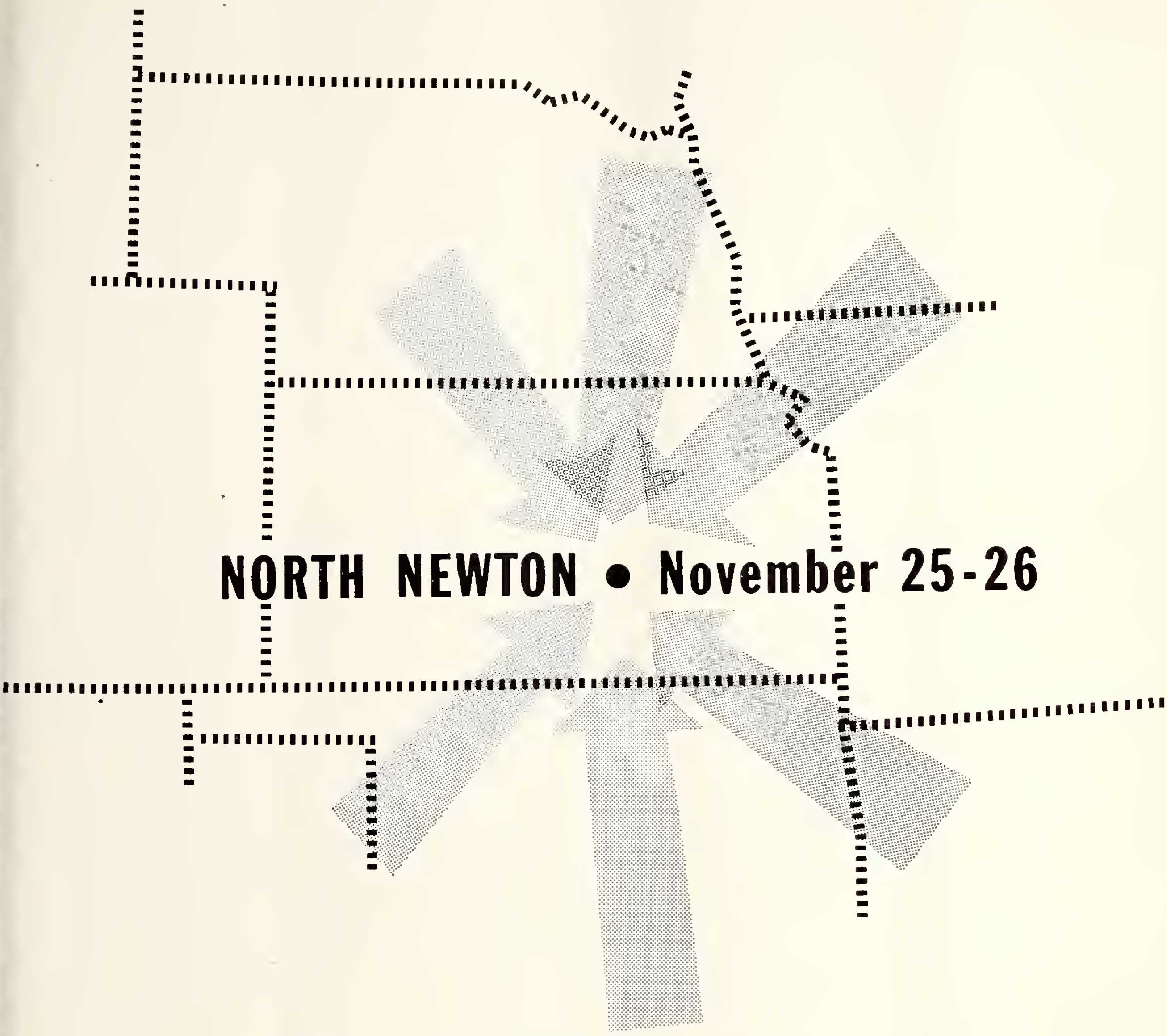
"Yesterday I got an urgent call to Loma Plata (Sommerfeld) where a woman after delivery had a serious hemorrhage and was about to die. I jumped right away into my Volkswagon and drove over to Sommerfeld with a speed of eighty kilometers per hour. It took me about twenty minutes.

"While I was driving I remembered the old times of our bad roads and how long we needed for that same distance. So I prayed to the Lord: 'O Lord, if I come in time to save this woman's life it is due to Mr. Buller's road. I thank Thee so much that you sent him here. Please bless him and his family; give him wealth, health, brave children, and every good luck a human may enjoy. May he never repent that he spent so much of his work, his time, his money here for us.'

"I came just in time to make a little operation and the woman was saved. When I went home I was all the way praying and singing for joy.

"Not only on that occasion but each time when I drive to Laguna Pora to our mission, I remember you. One needed almost a day to drive there with a jeep. Now I can do it in two hours and fifteen minutes, treat more than 100 Indians with tuberculosis, and drive home the very same day. I do it once or twice a month."

Editor: Richard F. Graber, Moundridge, Kan.



NORTH NEWTON • November 25-26

THE YOUNG PEOPLE'S UNION COUNCIL WILL MEET THIS YEAR AT BETHEL COLLEGE, NORTH NEWTON, KANSAS, ON FRIDAY AND SATURDAY, NOVEMBER 25 AND 26.

District officers and college representatives should write to Ann Preheim, Bethel College, North Newton, Kansas, notifying her of the number of people coming for the council meetings, lodging needs, and transportation needs (time of arrival at the station).

The meetings will begin at 9:00 on Friday morning. The main address of the morning will be given by J. Winfield Fretz and will be followed by discussion. The topic: "Coming to Grips with Vital Issues Facing Young People."

Also on the agenda is the presentation of the new Faith and Life Manual (which completes the set), the election of a new fellowship chairman to replace Peter Letkeman whose three-year term expires this year, and a firsthand report on Gulfport by the secretary of the Young People's Union who is spending a year there in voluntary service.—Nancy Wismer.

THE SEED THAT WAS PLANTED AT CAMP

GOD'S MIRACLE It was early morning at Camp Friedenswald. Careful not to disturb the other girls, I slipped from the cabin into the cold morning. The sun would rise soon and it had been a long time since I had seen the sun come up.

The dew on the grass soaked through my shoes as I climbed the hill. There was no sign of the sun yet, and I shivered.

But while I waited, the sky grew lighter. God's hand reached out and brought light to the sleeping world. I watched the glory and beauty of the sunrise and I silently prayed, "Oh God, work this miracle in my heart. When the light of Thy truth shines in, my soul will awaken to the glory and beauty of Thy wondrous love."

Soon the sun was bright, cabin doors were banging, and I heard the voices of the campers. I walked down the hill to begin another day.

—Rachel Hilty, Bluffton, Ohio

A DECISION TO KEEP As young people we find that our faith and beliefs give us an inner peace not found in non-Christians. I believe that the most important time in our religious training comes when we are teen-agers—now. We are approaching maturity (we think), and the issues in which Christ can help us are very real. It is therefore very important that in this vital time of our development we be confronted with the decision of whether we are or are not going to live our lives for Christ.

A camp experience has been beneficial in my life and in the lives of hundreds of other teen-agers. I had the privilege of attending two camps, Camp Friedenswald, our Mennonite Church Camp on Lake Shavehead in Cassopolis, Michigan, and Second Presbyterian Camp at Lake Geneva, Wisconsin. The day's routine at both camps was essentially the same. A day begins with morning watch where each retreater finds a place where he can be alone with God. In the morning we have discussion groups and classes. At Friedenswald we really had a lot of good discussions and I think they made us think more deeply about some things that were important to us.

In the afternoon at Lake Geneva we had a chapel service given by cabin group and an afternoon class Other spiritual activities of the da were vespers, singing, and evenin devotions. The first few days mos people just go through the motion of all these activities but pretty soo it is evident that more and mor campers are getting into the swin of things. Just being out-of-door brings you much closer to God. Ou counselors and camp leaders wer always willing to talk to us abou anything that was bothering us. W made new friends and were reunited with some old ones. At ever turn we were offered the decisio of living our lives for Christ. Al these things that took place mea little in themselves. But when yo combine them all in one week o concentrated Christian living the can't help but be meaningful.

I believe things were a great dea more emotional at the Lake Genev camp but I think I know the reaso for this. The Mennonite young people, as a whole, came from mor stable Christian homes, and ha been introduced to Christ at a ver young age, while many of the campers at Lake Geneva came to cam never being confronted with th realness of Christ. The camper who accepted Christ for the firs time at camp had an experience the will long remember. On Saturda night at Lake Geneva we had sharing of what camp had meant t us and then a Communion service It was wonderful to see the kids yo go to school with get up and tell th group what Christ means to them The only thing I regret about cam is that for many people these experiences wear off too fast. Well this year many of us decided w were not going to let that happen There are so many ways we can witness right in our own church an school that we can't fall in with th rest of the conformers.

Camp has become a real part o me and I dread to think of having to face a school year without it Camps are important at this time o decision in our lives, but we can' forget the importance of church an Sunday school and other such activities all through the year. It is a challenge to each one of us t "Remember now Thy Creator in th days of thy youth." We hope w can fulfill our decisions.—Kay Yoder Normal, Ill.

FROM THE YOUTH OFFICE

NORTHWEST YOUTH AT WORK

The Mennonite Country Church at Monroe, Washington, was host to the annual Washington Sunday School and Christian Endeavor Convention on September 24 and 25. The theme for this year's program was "Faith, Fellowship, and Service." These, of course, are the three areas of emphasis of the YPU. Peter Peters, pastor of the Sweet Home, Oregon, Community Chapel, presented the biblical basis for each of the three emphases and I gave the practical YPU approach to each area.

During the Sunday school period on Sunday morning, the young people gathered in the town church in Monroe to plan together a year's youth program for a local youth fellowship, keeping the three areas of emphasis in mind. A high point of the convention was the banquet on Saturday night sponsored by the host church.

The following Saturday, October 1, a one-day workshop was held in the Emmanuel Church near Pratum, Oregon. Here also we discussed the areas of faith, fellowship, and service as a guide to balanced programming. A banquet, music, out-door recreation, and an excursion to a nearby state park in the mountains were extras which combined to make this very enjoyable. Looking back I don't see how we got all of this into one day considering that there were no less than eight workshop sessions of one-half hour or more each!

Between the two week ends, I took the opportunity to visit youth work in British Columbia. On Tuesday night the B. C. youth organization sponsored a youth rally in the West Abbotsford church. Menno Epp led the service and I was asked to tell something about youth work in Europe. The next morning I visited Bethel Bible Institute and participated in their chapel service.

—Milton Harder

Message to young men

Changes in Planning for 1-W

ALL YOUNG MEN planning to enter 1-W service should take careful note of several new changes in 1-W alternative service planning. These changes, announced recently, will affect every young man planning to serve in 1-W. The most important changes involve the procedures for entering 1-W service. These new changes are explained below:

I. PREPARING FOR 1-W All young men, and if married their wives, are expected to participate in pre-service training workshops. These special sessions will be held each spring and fall in our larger Mennonite communities. Men planning 1-W service will be able to attend at no expense for travel and lodging or meals. Announcements for these sessions will soon appear.

II. FINDING 1-W JOBS Each state now has one or more 1-W placement advisers especially prepared to help you find a good 1-W assignment. These 1-W advisors receive regular information about 1-W job openings and get directions about where the church needs her men. These 1-W advisors will work together with your local pastor in helping select a 1-W assignment where you are needed and where your abilities are put to work.

All men going into 1-W service will need to follow these steps in finding their assignment for work: discuss your interests and plans with your pastor; arrange to see your state 1-W advisor in person or secure an application form for 1-W from him; with your 1-W advisor, select a place for service and make arrangements with him for placement.

III. SERVING GOD AND COUNTRY There are many wonderful opportunities for 1-W service for you, whatever your interest or skill. When you go into 1-W service you represent the church away from home. Your church has invested over $100 each year for each 1-W man, therefore the church will help you find the best place of service.

The number of places where good 1-W service opportunities are available are limited. If you want to go into 1-W work and have a really good two years of service, you will find much help available. On the other hand, you can't run away from yourself or God and His church simply by careless choices for 1-W work. Your best help for 1-W work is your pastor and your 1-W advisor.

In summary, the new changes in procedures require that each young man consult first with his pastor about 1-W, complete an application form for 1-W service, consult with a state 1-W advisor to apply for 1-W work, and participate in a pre-service training session before entering service. Your pastor will have more information on this for you.

1-W Office
Board of Christian Service

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

STUDENT CHRISTIAN FELLOWSHIP SCHEDULES YEAR OF WORK

The three commissions of the Student Christian Fellowship at Bethel College are putting the emphasis on service in their activities for the year.

The Service and Outreach Commission is scheduling regular programs, recreational periods, and visitations for Prairie View Hospital, Bethel Deaconess Hospital, the Goessel Home for the Aged, and the Bethel Home for the Aged. Members of the commission take care of children during Communion services in local churches. They are also using student talent in preparing programs for presentation to youth and adult groups in the area. The programs occasionally will feature foreign students or returned Pax boys as speakers. At other times there will be panel discussions.

The Faith and Fellowship Commission is sponsoring a monthly college-age youth fellowship, consisting of a meal, followed by a short inspirational program. They will also sponsor a deputational team, which will present programs to various youth groups in the Western District Conference.

The Peace and World Order Commission is again planning to produce a peace play for presentation at the college and in surrounding churches.

ALUMNUS SPEAKS IN CHAPEL AT SEMINARY IN ELKHART

On Monday, October 4, Gordon Dyck, a 1959 graduate of Mennonite Biblical Seminary, spoke in chapel on what he considered the "Developmental Tasks in the Beginning of the Ministry." Gordon is the pastor of the First Mennonite Church of Nappanee, Indiana.

PEACHEY VISITS SEMINARY

Paul Peachey, formerly of Japan, Research Fellow of the Institute of Mennonite Studies, spent several days on the campus in order to attend a series of conferences on two Institute projects: Urban Church Extension, and A Theology of Christian Social Service. One of the meetings in connection with this work was held in Chicago on October 4.

The purpose of The Institute of Mennonite Studies, a research arm of the associated seminaries, is to provide facilities for, promote, and administer, a program of study in fields of direct interest to the faith, life, work, and witness of the Mennonites in the modern world as well as in past history.

VANDENBERG TO SPEAK AT BLUFFTON COLLEGE

Johan N. Vandenberg missionary to Taiwan, will speak on missions and relief at Bluffton College in chapel on Wednesday morning, October 26. He will be available for classes and a possible evening meeting. (See the Oct. 4, 1960, issue of *The Mennonite* for biographical material on Vandenberg.)

JAPAN FILM FEATURED IN BLUFFTON SERIES

"Japan," an up-to-date story of the Japanese people, will be presented by Gordon Palmquist in the form of an all-color movie lecture as part of the Bluffton College Music-Lecture Series on October 25. He will also speak in chapel and to several classes on Tuesday.

Gordon Palmquist, who narrates this movie in person, spent three years preceding his trip to Japan in preparation and research and is therefore qualified to speak about the Japanese people. His interests in the people and portrayal of them in their regular activities helps the audience to feel that they know and understand the Japanese better. Mr. Palmquist has personally completed all phases of the project.

Authentic native music helps to create the atmosphere of a delightful visit to Japan in all her beauty and mystery.

TRUEBLOOD SPEAKS AT BETHEL IN MENNO SIMONS LECTURES

D. Elton Trueblood, 1960 Menno Simons lecturer at Bethel College, will speak eight times, October 30 to November 2, on the topic of "The Fellowship of the Concerned."

The topics of the individual lectures Dr. Trueblood will give are: "The Continuing Reformation," "Conversion Within the Church," "The Meaning of Commitment," "The Meaning of Witness," The Meaning of Fellowship," "The Reality of Vocation," The Significance of Discipline," and "Baptism by Fire."

All the meetings will be held in the Bethel College Church. They will begin in the mornings at 9:30 and in the evenings at 8:00. The public is welcome to attend.

Dr. Trueblood is professor of philosophy at Earlham College in Indiana and the author of eighteen books.

GUEST SPEAKERS FOR CHAPEL AT FREEMAN JUNIOR COLLEGE

During the last week of Sept. Alma Waltner presented an illustrated talk the theme of which was "This Is My Father's World."

P. P. Tschetter of Moundridge Kan., spoke the same week. Rev Tschetter, who has been a minister for many years and has just recently retired, was a student at Freeman College the first year the school opened back in 1903.

Henry A. Fast who was in the Freeman community to report on his trip to Russia last summer addressed a union meeting of community churches in Pioneer Hall Oct 6th. He also spoke at the chapel service the next morning.

"BEN HUR" TO BE STAGED

For the annual college department dramatic production at Freeman Junior College, Lew Wallace's "Ben-Hur" as dramatized by John McGreevey has been chosen. With its Roman Empire setting and characters who are contemporaries of Christ, the play is rich in dramatic action and historic interest.

The play will be given on Oct. 27 and 28. The large cast includes Loren Preheim, Judy Senner, Della Kehn, Melba Ensz, Naomi Walter, Goldie Becker, Doyle Preheim, Leroy Harder, Romaine Friesen, Virginia Ortman, Charlene Waltner, Mavis Preheim, Maylon Peters, Jeral Becker, Delmar Wipf, Junior Hofer, Doris Senner, Darla Albrecht, Flora Schrag, Myra Friesen, MelRoy Waldner, Delmar Wipf, Gwen Hofer, Susie Peters, Phyllis Tschetter, Karen Janzen, Joyce Gross and Berdon Kroeker. Assisting Miss Kaufman as director will be Flora Schrag and Myra Friesen.

MCC news

FOUR MENNONITES MEET NEW SELECTIVE SERVICE HEAD

Representatives of the MCC Peace Section, the 1-W Co-ordinating Board, and the National Service Board for Religious Objectors met October 4 with Colonel Daniel O. Omer, who has recently taken over administrative responsibility for the Conscientious Objector Work Program at the national headquarters of Selective Service.

Elmer Neufeld, executive secretary, and John D. Unruh, Jr., administrative assistant, of the Peace Section, J. Harold Sherk, executive secretary of NSBRO, and John E. Lapp, 1-W Co-ordinator, interviewed Colonel Omer to review developments and become better acquainted with the present administration.

Colonel Omer stated that the changes in administrative responsibility at Selective Service Headquarters do not reflect any changes of policy regarding the work program. He also expressed his confidence in the 1-W program operated by MCC.

Colonel Omer is head of the Legal Division at Selective Service and also Deputy Director, having been Acting Director for several periods when General Hershey was absent. His assistant is Major Shull L. Irwin, who served in the CPS Camp Operations Division during World War II.

SENIOR ORPHANS VACATION AT KOREAN BEACH

Each year during summer vacation the high school seniors leave Mennonite Vocational School for a week of fun at a beach. This year John Zook and Mr. Shin accompanied the twenty-three seniors to Hae-un-dae, a small town located by a beach about twelve miles east of Pusan.

John Zook, principal of the school, wrote concerning the trip: "During the week at the beach the boys' schedule included chapel and guest speakers, field trips to Pusan, swimming, cooking, and play. The boys took turns cooking the rice and soup. I am no authority on Korean food, but Mr. Shin said the boys did an exceptionally good job of cooking.

"I believe all the boys had a most enjoyable time. Even one of the fellows who seldom smiles appeared happy. I appreciated the opportunity of learning to know each of the senior boys in a more intimate way. In the hustle of life here at school it is a bit difficult to become well acquainted. The co-operation of the boys in their various tasks of camping was excellent."

FOUR DOCTORS ARE WORKING AT GRANDE RIVIERE DU NORD

With the recent addition of a Haitian surgeon, the number of doctors has been increased to four at the hospital at Grande Riviere du Nord, Haiti. Dr. John Bender and Dr. Benjamin Bonnlander of MCC Voluntary Service and two Haitian doctors are serving at the hospital. The doctors hope to organize their skills and offer clinical aid to outlying districts. In this way they hope to medically cover a larger area and thus reduce the waiting clinic crowds.

our churches

NEW PASTOR WELCOMED

Bethany, Kingman, Kan. The Lord calls in different ways. Mrs. Pauline Albrecht passed away June 28 at the Mercy Hospital at Moundridge, Kan. Henry C. Preheim passed away July 9 at the age of 75. Marlyn Ewy, age 18, was killed on July 12 when his tractor overturned while driving through a ditch. Calvin Flickinger, missionary from Colombia, S. A., gave the sermon on July 17, and Vernon Duerksen gave the sermon in the evening. Myron Schrag, son of Mr. and Mrs. Dave Schrag, was home in July and is now back at the Ailsa Craig Boys' Farm in Ontario. Ronnie Graber, son of Mr. and Mrs. Harvey Graber, left for 1-W work in Evanston, Ill. Brian Flickner, son of missionary Carl Flickners in India, had an emergency appendectomy but is getting along fairly well. Sandra Ann, daughter of Rev. and Mrs. Pete Neufeld, was born Aug. 4. On Aug. 28 P. P. Tschetter gave his farewell sermon. In the eve a program was given in their honor. They served our church eight years. The Tschetters are now at home in Moundridge. On Sept. 4 Andrew Shelly gave the sermon. Pastor Peter Neufeld gave his first sermon on Sept. 11. In the evening after our regular Christian Worker's program, the church presented the Neufelds with a miscellaneous shower.—Mrs. Dave Schrag

FORMER PASTOR VISITS

Bethel, Hydro, Okla. Willys Thiessen of Gotebo brought the morning message on Sept. 11. Mr. and Mrs. Paul Isaak and children, Henderson, Neb., spent several days in our community. Rev. Isaak spoke Sun. evening. A special collection of $40.05 was taken to buy milk for undernourished children through MCC. A number of our members attended Okla. Convention at Enid. —Wilfred Ewy

SUMMER ACTIVITIES REPORTED

First Church, Upland, Calif. Two weeks of Bible School, with eleven teachers and helpers, were conducted in June. We received as new members Mrs. Elizabeth Payne by baptism, and Mrs. Walborg Du Pre by transfer of membership. Mr. and Mrs. Dan S. Dettwieler celebrated their 50th wedding anniversary on July 25. Due to illness no formal celebration was possible. Friends called at their home to extend congratulations. Our young people had a car wash; they made over $120 to be used toward retreat expenses and support our district Y. P. activities. Nine of the young people attended retreat at Camp Gaines in the Sequoias. One week end in Aug. the three local MCC-affiliated churches—Brethren in Christ, Old Order Mennonite, and G. C. Mennonite—entertained the MCC summer unit serving at nearby Camp Paivika. On Sun. eve the group presented a program in the Brethren in Christ Church. Our pastor, Paul Goering, spoke on "Why Voluntary Service?" On the same day, Hedy Sawadsky, presently serving with our Board of Christian Service, spoke at our morning service on "Women in Church Vocations." Lerace Boshart is attending Bethel College.

VS WORKERS REPORT

Grace, Pandora, Ohio. Dean Welty and Suzanne Diller were in Voluntary Service this summer—Dean at Camp Friedenswald and Suzanne in Mexico. Both gave reports at the YPU. The young people were invited for a social hour as guests of Pastor and Mrs. Gerig and family. Our choir recently gave a concert in place of regular Sun. morning worship. A hundred and three Christmas bundles were contributed for relief. Our adult S.S. teachers had vacation during Aug. We had four outside speakers on the lessons. A DVBS was again sponsored by the Mary-Martha Society for the children of the migrant workers in our community. Our morning worship services are regularly recorded for the benefit of our shut-ins. On Thurs. evening we had Bible study for all ages. Aug. 28, we had dedication services at the parsonage and open house for members and friends. Robert L. Steiner gave a report on his summer service research project in Ill. On Sept. 18 we had Hugh and Janet Sprunger, missionaries to Taiwan, with us at the invitation of the YPU.—Mrs. L. A. Amstutz

YOUNG PEOPLE ATTEND RETREAT

Bethel, Fortuna, Mo. The Bible school program was held June 24, after two weeks of school with thirty-seven pupils enrolled. Kerry Dean was born May 9 to Mr. and Mrs. Ivan Loganbill. Mr. and Mrs. Laurel Graber are the parents of a daughter, Tamera Kay, born June 25. Mr. and Mrs. Paul Gerber are the parents of a daughter born July 18, named Debra Sue. Miss Janet Gerber, daughter of Mr. and Mrs. Ray Gerber, and Charles Ed Vest of Kansas City were married Aug. 13, our pastor officiating. Donald Baumgartner left our community for a season of service at Boys' Village, Smithville, Ohio. The youth retreat was held Aug. 17-20, at Camp Red Bud in the Lake of the Ozarks State Park. Twenty-four young people attended. Roy Henry was retreat speaker. Harold Thiessen and eight young people from Summerfield, Ill., also attended. Rev. Thiessen and our pastor also had classes. Kathryn Hilty graduated from the School of Nursing of the Deaconess Hospital in Newton, Kan., Sept. 2 R. L. Hartzler and wife were with us Aug. 12, when he told about conditions in the Congo and the problems that arise among Christians in this time of unrest. Arnold Funk of Danvers, Ill., will be our guest speaker during our fall meetings.—Mrs. Alvin Elliot

PASTOR ORDAINED

Warden, Washington. Ordination services for James Gingerich were held in our church on Oct. 9, with Lester Janzen, P. D. Unruh, and D. G. Regier officiating. During the morning worship service on Oct. 9, we were privileged to have D. G. Regier bring the message from God's word.—Mrs. Sam Ratzlaff

CHURCH REDECORATED

Apostolic, Trenton, Ohio. The redecorating of our church sanctuary and rooms adjoining has been a project this summer. Painting of the walls was done by the men of the church. The floors were sanded and carpeting laid. This carpeting was the gift of Florence Augspurger. Mennonite League held their annual picnic in Aug. The Mennonite Christian Service and Ruth Circle have finished the layettes for the Congo. Ruth Circle opened a nursery this month for all parents interested in leaving their children during the morning worship service. Youth Fellowship enjoyed an out-door meeting at the parsonage. Reports were given in S.S. by some of their members who had attended the sessions at Camp Friedenswald this summer. Herman and Betty Hodson were baptized and received as members of the church.—Mrs. Willard Neubrander

into the beyond

Mrs. Peter H. Bergen (nee Lizzie Goertz) of Goessel, Kansas, was born March 6, 1886, and died March 31, 1957.

Peter H. Bergen, Goessel, Kansas, was born in Lichtenan, South Russia, on June 25, 1893, and died August 11, 1960.

Mrs. Peter P. Ewert (nee Emma Frantz), member of the Brudertal Church, Hillsboro, Kansas, was born February 14, 1898, and died July 18, 1960.

Peter P. Ewert, member of the Brudertal Church, Hillsboro, Kansas, was born January 26, 1896, and died August 22, 1960.

William Christian Auernheimer, of Reedley, California, and member of the First Mennonite Church, Reedley, was born July 5, 1879, and died September 25, 1960.

Mrs. Walter Schmidt (nee Anna Hiebert), of Goessel, Kansas, and member of the Lehigh Mennonite Church, was born March 28, 1911, and died October 1, 1960.

Henry Claassen, son of Mr. and Mrs. Jacob Claassen, was born in Samara, Russia, on April 15, 1880 and died suddenly on June 8, 1960 He was a charter member of the Beatrice Mennonite Church, Beatrice, Nebraska.

Alvin Linsenmeyer, son of Mr and Mrs. Henry Linsenmeyer, was born on November 13, 1941, and died suddenly on June 25, 1960. He was a member of the Beatrice Mennonite Church, Beatrice, Nebraska

Mary Barbara Koller Hilty, Fortuna, Missouri, and member of the Bethel Church, wife of the late Rev P. P. Hilty, was born May 22, 1882 and died July 17, 1960.

Harold Samuel Moser, member of the Bethel Church, Fortuna, Missouri, was born February 18, 1916 and died August 27, 1960.

Albert Benjamin Graber, Crawfordsville, Iowa, died August 30 1960, at the age of 50.

Mrs. Erna Natalia Miller (nee Kreutzberger), member of the Lorraine Avenue Mennonite Church in Wichita, Kansas, was born in Stuttgart, Germany, on February 28 1881, and died July 19, 1960.

Isaac Penner, member of the Burrton (Kan.) Mennonite Church was born August 8, 1866, in Rueckenau, South Russia, and died at the Bethel Home for the Aged in Newton, Kansas, on September 14, 1960

Justina Paetkau, North Kildonan Manitoba, the widow of Peter Hildebrandt and Abram Paetkau, was born June 21, 1880, in Einlage, South Russia, and died August 29, 1960 She was the mother of ten children and in addition adopted the two daughters of her son who was taken from his home in 1938. She fled to Paraguay after World War II and later came to Canada.

Jacob H. Penner, Sardis, B. C. was born March 4, 1897, in Tiege Sagradowka, Russia, and died August 22, 1960.

Maria Dyck Fieguith, Leamington Ontario, was born April 5, 1895, in Altmuensterberg, Germany, and died September 14, 1960.

our conference

continued from back page

ANDREW SHELLY SPEAKS

During the first week of Nov., Andrew Shelly will speak at a retreat at Camp Mennoscah, Murdock, Kansas, on the fifth; and conduct a series of meetings in Meno, Oklahoma, on the sixth.

On November 10 he meets with members of the (Old) Mennonite Church at Lancaster, Pennsylvania, regarding city information centers. On November 11 he will be in Toronto, Ontario; and the thirteenth, in the Kitchener-Waterloo churches in Ontario.

In Ritzville, Washington, he will hold a series of meetings on stewardship from November 20 to 24. His topics are: The Privilege of Christian Stewardship: It's Up to You; No Cross, No Crown; Willing Obedience; The Missing Ingredient; and The Testimony of Stewardship.

Back in Kansas, he will be the banquet speaker for the young people of First Mennonite Church in Newton on November 25. He will also preach in the worship service sponsored by these young people on November 27.

Before taking over the executive secretary position for the Board of Missions at the beginning of 1960 Andrew R. Shelly was a member of the board for ten years. On behalf of the board he visited General Conference missions in Asia, Africa, and the Orient in 1954 and 1955.

This spring, Shelly visited the mission in Colombia, South America. He has also traveled to Mexico and has visited the Indian missions in Montana, Arizona, and Oklahoma, and the mission to Negroes in Gulfport, Mississippi.

GLIMPSES INTO MISSIONS

Four teen-age girls and one married couple were baptized at the Lame Deer, Montana, mission this year.

The Japan mission has hired a colporteur to work with the bookstore in Miyakonojo.

The Japan mission has published or is publishing these tracts and pamphlets: "What Is the Bible?" "Articles of Faith," a pamphlet on gossip, a radio newspaper, "Good News."

The executive committee of the Taiwan mission at its October meeting appointed Roland Brown as their representative on the Church World Service executive committee.

ARIZONA MISSIONARY RECOVERS

In July, shortly after closing vacation Bible school at Moencopi, Arizona, Hannah Kliewer became seriously ill. After seventeen days in the hospital, she was released but advised to rest.

Missionaries to the Hopi Indians in Arizona under the General Conference, Henry A. and Hannah Kliewer obtained a year's furlough and took a vacation at Cambria Pines in California. They now report that, thanks to good medical care, the atmosphere of sun and sea, and the intercessory prayers of friends, Mrs. Kliewer has recovered.

The temporary address for the Kliewers is General Delivery, Flagstaff, Ariz.

JUNIOR CHOIR FESTIVAL PLANNED FOR NOVEMBER

Mennonite Song Festival Society announces that a Junior Choir Festival will be held on November 13, 1960, 3:00 p.m., in Memorial Hall on the Bethel College campus.

John Gaeddert, pastor of the Bethesda Mennonite Church at Henderson, Nebraska, will be guest conductor at the festival.

The participating choirs will join in the singing of hymns, which have been selected according to a definite theme.

NOVEMBER ISSUE OF **BUILDER** DISCUSSES CHURCH EDUCATION

"Fellowship among Christians," says Willard Claassen in the November *Builder,* "is not a kind of 'four roses fellowship' . . . rather it is a recognition of our common needs for love, understanding, and forgiveness." In an article entitled "Being Christian Together," Claassen appoints an imaginary John Dolittle to the Christian education committee of the local church and illustrates how people in the church work together. He discusses motivation of committee members, the pressures for conformity to the thinking of others, and the personal needs and skills of individual members.

Other topics discussed in the November *Builder* deal with sermon preparation, effective teaching, church financing, evangelism in the youth fellowship, audio-visuals, children's work, and book suggestions. The section entitled "Sunday Evening Service Guides" includes an article on how to prepare a good speech. The major portion of the magazine is given to discussion of the adult and youth Sunday school lessons for the month.

The *Builder* is published jointly each month by the General Conference Mennonite Church and the (Old) Mennonite Church.

SITUATION IN CONGO STUDIED BY CIM BOARD

Deep issues were grappled with at the meeting of the Congo Inland Mission Board, October 10 and 11. The events of the past months were reviewed and evaluated. The uncertainty of the present state of affairs made it difficult to reach decisions.

It was pointed out that the area in which the Congo Inland Mission works is in the heart of the most tense area in Congo. Five missionaries are now in Congo, and it is expected that more will be going in the next weeks.

Orie O. Miller, associate executive secretary of Mennonite Central Committee, reported on his recent trip to the Congo. He said that the situation in the Congo is "radically different from anything we could have imagined." Miller commented that missionaries of the future must be the "pioneer" type. Characterizing the role of the missionary and our attitude to the Congolese, he said we are "brothers in obedience."

MCC is active in the Republic of Congo through the Congo Protestant Relief Agency. Robert Bontrager, a CIM missionary, is heading up this effort. One of the first aspects of the program is what is known as "Operation Doctor."

A spirit of dedication to the unfinished task in Congo pervaded the board sessions. It is likely the board will meet again soon; for in the words of one of the missionaries, "emergency times demand emergency measures."—Andrew R. Shelly

GLENDON KLAASSENS DESCRIBE FIRST WEEKS IN COLOMBIA

Arriving in Colombia we were first impressed with the magnificent ranges and valleys of the Andes Mountains. But this soon becomes commonplace. What has impressed us mostly are the people.

Generally, the people are courteous and very friendly, including the non-Christians. The average person's life is hard, and many merely exist. Above all, they carry a burden of sin in their hearts and upon their lives even though they are religious.

There is a marked difference in the Christians. It is quite evident that they have Christ in their hearts because, even though many have suffered and are suffering for their faith in Christ, they have a joy not based on earthly ties. Christ is their Savior and Lord, and the Bible is their companion. In reverence before God and in courage of testimony many of them are our examples.

The young people and children have impressed us because of the great challenge that they present. More than a hundred in the schools look to all of us for love and guidance. What a potential! They need our prayers. These will be the leaders, and many of the young people already are leaders of the church.

Finally, we are impressed by the missionaries here—not so much by the great things which they have done (though there is much evidence of years of hard work), but by their day to day life of testimony. Isn't this the most important? Being, then doing. As the apostle says in Ephesians 1:12, "That we should be to the praise of His glory." This is our prayer also.—Glendon and Reitha Klaassen

---

The Klaassens (Glendon from Mountain Lake, Minnesota, and Reitha from Peabody, Kansas) arrived in Cachipay, Cund., Colombia, this summer after spending a year in language study in Costa Rica. They serve under the Board of Missions, General Conference Mennonite Church.

our conference

NEWS FROM CONGO

Fighting has been going on intermittently in the Charlesville area over a period of months. Important leaders among the Baluba people have been the target of the Lulua tribesmen for some time. Information has come to us that Kazadi Matthew, a leading Congo Inland Mission pastor who visited in America a few years ago, has been killed, as have two Baluba Catholic abbesses near Charlesville. This information has not yet been confirmed by the missionaries since they have not yet arrived in the Charlesville area at this time.

Arthur Janz of Steinbach, Manitoba, and Earl Roth of Albany, Oregon, have been called by the Congolese church leaders to assist in administrative and evangelistic duties.

Dr. Merle Schwartz of Carlock, Illinois, and Dr. Henry Hildebrand of Tourond, Manitoba, will serve in the Medical Relief Program known as C.P.R.A. until their mission hospitals are again open.

Mr. and Mrs. Lawrence Rempel of Mountain Lake, Minnesota, have been called to manage the Protestant bookstore in Leopoldville.

Irena Liechty of Berne, Indiana, and Betty Quiring of Frazer, Montana, will serve as secretaries, interpreters, and hostesses in the LECO, CPRA, and MTS headquarters in Leopoldville.

All eight persons will be leaving in the next two weeks and will bring the total number of CIM missionaries on the field to 14. It is likely that some teachers for the secondary school and the Bible Institute will leave in November for the Congo.

Severe inter-tribal fighting has again broken out. Rev. A. D. Graber writes that the Kanyoka tribe is not accepting the Baluba tribe in their area. The Baluba people have been leaving the Lulua tribal area and now are not accepted where they were going.

HARVEY AND ELLA BAUMAN SAY FAREWELL TO INDIA

A family of thirty missionaries gathered in the large room of a worker's bungalow. This was to be a special service of farewell to the senior missionary couple. It was evening, the close of a full day of busy sessions in the annual missionary conference at Champa, India.

The room was decorated with colorful streamers. Candles glowed to give a touch of festivity and formality. Outside the night was wet with late monsoon rains.

"God is faithful!" This was the testimony of Doctors Harvey and Ella Bauman, seated together at one end of the room. On the wall behind them was a large silver "35," indicating the years of service they had given in India. On either side sat two sons and their families: Kenneth, now as our appointment on the Yeotmal Seminary faculty; and Albert, our representative on the faculty of Vellore Christian Medical College. "This is a continuation of our ministry and prayers in India," said Dr. Ella with deep feeling

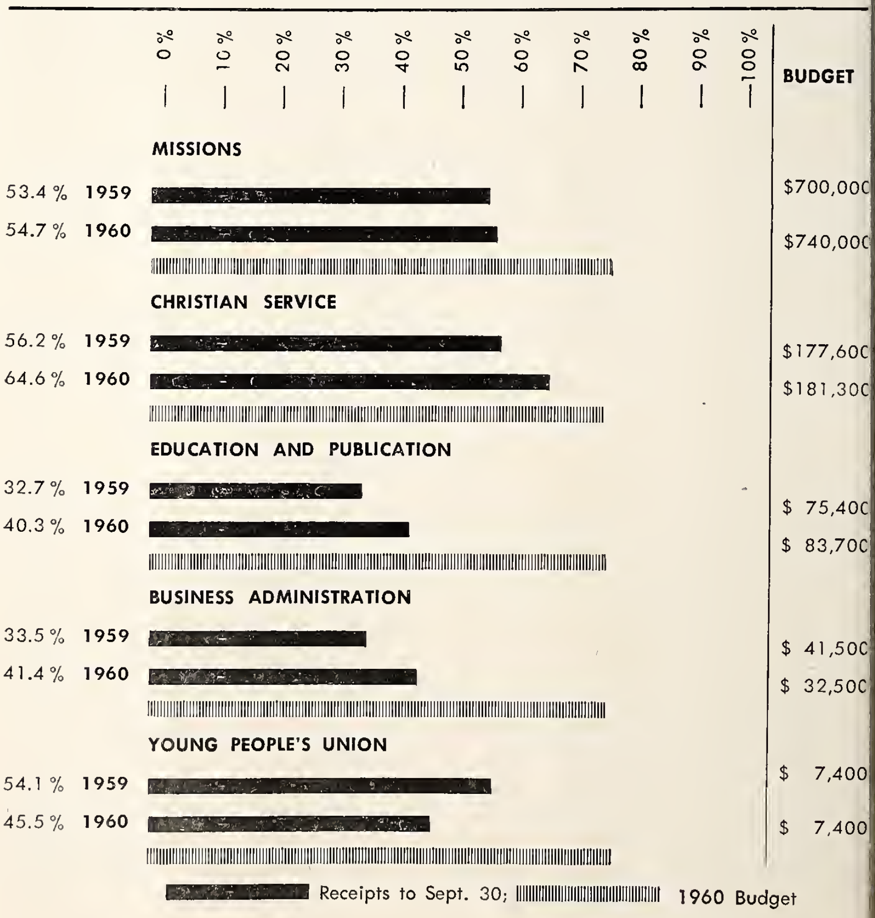
Coming to the field in 1925, th Baumans were the first medical doctors to be appointed to the mission In a unique way their years of service have bridged the past and th present. They have known and labored with the early pioneer missionaries as well as all younge couples sent out in more recen years.

Dr. Harvey reminded other workers, "India has challenged us to th fullest. We have given it our best Many changes have taken place during these thirty-five years. W thank God for every blessing. W give Him all praise."

Harvey and Ella Bauman will b returning to the States sometime i the spring of 1961.—Willard Wieb

conference stewardship

September 30, 1959, as compared to September 30, 1960



NOVEMBER 1, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

ARTICLES

THE TRADEMARK
Jack Kressly 699
EVANGELISM AND MENNONITES
N. N. Friesen and Orlo Kaufman .. 700
LIFE IN A UNIT
Ronald Lora 701
GATEWAY TO SERVICE
Nelson Litwiller 702

DEPARTMENTS

EDITORIALS 698
CHRISTIAN CONCERNS 704
MENNONITE YOUTH
250 Missionaries a Month 705
Pardon Me, But 706
Standards????? 707
OUR SCHOOLS 708
MCC NEWS 709
OUR CHURCHES 710
OUR CONFERENCE 712

CONTRIBUTORS

Jack Kressly, pastor, Grace Church, Chicago, Ill.; N. N. Friesen, pastor, Bethel Church, Aldergrove, B. C.; Orlo Kaufman, mission worker, Gulfport, Miss.; Nelson Litwiller, president, Montevideo Evangelical Seminary, Montevideo, Uruguay; Ronald Lora, 1960 graduate of Bluffton College; Milton Harder, director of youth work; Don Wismer, pastor, Arvada Church, Arvada, Colo.

CREDITS

Cover, David S. Strickler, Foto/Find Picture Agency; page 703, courtesy of the Board of Missions; page 704, Robert W. Regier.

of things to come

November 2, 3—Saskatchewan Provincial Conference, Eigenheim, Saskatchewan
Nov. 13—Peace Sunday
Nov. 13—Junior Choir Festival, Memorial Hall, N. Newton, Kan.
Nov. 24—Thanksgiving Day, U.S.
Nov. 29—First Sunday in Advent
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 43**

THE CROSS ABOVE THE STATUE OF LIBERTY Next week America is choosing a new president. For weeks we have been subjected to various forms of party propaganda, seeking to induce voter to chose their representatives as our leaders. Now, after "the tumul and the shouting dies," we go quietly to the polls and cast our ballot for the one we feel is most qualified to lead the nation in the nex four crucial years.

Our choice should be made after prayerful consideration for th man whom we feel would make the most dependable leader. W have the liberty to vote as our conscience dictates.

But we should never forget that our liberty is under the influenc of the cross. We should take a Christian view of the world and it problems and possible solutions, and seek to make the great decisio "in the light of the cross." Under which leader do we honestly fee that the principles of Christ would be more closely adhered to? Which one has the moral and spiritual convictions and discernments to direc America in the right paths? This should be the question of concer on election day. The cross should stand above the Statue of Liberty.

The only true liberty and freedom is found in being submissive and loyal to the Christ of the cross. We choose Him as supreme in ou lives first, and in that light select the national leader whom we fee is nearest to His standards.

LOVE IN POLITICS? In every presidential campaign in th U. S. there seems to be generated a certain amount of animosit which manifests itself in vicious personal attacks on the radio, TV, and mail propaganda, assailing the character of another in twisted half-truths and guilt by association and suggestion.

In the beginning of a political campaign it seems to be the intention and hope of each party to keep the campaign on a high level free of the baser passions of insult and abuse. But as we near the finishing line, fairness is too often disregarded and floods of insinuations and personal attacks are unloosed. All men of high mora character deplore this stooping to unfair and prejudiced methods o trying to down an opponent. The attitude of pouring out invective and charges of all kinds against an opponent is a poor way of appealing to the good sense and judgment of the people. One cannot hold another in the ditch without being in the ditch himself.

We are instructed to love our enemies, and this certainly include political enemies. Love does not speak evil of another, nor try to degrade another's character. Love is fair and honest and kind. Love seeks another's welfare more than its own. It does not poison the mind by scandal and insinuation.

What would happen if political opponents really loved each other and showed it? For one thing, a new sense of respect would be kindled for the candidate big enough to really love his opponent and be willing to show it. A new type of campaign would be waged when "each esteemed others better than himself." A new level of courtesy, honesty, and humility would but add to the stature of the candidate.

Jack D. Kressly

THE TRADEMARK

DO YOU KNOW THE trademark on the radio or TV you have at home? I would be willing to believe that you know who made it.

But do you know the trademark of the listener? Here again the number of answers would be many. The decisions governing these answers would be dependent upon many things: race, looks, intellect, faith, and even sex or age.

All of these answers, however, are actually styles or models, for there is only one trademark for man and that trademark is "Made for God."

Albert Day tells of traveling down a highway where he saw a series of signs set up to advertise a face cream. Day thought of signs such as these as a desecration of God's out-of-doors. As a rule he did not read them, but something about this series caught his eye: "Substitutes would have their place, if you could substitute your face." The obvious conclusion was that having your face, you must also have this cream.

This illustration is a far cry from the reality about which we are to meditate today. Nevertheless, it does point to the great truth: The trademark of man is "Made for God."

Some substitute for God might do if we could also substitute for our souls something else. But, the human soul being what it is and God being what He is, there can be no satisfactory substitute. We need God! Life is at its best only when God's presence is a continuous experience.

Only as we are aware of this trademark do we come to have the proper respect for ourselves and for others. In spite of the poor showing given by some, we see that man is not just some cheap self-made imitation of something greater. Man has, by the will of God, been created in God's own image, receiving His spirit to fulfill His purpose.

The creation story describes both the creatureship of man and the creatorship of God. Man was created with such powers and possibilities and held such a place in the universe that the Son of God could become man, and within the conditions of human life He could reveal the Father. This image, by which God has stamped His trademark upon man, was not lost even though it was damaged in what is described as the fall in the Garden of Eden.

"Made for God" does not necessarily include moral perfection. It must mean, however, the possibility of achieving it. We have evidence of this possibility when Christ tells us: "Be ye perfect, even as your father in heaven is perfect." Thus, we are to do all we can to see that our lives measure up to this trademark which is stamped upon us.

When we remember man's trademark, there is a greater respect for the man or woman we work with, our neighbor, strangers in a crowded bus, and most of all, those close to us. When we recognize her divine trademark, we men come to truly respect our wives for the women they are and not just for what they can do to make life easier and happier. And for those of you escorting a friend to some event, remember her trademark and thus show her the respect that is rightfully hers. This respect is more readily shown if you wives and you girls likewise remember this trademark and always see that what you do displays it to those whom you meet.

Just as with any fine china, crystal, or a good watch, our value for being just what we are shows itself when others see our trademark, "Made for God."

Evangelism and Us

What have we, the present-day Mennonites, to do with evangelism? These articles, in the series of articles on evangelism, bring the question to the very doorsteps of our thinking.

When we stop for a moment and trace our Mennonite families, we find a shaking picture.

Our forefathers thought that Mennonites should make their living on the farms, but this picture has changed rapidly, especially during and since the last World War. Our people have become mobile. Statistics show that some families have moved as many as thirty times. In 1900 there were 63 per cent of the people on the farms. In 1956 there were only 33.5 per cent on farms. It has been estimated that in another forty years, there will be only 20 per cent on the land and the rest will live in cities and towns.

The people are not only moving to a city or a town but they are also moving from house to house in the cities and towns. Because of this the churches and the Conference often don't know where the people moved. It has been estimated that in Winnipeg there are twenty to twenty-five thousand Mennonites. The Mennonite churches in Winnipeg have a membership of 4,400. Where are the other thousands? Are they attending an evangelical church or not?

We are thankful that some of our committees are studying this matter. But what are we as individual churches doing? Are we aware of the fact that we are losing our people by the thousands?

A certain percentage are attending churches such as Baptist, Alliance, Evangelical Free, United, and many others. In some of our cities we have built churches and the workers have called on some of the people. Most of the city mission churches are filled to capacity, and many churches that were built twenty-five or thirty years ago—among settled communities — are empty at present. Some of these churches have been torn down and a number of them have ministers, but there are only a few people left to serve and to be served. What can we do? How can we as—a Conference, as a mission, as an evangelical board, and as committees—share this great responsibility? This is a great problem.

We should advise and teach our people in our mother churches to consider their responsibilities toward God and their church. We should encourage them to look for a Mennonite church when they move to a different community.

We should have a follow-up program. Years ago in Canada, we had the ministers appointed by the conference or the mission board look up these families that had settled on homesteads or other land. The ministers then served them and encouraged them to build churches and elect their ministers out of their midst. These appointed ministers were known as "traveling ministers." A number of ministers have served in this field and God has blessed their work.

In the last ten years we have had many different study conferences on church discipline, evangelism, and church extension. Besides these studies we have also studied city churches and other topics.

Is it possible to show more action? The home churches should include such follow-up work in their church program. We have hundreds of students preparing themselves for the Lord's work. Some of them are serving through Mennonite Central Committee and some through Voluntary Service. Could this program not be enlarged? We have a number of Bible school students, college students, and teachers. Couldn't we send them out for the summer months to work for church extension in our cities and towns? They could encourage our people to go

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

to our churches. Perhaps they could organize a new group and give them support to build their own church.

The Scripture states that the apostle Paul has done this. We find recorded in Galatians, chapter one: 'I conferred not with flesh and blood:—but I went into Arabia and returned again unto Damascus." In his missionary journeys, we find recorded that Paul preached the gospel and organized churches. Let us do likewise!

May God help us to increase our program, reaching out to our own people in our cities, towns, and in our country.—*N. N. Friesen*

Present Day Mennonites are talking about evangelism. Evangelism is the theme of many conferences, articles in church papers, and sermons. The increased world population, the increased paganism of America, and the growth of non-Christian ideologies have made Mennonites keenly aware of the need of an enlarged program of evangelism.

Mennonites are not only talking about evangelism. There is evidence of some increased evangelical activity. New churches are being established. The total Mennonite church membership has slowly but steadily increased. The use of the radio for evangelism has been greatly increased. Young people in Voluntary Service, 1-W, and Pax while not directly related to an evangelical program are nevertheless witnessing. This is evident from the number of churches growing in the places where these units were or are located.

Fortunately, in the increased concern for an evangelical outreach, Mennonites have not lost sight of the fact that the Christian commitment is for all of life. Henry Poettcker, in the "Statement of Purpose" for the Evangelism Study Conference, quotes Elmer Ediger: "The Eden Conference crystallized the need of a total gospel and a total Christian life for every believer." Brother Poettcker continues, "We are happy to endorse that statement now, three years later, and to be able to say that our concern has not lessened."

While there is much concern about evangelism and some increased evangelical outreach, the majority of the church members have not taken the need for evangelism seriously enough to make witnessing the primary purpose of life. Secularism and materialism still have firm grips on the lives of many church members. A vital Christian faith that responds in the disciples' words with, "We cannot help but speak the things that we have seen and heard," is not evident.

There has been increased evangelical activity, but the church's outreach could be greatly increased if every member were a witnessing member.—*Orlo Kaufman*

Life in a Unit

Living Together As a unit was a unique experience for all of us. Although all had lived through college dormitory life, this was in many ways different. In many ways we lived much like a communal group.

Our unit leader was Roy Vogt, who did a commendable job. This summer, with its unemployment problem, gave him plenty to think about. Four students had to drop out of the unit due largely to uncertain work.

The students-in-industry group, for the most part, lived in three different houses. Two other students lived at home, but participated in the educational program of the unit. We pooled our rent expenses on the Hutterian principle. The rent was equalized, although not all apartments cost the same amount. One apartment cost $85 per month, another was $80 per month, and the third was $65 per month.

The students who lived in the apartment houses ate either the dinner or supper meal at Roy Vogt's home, depending upon the hours of their work.

A project of this type brings in a diversity of students. Differences in interests, talents, and aptitudes became apparent. It was interesting at times to see them come to light. For example, during one of the meetings, which was set aside for book reports, Paul Tillich was being discussed by several of the members. Tillich, as we know, redefines many of his terms. As the discussion continued — using Tillich's terms, several students were asking for definitions and "our language." This points up one of the differences that may arise. The discussion was fine for those who had been acquainted with Tillich, but for those who had no prior contact with him, it was a bit confusing.

The group met as a unit at least two times a week for its educational program. We were especially concerned about the industrial society, its structure, needs, and the relation of the church to it. We had a number of fine speakers who challenged us on various aspects.

The unit enjoyed several outings together. We spent one Sunday in Chicago visiting the Woodlawn Mennonite Church and Reba Place Fellowship. On another occasion we went to Camp Friedenswald.

I believe that a project such as this can be extremely beneficial to one's own life. The educational program in itself was very enlightening, but the experiences gained go further than this. Learning to work, eat, and fellowship together involves adjustment on the part of each individual. Having the Mennonite Biblical Seminary as the focal point of our educational program added another stimulating aspect.

—*Ronald Lora*

Third of the articles by participants in last summer's students-in-industry project in Elkhart, Indiana.

GATEWAY TO SERVICE

Nelson E. Litwiller

The Evangelical Work of the Mennonite Board of Missions and Charities of Elkhart, Indiana, began in Argentina in 1917. A few years later, immigrants from Canada trickled into the interior of Paraguay. Later a smaller group and then a stream of refugees from the Old World came to Brazil, Paraguay, and Argentina, and most recently from Danzig to Uruguay. All these may appear as isolated incidents to Mennonites in North America; they combine, however, to challenge us with what may well be one of the most significant situations in our generation for Mennonite history.

The last large group of our Mennonite refugee brethren from the Old World arrived in Uruguay in

Entrance to the grounds of the seminary at Montevideo.

1948. Through the evangelization of the Mennonite Board of Missions in Argentina, sixteen Spanish congregations with nearly 700 members and thirty Toba Indian congregations in the Argentine Chaco with approximately 1,000 members have been gathered into their own fellowship. Approximately 16,000 German-speaking Mennonites have settled in colonies and rural communities in Paraguay, Brazil, and Uruguay. Others of our brethren reside in the capital cities of Buenos Aires, Asuncion, and Montevideo, as well as the metropolitan centers of Sao Paulo and Curitiba in Brazil. The ever-flowing conviction that God has a purpose in scattering us through lower Latin America should unite our spiritual forces and contribute through our testimony to the great cause of making Christ known.

Out of this context emerged a clear vision of a Bible training school for the purpose of preparing young men and women for the formidable spiritual tasks that await them. Inspired by a great need and a tremendous potential of young people and born of prayer, this school became a reality in 1956. Beginning with a small group, there are now forty young people who are giving full time to preparation and six more doing their year of practical work.

Significant Contributions

The seminary is doing something to and for the churches. Spanish-speaking students from Argentina come to know intimately and to understand German-speaking students. Two languages and cultures with different backgrounds meet with a common concern, the preparation for evangelical work in an Anabaptist framework. Working together as students from different cultures and backgrounds is mutually rewarding.

Student visits to congregations in deputation work and chorus tours also enrich. Congregations from the various countries have responded well, considering their limited resources, in sending offerings of both money and products from their little farms. The seminary has become a rallying point, a meeting place where leaders gather periodically. The special short-term Bible school provides opportunities for ministers from several countries and colonies to gather for Bible study, seminars, discussion groups, and to exchange ideas. Such sessions are of inestimable worth in bringing about better understanding and mutual helpfulness as the future of congregational work is considered.

The seminary also challenges us in the very urgent and timely area of unity. At present, we have no less than seven conference or nonrelated groups of Mennonites represented among our teachers and students. Surely it does not take much imagination to consider what confusion we could bring to our Latin American friends and neighbors if we should try to explain our differences and peculiar conference emphases to them. This brings us face to face with a problem which is really an opportunity and responsibility to seek for genuine unity among our Anabaptist groups in South America. The seminary, operated by the South American Mennonite churches, seeks to serve them as they seek to be effective in their witness for Christ. We humbly seek God's help and the Spirit's leading in realizing the unity for which Christ prayed when He asked "that they all may be one . . . that the world may believe. . ." (John 17:21).

The seminary plays a most significant role in the preparation of local leadership. One of the world's largest mission fields with doors still wide open is Latin America. Among our 18,000 Mennonites in South America are many fine young men and women who should be recruited for the work of the Lord. To meet future leadership needs adequately, we dare not expect leaders to come exclusively from North America. We may, rather, expect that in the foreseeable future a steady stream of workers prepared in the seminary will go forth. Some will go to local congregations from which they come, some to newly established or young congregations, and still others to new frontiers among workers, students, intellectuals, and others still searching for the truth. Virulent nationalism has forced missionaries to leave many countries. The weakness of mission effort in such places is seen sometimes in the lack of an adequately trained national leadership. To avoid such an error in Latin America, it is only good strategy to give one hundred per cent support to seminaries and other preparation of national leadership.

The seminary library.

New Quarters

Present seminary quarters have now become altogether inadequate. Chapel, dining, and kitchen facilities are cramped. We are renting facilities to accommodate some of our young married people and all our girl students.

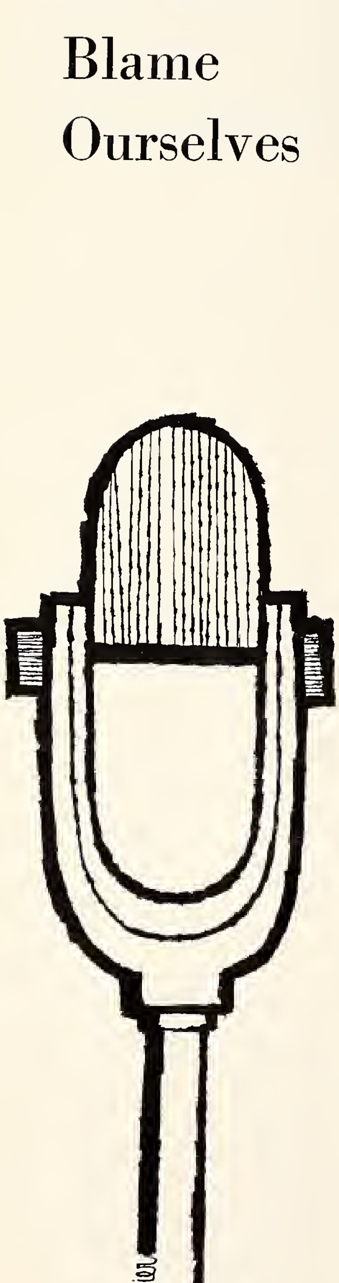
Because of these needs, we have bought a 3½-acre lot, beautifully situated in the center of Montevideo. On this plot of ground there are two substantial buildings which can be remodeled to serve our immediate needs. We are drawing up a master plan for building, so that in the course of the next few years we may have a separate library, chapel, classrooms, quarters for our music department, and satisfactory offices for administration and faculty members. Present buildings can be made to serve, but if our student body increases, as it certainly will if the present trend continues, we must consider building expansion soon.

We are confident that the brotherhood in North America will support us in this opportunity and open door which the Lord has given us in lower Latin America. The North American brotherhood will, of course, want to do this through the respective supporting mission boards. As young and struggling churches, South American Mennonites cannot carry the total load alone. Hence the importance of the co-operation and support of our North American brethren.

Focus on Christian Concerns

Frank H. Ep

We Must Blame Ourselves



Christians and churches, egotistic and self-righteous as they often are, have an amazing inability to exercise internal criticism. This is proving true again in the area of religious broadcasting.

In the last four or five years, many radio stations and several networks have made sharp cutbacks in the time available to paid religious broadcasters. WABC, of New York City, for instance, dropped at least seven religious broadcasters on September 11.

"Evangelical" broadcasters have been hardest hit by the new policy. They have been quick to strike back at (1) the secularization and antireligious attitudes of American radio, and (2) the policy of the Broadcasting and Film Commission, which since 1956 discourages the sale and purchase of time for religious broadcasts.

Valid as some of the criticisms are, they have seldom gone deep enough or probed the real causes of this policy. We have blamed as a cause what was merely effect. For the primary causes lay not with secular radio or BFC, but with those paid-time broadcasters who have misused the freedom and opportunity of the airways. Now the innocent are suffering along with the guilty.

Innocence here too, however, is not an absolute status. The paid broadcasters as a group have failed to exercise sufficient internal discipline. For this reason the innocent share the guilt of the guilty, as they are also sharing their fate.

The painful fact is that "evangelical" religious broadcasting has included some of the most questionable practices in radio and religion. It was inevitable that the industry and responsible church leaders would sooner or later object.

Financial practices have not a ways been above board. Bills hav not always been paid. Solicitatio has frequently been excessive Claims have been exaggerated. Prc duction has been inferior. Hol language has not covered a sub standard ethic. Even the familia "pray more" has not hidden th obvious meaning "give more." Short range effects have been made t excuse for long-range defects.

Many broadcasts have bee "Christ-centered" and "Bible-centered" only in name, less in deed All the pious slogans have not hidden the fact that broadcasts were denomination-centered, personality centered, or dogma-centered. There has been a gap between professio and performance, claims and facts Very few evangelical broadcaster have even come close to presenting the implications of following Christ in contemporary society.

Aesthetic standards, especially with reference to music, have been shocking. We have been satisfied to clothe sacred messages in secular forms. It is true that we must reach down to the level of the average listener, but we must not be pulled down. We reach down to raise up. Many evangelical broadcasters have not done this. They have stayed on the lowest aesthetic level simply because that was most "successful."

For years already, the country has been asking, "Why must religious broadcasts be inferior—in production, in organization, in motivation? We have failed to hear this searching criticism. We have refused to listen. We have not faced the facts. Now our failure is reaping its fruits.

Blaming others for their natural reaction to our own faults will not help us, nor will it heal us.

250 A MONTH!

Milton Harder

Sleep came to me slowly that night after the day I met the six young Mormons.

CAN YOU IMAGINE 250 missionaries going out *each* month from *one* city? It sounds fantastic but it's being done.

Traveling through Salt Lake City recently, I noticed a large group of people, many of them young people, at the airport. My first thought was that some celebrity, perhaps some movie star or baseball hero, would board our plane. Then I noticed that the people were shaking hands, bidding farewell to several young men moving slowly along the other side of the fence. At the last "all-aboard" six clean cut young men boarded the plane, each dressed in a dark suit and wearing a hat. I asked the stewardess who these men were. She said, "They are Mormon missionaries going to Europe."

Before long two of them came back to the lounge section at the rear of the plane near where I was sitting. I went over to them and made their acquaintance. Presently the other four joined us also. Each politely introduced himself as Elder So-and-so. Upon my inquiry they enthusiastically told me about their missionary program. They were flying to the Scandinavian countries. The first six months would be spent in intensive language study in the country where they would be working. Then they would engage in two years of missionary activity. At the end of these two years they would return home again, be released from their missionary ordination, perhaps serve two years in the army, and then enter their chosen life vocation.

They told me that the Mormon church presently has seven thousand missionaries working in the United States and in many countries of the world. They hope to increase the number to 12,000 within a few years. Practically all of these missionaries are young men, nineteen and twenty years of age, just out of high school. Inside the United States they serve for two years and abroad for two and one-half years. As much as possible each young man is supported by his family, but in some cases the church also helps to support them. At the present time, an average of 250 such missionaries a month are leaving Salt Lake City and they expect to increase this number.

When I inquired about their training for this missionary work, they informed me that they had received only one week of special orientation before they left. What they knew about their faith (and I was soon to discover that they knew quite a lot), they learned through the normal educational program of their church as they grew up.

After they had answered my questions about their missionary program, I found myself perhaps the first subject of their missionary career. With the aid of an illustrated booklet one of the young men began by telling me the story of Joseph Smith, the founder of their faith.

The stewardess interrupted to offer us coffee. The young missionaries asked for milk. They explained to me that they do not drink alcoholic beverages, do not smoke, and also prefer not to drink stimulants like coffee and tea.

Then with Bible in hand, another of the young men began to explain their faith to me. He started by trying to prove from the Bible that God has a body of flesh and bone like we have. When I raised some questions, he very carefully went over his points again to make sure that I understood him correctly. Another tried to help me understand by drawing a diagram to illustrate the point.

They were just explaining what they believed to be the true form of church authority and government when our plane landed in Denver and I had to get off. They gave me some literature, showed me an address to write for more information, and after saying good-bye our most pleasant visit ended.

IT WAS LATE EVENING by this time, but I could not go to sleep immediately that night. I was thinking about the young Mormons and the young people in our own churches. Even though I certainly could not agree with their theology, three things especially impressed me about them. For one thing, they were fine young men. They were friendly, polite, well dressed, and radiated high moral standards. I was impressed with their deep convictions and their ability to express them. Then also their spirit of voluntary service was outstanding.

Rolling over in my mind was the question: how many of our high school graduates are able to sit down with a stranger or even a friend and enthusiastically explain what they believe? Can you?

Actually, we have it easier than the Mormon young people do. It should be much easier for us to communicate a faith that is based squarely on Jesus Christ as revealed in the Bible than for a Mormon to try and defend a peculiar source of revelation in addition to the Bible and upon which the validity of his faith depends. Yet many of us seem to find it very difficult to talk to others about our faith. Why? Have we not learned to communicate our faith in words? Or are we not sure enough as to what we ourselves believe?

We do better in voluntary service. I was happy to tell my Mormon friends that our church also has a program of voluntary Christian service for young people, including foreign service in our Pax program. If I calculated correctly, in proportion to our membership, our young people put in about half as much time in VS and Pax as the Mormon young people do in their mission program. Considering that our VS program is not the major mission outreach of our church, as is the case in their program, our young people are doing quite well in this area.

Even though we emphasize *service* in VS, it is also *witness.* While in Europe, I had the opportunity to observe both young Mormon missionaries at work as well as our own Pax men. I was not convinced that the door-to-door approach, even though direct, is a more effective form of Christian witness for young people than is the ministry of service. The labors of love that Paxmen perform also opens doors to direct Christian witnessing. Without even knocking they were often invited to speak of their faith.

It is not a question of one or the other. We need to do both—go out and serve but also be prepared to tell the good news of the gospel when the opportunity avails itself. Good deeds alone cannot tell the whole story of salvation.

Realizing Our Weakness in direct Christian witness, the major goal of the Young People's Union for the present triennium is to help our young people become better evangelists. Evangelism is being emphasized in youth rallies, workshops, in publications, and through the *Program Helps.* We need t strengthen both our Christian convictions and our ability to expres them. Also, our motivation fo evangelism needs to be aroused.

But whether we witness by wor or through service, the life behin the word or deed must be of soli Christian character. Pious word will go unheard and acts of servic will seem hollow if not backed u by a sincere Christian life. The ol saying, "What you are speaks loude than what you say or do," is stil true. Our appearance, our habits our speech, our attitudes, all ar important to our witness.

This encounter with Mormon missionaries convinced me again tha the life, service, and testimony of a highly motivated Christian young person presents a very effective Christian witness. We need not be jealous of the Mormon young people. We have equal and better opportunities for service and witness at home and abroad. We need not be apologetic about the faith and life emphasis of our church. And we have inherited high moral standards for daily living. The matter rests squarely with us. Are we using our available resources and meeting the challenge of witnessing for Christ?

Pardon me, but . . .

. . . . did you happen to see the ad (in a perfectably respectable magazine—which obviously accounts for the perfect respectability of the ad) which said, "Why tell him it's makeup . . . he's convinced it's really you"? (A clear recollection of the accompanying picture eludes me at the moment—it was a fuzzy arrangement of profiles, candlelight, and crystal goblets.)

Now the easiest thing would be to moralize on this advertisement. Ah yes, this is truly an illustration of the sham of our day. We live at face value. We judge by appearances. All effort is directed at making everything seem normal. The surface must be unruffled at all cost—the more convincingly unruffled the better. And so we go on creaming out the wrinkles, and powdering out the blackheads, and pulling the white hairs (figuratively speaking, of course). The rules of the game include (paraphrased, of course): you must be self-sufficient to qualify at all; never act as if anything is wrong; never let anyone get involved in your troubles—it might endanger your defenses; beginners should remain a little distant until they develop iron-clad emotions; never, never shed a tear unless you are sure you're alone.

Do I hear a response? On the right of me they are saying, "Well said. What now?" On the left of me they are saying, "Good grief, what do you want—a bunch of other-worldly emotional slobs who spread themselves out for everyone to see?" Those of the analytical school are saying, "You're trying to say two things at the same time. Now what *are* you trying to say?"

I could continue. Since I have told you what the easiest thing is—to moralize, I could go on to tell you what the hardest thing would be. I could probably even go on to describe a course of action—one, two, three, four, five. There would also be the possibility of quoting the Man who said something about cleansing the *inside* of the cup and/or about bearing each other's burdens. I have two more options. I could keep on writing, or I could stop. I guess I better choose the latter in order not to risk arousing any of my emotions.—M.T.

To and from a pastor

Standards ? ? ? ? ? ? ?

Don Wismer

Dear Pastor,

I've been taught that as a Christian I should have certain standards to live by. Yet I see other kids, and grownups too, who are supposed to be Christian who don't have the same standards. If my standards are right (and I believe they are, pretty much), how can theirs be right? They claim they are living according to the teachings of the Bible, too. I can't see how one God can have more than one set of standards!!

Mary

Dear Mary,

We need to understand that God has given His standards through the Scriptures. Good Christians, however, have different standards because the Scriptures are understood in different ways.

The Bible is a great and complex book. Men who have studied it all their lives still uncover new things. The Bible was written over a period of more than a thousand years, and many inspired minds wrote parts of it. People can get different ideas from it depending on what part they read. This is why a person has to read the *whole* Bible to really understand it.

It is helpful for us to understand that the Bible has two general parts. One part, the Old Testament, speaks of the whole philosophy that to live right you learn the rules (taught by Moses) and then do them. This is called living under the law. The second part, the New Testament, is written with the idea that to live right you consider what God wants for all of creation, and you do those things which you understand will help Him. You do this because you understand that He loves and cares for men and has given a way of salvation. This has been called living under grace or the love of God. In this philosophy we say, "God is good, and has been good to even me by giving me salvation through Christ, and I feel He is worthy of my whole life. I shall give it to Him."

Now, if we give our lives to Him, we have to have some way of finding out what He wants us to do. That means we have to know who He is and what He wants. Actually, God is so great we cannot know this entirely.

But we can read the Scriptures, and see how the great men of the Bible understood God. There are some mighty wonderful pictures in the Old Testament—in the Psalms, the prophets, or the last part of Job. But even these pictures are not enough. So we need to turn to the New Testament. Here we have material that deals entirely with God's son, Christ. Jesus knew what God was like, because He came from God. And if we want to know what God is like and what He wants, we look at Christ's life and teachings.

When we do this we find that God is love. We find that we will serve Him best, and at the same time find Him, by loving Him and by loving our neighbors as ourselves (see Luke 10:25ff). Peter's letter also helps us by suggesting that Christ is our example of how to live (1 Peter 2:21).

So as we look at Christ, we see that His life was filled with love for God and the people He knew. We discover that Christ is love just as God is love. Then if we wish to follow Him, we, like Him, must be loving. We must orient our whole life around the idea, "God, what can I give to you?" or, to word it differently, "How can I show my love for you?"

We don't have to look long for this answer. We have it in the parable of the last judgment (you'll find it in Matthew 25:31-45). Whenever we do acts of mercy out of love we are doing this to Christ and to God.

So our standards for life should be based on the question, "How can I best use my time, my talents, my material possessions to serve people who are in need of food, clothing, or spiritual help?" If we do this we don't have to go by a rule book. We simply do the most we can wherever we can. Our standards are set by the way we try to do this.

Now, where does this all leave us? Let me summarize this way: You and I and anyone else need to set our own standards by (1) constantly reading the Scriptures with open minds to make sure we don't miss something important about who God is, and how to live; (2) by discussing our findings and experiences with others to see if our insights are right, and to see if they can help us know God and His way if life; and (3) by always rethinking what we do, to see if we really are serving Christ by serving others or if we really are serving ourselves.

Each person will have a slightly different answer because we have different talents and different experiences. God wants us to do our best. (Look up Matthew 25:14-30.) If we do that, we don't have to worry if we are doing right — we'll know! And we'll leave it to God to judge the standards of others. We don't know enough about them to judge.

Your Pastor

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

SEMINARY STUDENTS ASSIGNED PRACTICAL WORK

Practical field work assignments for students of Mennonite Biblical Seminary were completed recently by Prof. Leland Harder, director of the practical work program.

Each full-time student is normally required to do some form of practical Christian work, under supervision, throughout his period of seminary study. In this way students have opportunity to put their learning into practice in real life situations. No student is graduated without the recommendation of the supervisors of practical work and the approval of his record of Christian service by the faculty.

An increasingly important phase of the practical work program is the summer assignments. This past summer this involved five different types of experience. Nine students served as pastoral assistants, five of which involved General Conference Mennonite churches—at Beatrice, Neb.; Reedley, Calif.; Aberdeen, Idaho; Mountain Lake, Minn.; and Swift Current, Sask. Students worked under senior ministers and gained experience in preaching, Christian education, church administration, and visitation. One student got special approval to work in a Sunday school program for practical work credit. One student spent twelve weeks, sponsored by the Michigan Society for pastoral care, in the clinical training program at University Hospital, Ann Arbor, Michigan. One student received credit by serving as unit leader for the newly-initiated students-in-industry program which was held in Elkhart last summer.

One student and his wife spent the summer in Gulfport, serving in the General Conference mission program there.

During this school year, twenty-two different churches and agencies in Elkhart, South Bend, Goshen, Nappanee, and Huntington are again being assisted in the various types of work by students of Mennonite Biblical Seminary. The number of students engaged in various areas are: student pastors or assistants, 5; youth workers, 8; choir director, 1; Sunday school superintendent and teachers, 16; mission preaching, 1; radio and mission deputation, 5.

Students have been assigned to the following churches and agencies: Indiana Avenue Christian (South Bend): Jacob Nickel; Central Christian: Roger Siebert; Elkhart Church of the Brethren: Marvin Dirks, Jr.; First Congregational (United Church of Christ): Catherine Snyder; Bourbon Circuit EUB: Gerhard Peters; Broadway EUB (South Bend): Larry Voth; Church of the Good Shepherd, EUB: Ernest Sawatzky; Etna Green Circuit EUB: Reuben Siemens; First Mennonite (Nappanee): Bernard Ratzlaff; Hively Avenue Mennonite Church: Herman Enns, John Friesen, Reuben Krehbiel, Harold Regier, Harry Spaeth, and Marvin Zehr; Grace Methodist: John Esau and Helmut Harder; St. Paul's Methodist: James Glenn; YMCA: Otto Dirks and Anne Epp; YWCA: Gladys Siebert; Salvation Army: Jane Herstine and Katie Kehler; Hope Rescue Mission (South Bend): Helmut Bartel; primary deputation: Adolf Ens, Jake Friesen, John Harder, Wendell Rempel, and Edward Senner.

CHRISTIAN YOUTH VOLUNTEERS ELECT NEW OFFICERS

The Christian Youth Volunteers of Freeman Junior College organized for the year and elected the following officers: president, Charles Kauffman; vice-president, Gayle Preheim; secretary, Jo Anne Kaufman. Leola Schultz and Mary Bixler are the faculty sponsors.

As the name implies, this organization consists of young Christians who have volunteered to serve and witness for Christ in some special way during the year. The group has three standing committees—Service, Faith and Life, and Fellowship—which are responsible for the planning of certain programs and projects.

Monthly programs are given at the Homes for the Aged at Freeman and Marion and at a small church at Kingsburg. Weekly noon hour prayer meetings are also sponsored. The Christian Youth Volunteers strive to visit or render a program in each Mennonite church in the community and in some of the more distant churches as well, such as Huron and Sioux Falls in South Dakota, and Henderson (Nebraska) and Mountain Lake (Minnesota) Meetings are held once a month by the group. These meetings are devoted to discussions, special programs, and occasionally to a social evening.

EXEMPT LIST RELEASED BY BLUFFTON COLLEGE

The Bluffton College Exempt List has recently been announced. The list is published at the beginning of each new semester and includes those students who are excused from compulsory class attendance.

The Exempt List is approved by vote of the faculty and includes those juniors and seniors who for the previous two semesters of full time work have met the following qualifications: a B average each semester; not more than three hours of C each semester; no grades below C; and a good record of campus citizenship.

Those students on the Exempt List for the first semester 1960 are Claire Angell, Lima, Ohio; Jacqueline Berry, Bluffton, Ohio; Phyllis Bixler, Kidron, Ohio; Janet Byler, Smithville, Ohio; Elizabeth Clemens, Sellersville, Pennsylvania; Jacqueline Creel, Painesville, Ohio; Dorothy Diller, Findlay, Ohio; Homer Gerber, Dalton, Ohio; Marilyn (Farley) Gerber (Mrs. Homer), Perrysburg, Ohio; Harlene Hicks, Continental, Ohio; James Kornhaus, Orrville, Ohio; Sarah Kratz, North Wales, Pennsylvania; Anna Kreider, Wadsworth, Ohio; Thomas Lehman, Berne, Indiana; and Marsha Staley, Bluffton, Ohio.

VERNON NEUFELD INAUGURATED AS BETHEL'S 7TH PRESIDENT

Vernon H. Neufeld was formally inaugurated as the seventh president of Bethel College on October 13.

The investiture was performed by E. G. Kaufman, president emeritus, who presented a 20-inch replica of the Bethel College seal to Dr. Neufeld. The charge was read by Menno Schrag, chairman of the college's board of directors.

The inaugural address was given by James I. McCord, president of Princeton Theological Seminary in New Jersey where Dr. Neufeld received his Th.D. degree in June 1960.

PHILOSOPHY, EXPANSION CITED IN FOUNDERS' DAY PROGRAM

Bethel College should strive always to be a better liberal arts college, said Dr. E. G. Kaufman, president emeritus, speaking on the topic "Bethel College: Yesterday, Today, and Tomorrow," at a Founders' Day program in Memorial Hall, Wednesday evening, October 12.

Looking into the future, Dr. Kaufman listed some areas in which he felt improvements were necessary. He cited, for example, the necessity of changing the constitution, especially in regard to representation on the college board.

He further suggested that the college should perhaps narrow down its fields of emphasis, dropping, if necessary, some departments which are not in the liberal arts area and consider offering some courses leading to the Master's degree.

Dr. Kaufman, in outlining the college's history, said that it was founded as an arm of the church and that it had maintained this relationship even through times of serious trial.

The Founders' Day program also saw the inauguration of the college's new development program. E. J. Miller, director of development, said the expansion program will include the building of a fine arts building and two dormitories, the renovation of some of the existing buildings, and the improvement of the campus. "It is a gigantic undertaking," said Mr. Miller. The total cost of the program is expected to run to $1¼ million.

ELTON D. TRUEBLOOD IS MENNO SIMONS LECTURER

Elton D. Trueblood, outstanding philosopher, teacher, and author, is the 1960 Menno Simons lecturer at Bethel College, October 30 to November 2.

All the meetings at which Dr. Trueblood will speak will be held in the Bethel College Church, beginning at 9:30 a.m. and 8:00 p.m. on all four days.

The Menno Simons lectureship began in 1953, established by friends of Bethel College to promote research in early and modern Mennonite history, thought, life, and culture.

Next year H. W. Meihuizen, pastor of the Mennonite Church, Hague, The Netherlands, is scheduled to speak on "Menno Simons and the Dutch Mennonites."

MCC news

CONSTRUCTION BEGINS IN JUNE FOR PSYCHIATRIC CENTER

The first decisive action toward initiation of construction for Oaklawn Psychiatric Center in Elkhart, Ind., was taken by the Board of Directors at a quarterly meeting on Oct. 12. The board instructed its executive committee to plan for beginning construction of a first building on June 30, 1961.

Robert Hartzler, chairman of the board, reported that a number of experienced clinical workers from the Mennonite constituency have offered their services, thus assuring Oaklawn of competent professional staff members. Since there is no Mennonite psychiatrist now available for medical direction of the new program, the executive committee is deferring actual contract of supporting personnel.

Other aspects of planning now getting increased attention are: establishing working relationships with the Elkhart General Hospital, applying for federal construction funds, searching for an administrator, architectural planning, and securing an additional $100,000 from the constituency in the next eight months.

CALIFORNIA CHURCHES BEGIN OPERATION OF RELIEF CENTER

Administration of the Reedley (Calif.) MCC clothing center will soon be taken over by the recently organized West Coast Relief Committee. On Sept. 23, representatives of the General Conference, Mennonite Brethren, (Old) Mennonite, and Brethren in Christ conferences held an organizational meeting for the committee.

Ramon Jantz of Fresno was elected chairman; Elda Lichti of Reedley, secretary-treasurer; and Kenneth Friesen of Reedley, vice-chairman. Other members present were Lawrence Groff, Wilbur Nafziger, and Peter Eldrich. Appointments are not complete, but the committee of eight persons will consist of two representatives each from the General Conference and Mennonite Brethren groups and one each from the Evangelical Mennonite Brethren, (Old) Mennonite, Brethren in Christ, and Holdeman conferences.

Mr. and Mrs. J. H. Friesen of Reedley will operate the clothing center, with the executive committee making recommendations for the clothing center program.

KOREAN CROPS DAMAGED BY DROUGHT AND FLOODS

The farm program at Mennonite Vocational School for Boys has been affected by adverse weather conditions as has most of Korean agriculture. Korea's worst drought in fifteen years came to an end with heavy rains on Sept. 17 and 18. Crop damage by drought was replaced by crop damage by floods.

A good portion of the rice crop at Mennonite Vocational School was hurt by drought, according to reports by Jacob M. Klassen. Last year's bumper crop, however, was held and is now being sold at prices 40 per cent higher than last year's. It was expected that income from last year's crop would pay the coal bill for the school. Although MVS has benefited by the high prices, many people who depend on rice for their daily food have suffered.

Leland Voth reports that the peach crop was average this year but that more peaches were sold than ever before because a guard was hired to keep boys from stealing the fruit. The guard watches from a house built on poles at the top of the mountain. The grape crop benefited from the guard and from irrigation—8,000 gallons of water were pumped into the vineyard from a new pond. The apple crop suffered from drought and from Typhoon Carmen, and most apples were very small.

The relief program is continuing satisfactorily. MCC gave immediate assistance of food to some five hundred persons whose homes were washed away in the flood.

PORTABLE CANNER TO TOUR

The MCC portable canner will again travel to the Mennonite communities on its annual meat canning tour Nov. 1 to Feb. 28. The Relief Office has been corresponding with area contact men about possible dates and arranging the schedule. The canner will be operated by Melvin Bitikofer of Salem, Ore., and Richard Delagrange of Grabill, Ind. MCC is the only relief organization that distributes meat in large quantities overseas, making this a unique and highly appreciated contribution.

SCHMIDT VISITS CHURCHES

Dr. John R. Schmidt, director of MCC Leprosy Mission in Paraguay, now on furlough, is speaking in Mennonite churches of the U. S. and Canada. He has visited churches in the midwest and plans to be in Ontario churches during November.

our churches

ANNA QUIRING VISITS

Bethel (Lustre), Frazer, Mont. Jean Kliewer and Alice Wedel were graduated from Lustre Bible Academy last spring and are now attending Grace Bible Institute. Lorraine Huebert also returned there for her second year. LaVera Unger, Eileen Baerg, Norman and Barbara Rempel were baptized June 5. Sharon Elaine was born to Pastor and Mrs. Walter Dirks on May 9. Missionary Anna Quiring, of Congo Inland Mission, met with our Ladies Mission Society on June 10. On June 12 we had our Children's Day program with Missionary Quiring of the Congo Inland Mission. In the evening she showed slides. On June 15 we had missionary service with the Ben Nickels, featuring special vocal and instrumental numbers and slides of Mexico. On July 4 we had a fellowship picnic. On July 31 a reception was held for Mr. and Mrs. Archie Kliever, who were recently married in Manitoba. In connection with our C. E. program on Aug. 28. we had a welcome for the Hoffman family from Alaska, for Missionary Anna Baerg from Arizona, and for Jerry Huebert and Richard Olfert. —Mrs. Chas. Baerg

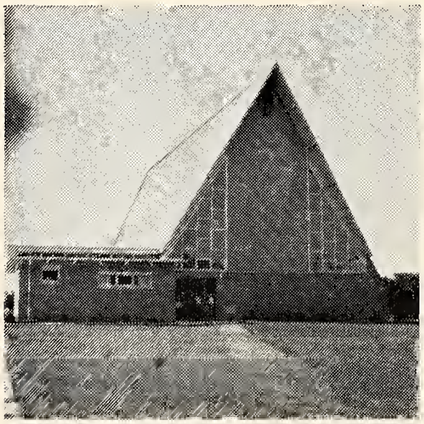
SUNDAY EVENING SERVICES BEGUN AT NEWTON CHURCH

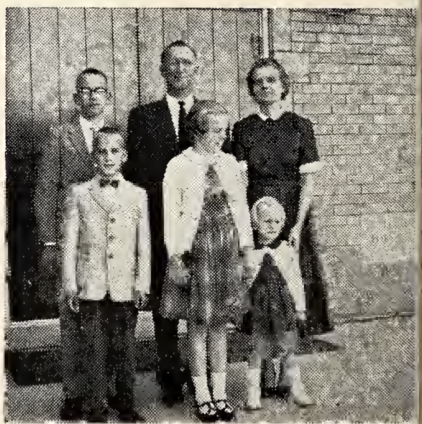
Faith Church, Newton, Kan. Our church has started having services on Sunday evenings, alternating with the young people's C. E. meetings. Our church was saddened by the sudden passing of Mrs. Herman Reimer, following a major operation. On September 25 Pastor Howard G. Nyce took suddenly ill while finishing his closing sermon and was taken to the Bethel Hospital for treatment. However, we are grateful to report that he is recovering, and with God's help and the good care of doctors and nurses may soon be able to serve us again. We plan to have Communion as soon as Pastor Nyce is able to be with us. Several of our church people helped with the cleaning up of flooded homes. Our church had an antique sale on September 2 which gave a lift to our planned church building fund. Our monthly family member collections have also been very encouraging. Roy Henry preached to us on October 2 Larry L. Guhr and Adalyn Waltner were united in holy matrimony on October 2 by Rev. H. B. Schmidt. We had a mother and daughter banquet in the evening of October 11, also for the benefit of our building fund.—Mrs. F. A. Rutschman

NEW BUILDING FOR GRACE CHURCH DEDICATED

Grace, St. Catharines, Ont. Dedication services were held at our church on Oct. 9. This also being Thanksgiving Sunday made it a very memorable occasion. Pete Klassen from the Niagara United Mennonite Church was guest speaker for the morning worship service. In the afternoon, Andrew Shelly of Newton, Kansas, gave the dedicatory sermon, "The Church Triumphant." This was followed by the litany of dedication and the dedicatory prayer by our pastor, Henry Fransen. Choirs from the local Mennonite churches presented a program in the evening and Andrew Shelly spoke on "Missions." Sept. 25 was promotion Sunday for the S.S. On this day we had teacher consecration during the morning service at which time thirty-four teachers and S.S. workers dedicated themselves for the coming year to work in the Lord's vineyard. Parent-teachers night was also held on this Sun A filmstrip, "As the Twig Is Bent," was shown and the new Living Faith S.S. material was discussed. DVBS was conducted the first two weeks in July. The total enrollment was 174, of which 64 were non-Mennonites. The average attendance was 143. The missionary project for the year was to help towards the purchase of a bus for Gulfport, Miss.

—Mrs. George Andrews





Left: Grace Mennonite Church, St. Catharines, Ont. Right: Henry Fransen family.

our conference

continued from back page

CHURCH EXTENSION SERVICES ISSUES 100TH CERTIFICATE

On September 26, William L. Friesen wrote up the one-hundredth certificate for Church Extension Services, Inc., indicating that one hundred persons have invested funds in this corporation to help congregations in extension programs. To date, five congregations have borrowed from CES, and a number of applications will be approved at the annual meeting in December.

Church Extension Services, Inc., was formed in 1958 for the purpose of helping finance church facilities. It operates under the Board of Business Administration with offices at 722 Main, Newton, Kansas.

NOVEMBER BULLETINS FEATURE TIMELY AND SEASONAL THEMES

Peace, education, Thanksgiving, and Advent are the themes used in the November bulletin series produced by Church Bulletin Service.

Continuing the education series of past months, November features Rosthern Junior College. For Peace Sunday (November 13) the words, "Discipleship means the abandonment of hate, strife, and violence," are set in bold type against the background of an atomic bomb cloud.

A prayer of thanksgiving sets the tone for the Thanksgiving Day service. The last Sunday in November being the first Sunday in Advent, the bulletin cover for that Sunday features "The Prophets of His Coming."

Church Bulletin Service is a service of the Board of Education and Publication of the General Conference Mennonite Church.

GLIMPSES INTO MISSIONS

Marie Katherine Froese, a registered nurse from Clearbrook, British Columbia, leaves early in November for two years of Voluntary Service in Mexico. She will join the hospital program at Cuauhtemoc.

While on tour in India, Willard Wiebe, chairman of the Board of Missions, assisted Pastor Asna in the baptism of ten persons at the Bethesda Church in Champa.

Elsie Heppner, who has served for five years in migrant work at Eloy, Arizona, is studying in Vancouver, British Columbia, while on furlough.

TWO NEW MEMBERS IN WOMEN IN CHURCH VOCATIONS

The Committee on Women in Church Vocations, meeting in Newton, Kansas, on October 5, accepted into WCV membership Jane Herstine of Quakertown, Pennsylvania, and Gladys Siebert of Henderson, Nebraska. Both of the new members are presently enrolled at Mennonite Biblical Seminary as first-year students.

Jane Herstine completed requirements for a Bachelor of Science degree in elementary education at Bluffton College last spring and is serving as part-time secretary in the seminary's business office while a student there.

Gladys Siebert received a Bachelor of Science degree in nursing at Bethel College in 1959 after procuring an R.N. degree at Bethel Deaconess Hospital two years earlier. Prior to enrolling in the seminary, she was a nurse at the Mennonite Deaconess Hospital in Beatrice, Nebraska.

Another member, Eleanor Loewen of Abbotsford, British Columbia, was accepted by the committee earlier this year. She has completed two years of teaching and is now attending Canadian Mennonite Bible College in Winnipeg, Manitoba.

The total membership of Women in Church Vocations is now fourteen. Members are either in service or in preparation for service in a church vocation.

A subcommittee of the Board of Christian Service, the Committee on Women in Church Vocations seeks to encourage young women to find their place in the program and fellowship of the church, giving guidance as requested.

SPEAKERS BUREAU FURNISHED BY STUDENT SERVICES GROUP

The Student Services Committee has mailed to all pastors in the General Conference a request for a list of students in non-Mennonite schools. After receipt of such names and addresses, the committee will mail to students various literature to keep them informed about the church's program. Results of the survey will be compiled and printed for distribution.

The committee has established a speakers bureau, composed of forty-five persons. A list of the names of these speakers will be shared with each group of Mennonite students in non-Mennonite schools who can then call on these persons to speak to their fellowships or serve them in some other way.

Chairman of the Student Services Committee is Leo Driedger. Other members are Henry H. Epp, Erwin C. Goering, and Milton Harder. The committee functions under the Board of Education and Publication. The annual student survey was formerly conducted by the Committee on Educational Institutions of the Board of Education and Publication.

DISTRICT COMMITTEES DISCUSS PEACE AND SERVICE CONCERNS

Members of Peace and Service committees from each district of the General Conference will meet in Newton, Kansas, on November 29, the day prior to Council of Boards. They will share with members of the Peace and Social Concerns Committee and members of the Board of Christian Service their insights, joys, and problems in the work they are doing in the districts.

CONFERENCE ON AFRICA

"Africa at the Crossroads" is the title of the Fall Conference to be held November 3-6 in four eastern Ohio churches. The four co-operating churches are the Oak Grove Mennonite Church, Smithville, the First Mennonite Church, Wadsworth, the First Mennonite Church, Sugarcreek, and the Salem Mennonite Church, Dalton.

The four speakers and their topics are: "Africa: The Continent in Turmoil"—Robert Kreider, dean and professor of History at Bluffton College; "Africa: Its Emerging Peoples" — Don Jacobs, missionary to Tanganyika, under the Eastern Board of Missions and Charities; "Africa: The Church Today"—Vernon J. Sprunger, acting executive secretary of the Congo Inland Mission; "Africa: Mission Strategy Tomorrow"—Orie O. Miller, of the Eastern Board of Missions and Charities, formerly executive secretary of MCC.

The four speakers will rotate, speaking in each of the churches. This is the ninth year for the conference, which has featured speakers on missions, Christian education, and stewardship.

our conference

CANADIAN MENNONITES SPONSOR FIVE S.S. CONVENTIONS

"Teaching for Time and Eternity" is the theme for a series of Sunday school conventions sponsored by the Board of Education and Publication of the Conference of Mennonites in Canada from October 26 to November 6. Meetings are scheduled in Rosthern, Saskatchewan, October 26; Coaldale, Alberta, October 29 and 30; Swift Current, October 31; Clearbrook, British Columbia, November 3 and 4; Vancouver, British Columbia, November 6.

Conducting workshops are Willard Claassen, executive secretary of the Board of Education and Publication of the General Conference Mennonite Church and editor of the Living Faith Sunday School Series as well as other Sunday school publications; and H. T. Klassen, member of the Board of Education and Publication of the General Conference and its Editorial Committee.

Claassen will discuss the use of the graded Sunday school curriculum (especially for intermediate and junior teachers), meaningful worship for children in Sunday school, visual aids, and the role of the Sunday school superintendent. He will also address the conventions on the theme, "Teaching for Time and Eternity."

H. T. Klassen is speaking of development of the graded curriculum, the preparation of teachers, the educational program in the church, adult Bible study, parent-teacher meetings, challenging the senior class; and building, equipment, records, and statistics in the Sunday school.

Assisting in the workshops with emphasis on the nursery, kindergarten, and primary departments of the Sunday school is Nettie Kroeker of Winnipeg, Manitoba. Local persons in each community will serve in various ways.

RACIAL EQUALITY LOOMS HIGH AS CONFERENCE TOPIC

Many of the top Negro leaders and representatives of thirteen southern states as well as some of the northern states assembled in Shreveport, Louisiana, October 11-13, for the Southern Christian Leadership Conference. Leo Driedger, associate executive secretary of the Board of Christian Service, attended the conference in the interest of better race relations. In the course of the three days, he had opportunity to meet Martin Luther King from Atlanta, Georgia, author of *Stride Toward Freedom;* Ralph Abernathy, Montgomery, Alabama, a prominent figure in the bus boycott several years ago; and James Lawson, the Negro student whose expulsion from Vanderbilt University because of his activity in "sit-ins" caused a number of faculty members to resign from that institution.

The main topics discussed at the conference were the sit-in movement and voting and voter registration. There was general agreement to work hard at getting more Negroes to register to vote. Because of their circumstances, many have become apathetic. The sit-in movement is a nonviolent effort on the part of the Negroes to be recognized as equals by sitting at lunch counters reserved for white people and expecting service. Some eating places have integrated as a result of such moves by Negroes.

FAMILY WORSHIP MAGAZINE IS NEW 64-PAGE PUBLICATION

A family worship magazine will be available for use beginning on April 1, 1961. Published by the Board of Education and Publication of the General Conference Mennonite Church, it will provide meditations and techniques of worship in families with children up to intermediate age. It will offer suggestions for family activities, prayer singing, and Scripture readings.

The sixty-four-page magazine, in the format of the adult and youth Sunday school quarterlies, is intended to build understanding between parents and children. It will relate the Living Faith Graded Sunday School Series to the home, helping parents to understand what their children are studying in Sunday school. The editor is Esther Bohn Groves of Newton, Kansas.

Each issue of the worship magazine will have feature articles. The first issue, for which the manuscript is almost completed, will have introductory articles on how to use the magazine effectively, what family worship is, and how some families got started in family worship.

The Board of Education and Publication hopes that when the magazine appears in spring it will be a stimulus for family worship throughout the General Conference. Subscriptions to this new family worship magazine may be entered on the Sunday school order blank when secretaries send in their orders for the April, May, June quarter.

CORRECTION

The last sentence, middle column, page 685, of the October 25 issue of *The Mennonite* should read: "But they are usually *not* helped. . . ."

IMPROVE YOUR CAMP SKILLS AT THE DECEMBER WORKSHOP

Camp and retreat leaders will have opportunity to improve their skill and understanding of church camping at Camp Friedenswald December 28-31. A workshop has been planned by the Retreat Committee of the General Conference Mennonite Church for study of the camp program and the tools of camping.

A minimum of five persons from each General Conference camp or retreat committee is expected to attend. Delegates will be administrators, program people, counselors, maintenance persons, youth campers, and committee members.

Workshop leaders are Dan Graber, work and service projects; Mariellen Shellenberger, recreation and aquatics; James Reusser, evening programs; Arlene Hartzler, music; John Gaeddert, worship; Roy Henry, nature; William Gering, dramatics; and Stanley Bohn, special interest and activities. Discussion leaders will be Jacob T. Friesen and William Dick. Betty van der Smissen and Maynard Shelly will be resource leaders.

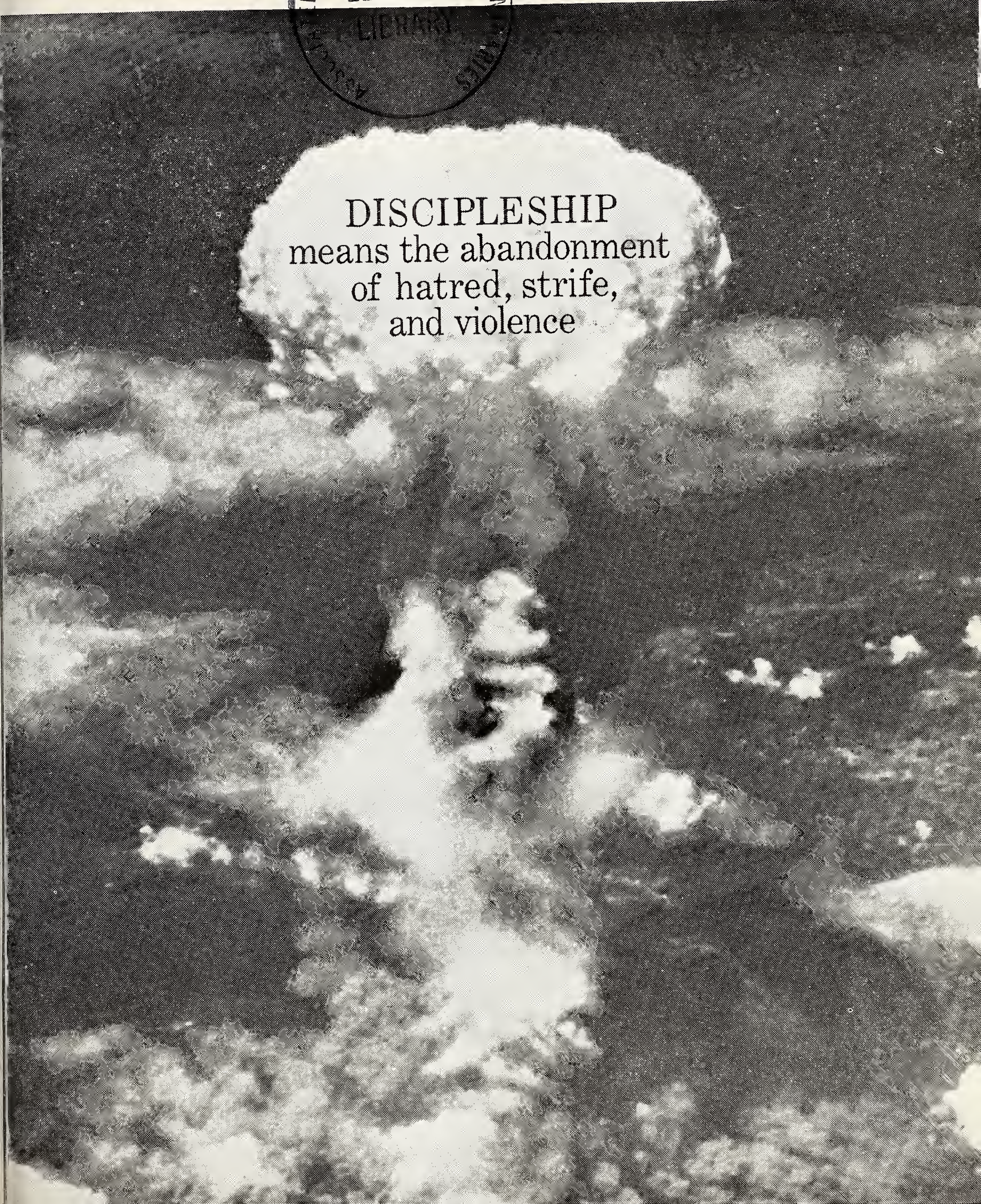
The workshops will be open to visitors as well as to delegates.

NOVEMBER 8, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



DISCIPLESHIP
means the abandonment
of hatred, strife,
and violence

in this issue

COVER
Atomic bombing of Nagasaki, Japan, in August of 1945.

ARTICLES
BURDEN
Lea Driedger 715
A REASON TO BE THANKFUL
Wilfred Unruh 716
CONGO PEACE WITNESS
Donovon Unruh 717
PEACE WITNESS TO RACIAL STRIFE
Vincent Harding 718
THE GOSPEL BECAME RELEVANT
Paul Boschman 719

DEPARTMENTS
EDITORIALS 714
YOUTH
Art with a Soul.............................. 721
OUR SCHOOLS 725
MCC NEWS 726
OUR CONFERENCE 728

CREDITS
Cover, Ewing Galloway; page 715, Robert W. Regier; page 716, Robert Schrag; page 718, Muriel Thiessen; page 719, caurtesy of the Board of Missions.

CONTRIBUTORS
Lea Driedger, associate executive secretary, Board of Christian Service; Wilfred Unruh, associate executive secretary, Board of Christian Service; Donovon Unruh, farmer Conga Paxman, now a student at Bethel Callege; Vincent Harding, associate pastor, Woodlawn Church, Chicago, Ill.; Paul Boschman, missionary in Japan.

of things to come

Nov. 13—Peace Sunday
Nov. 13—Junior Choir Festival, Memorial Hall, N. Newton, Kan.
Nav. 24—Thanksgiving Day, U.S.
Nov. 29—First Sunday in Advent
Nov. 30-Dec. 3—Council of Boards, Newton, Kan.
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 44**

"IN GOD WE TRUST" These familiar words appear on American coins, on some of our paper money, and on certain posta stamps. It has become a sort of motto of the United States. this really our national belief? Do we base our domestic and forei policies upon this confirmation of faith?

Would that this were the case! But one cannot help but ha the uneasy feeling that while we proclaim this as our motto, put our real trust for peace in an accelerated military program wi the hope that we may have the most powerful weapons of ma destruction. This is not the method of full trust in God. This general distrust and suspicion.

The pathos of the matter is that even many churches, who shou be trained specialists in the art of love, seem to go along with t government and give approval to this insecure "trust." So we sper our billions for newer, faster, more deadly weapons of destructio We place our air bases around the world and then we feel secur Is it not mockery to then state boldly, "In God We Trust"?

Where do we as individuals place our trust? Is it in God or money and material things? Are we more concerned in makir money than in making personal contacts with God? Would our pe sonal motto, if really made known, be "In Money We Trust"? so, our confidence is greatly misplaced.

PEACE DAY? There is something significant in the fact th we have changed the name of November 11 from Armistice D to Veterans' Day. It was formerly celebrated as a glad day of peac since the Armistice of World War I was signed on that day. B perhaps it never was properly named. We did not call it "Pea Day," but merely "Armistice Day."

Many of us can recall the immense feeling of relief and joy whe World War I came to an end, "The war to end all war." We dare believe this was the final war, and from henceforth nations wou live together in peace and good will. We even passed the Kellog Briand Pact to renounce war and agree that solutions to all disput "shall never be sought except by pacific means."

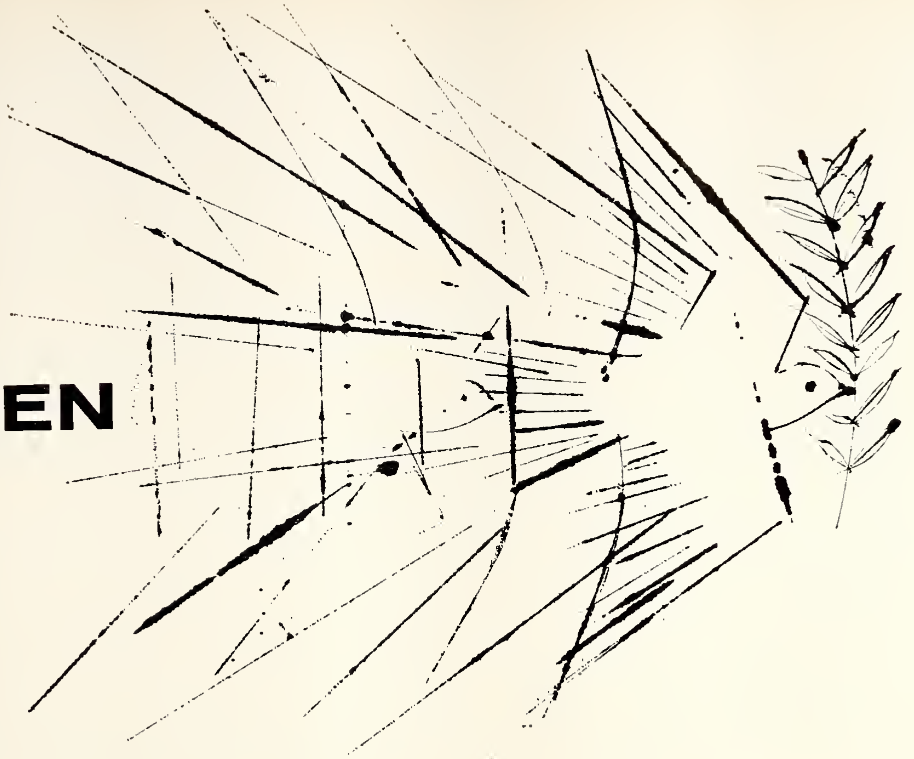
World War II rudely shattered these fond dreams.. More ghast and terrible than ever, it killed its thousands of victims. Hope w again revived at its close as we helped the conquered nations restored living.

But now again we are helping arm Japan after we had it writte into their constitution that they would never resort to war. We a helping arm countries of Europe, thus arousing further suspicion an ill will in Russia. We are hoping for peace but preparing for Worl War III.

It is interesting to note that in some of our postal stamp ca cellations the words "pray for peace" appear. Is this too, just pious slogan to salve our consciences?

November 13 is designated "Peace Sunday." May it indeed be day when we fervently "pray for peace," the true peace of God bot in ourselves and in our nations.

BURDEN



Leo Driedger

A LITTLE BALD headed man came to the UN and all the boys got upset. Everybody was playing so nicely. And then Krush, the bully, had to come along and knock all the blocks down. There were reasons for boys acting this way, and there were reasons for Krush's need for attention.

Mo, the teen-aged brother wanted to play too, which was understandable. Since he had one-quarter of the world's gang with him, he thought he should be able to participate at the UN community center too. But Uncle Ike said Mo couldn't come and play because he's a bad boy. He chased Chang and left him only tiny Formosa to live on. And he did this without asking Uncle Ike.

Mo was willing to play rough though. He said he would be willing to give up 300 million or half of his people (which is twice as many as Uncle Ike had anyway) and still have 300 million left. Mo, being a teen-ager, wanted quick action and was not too well co-ordinated yet. There was the chance that he might just push the wrong button. So Krush threatens to take his blocks and go home, if the UN boys weren't going to share a bit.

Fellows like Nehru and Nasser, Tito and others said, "Let's be friends." They wanted Ike and Krush to shake hands and chat together a little bit. They thought maybe Ike and Krush could agree on certain rules of the game. One other time Ike was willing to agree on rules, but Krush only blamed Ike for flying his aeroplane over his land. Ike didn't want to meet again. So Krush said he would talk with the guy who would be chosen in Ike's place, with whom he would like to talk much more anyway.

All of the young boys from Africa didn't really know on whose side to be. Not to let big Mo come and play seemed a little odd. To vote against Uncle Ike might not be good since he gave them bubble gum once in a while, and sometimes other things too.

THIS IS NOT only a story of boys. This is the story of nations who have power in their hands to destroy each other. Great-grandfather would have laughed only sixty years ago at the thought that men would fly in the air. Ten years ago we had trouble lifting four tons off the ground; now we can hurl such a weight thousands of miles into the air so that it circles the earth by itself. Will men reach other planets in our lifetime? Will we find other creatures on other planets? Are we going to conquer these, or be conquered by them? Will earth's people have to band together to fight a common foe on some other planet?

Millions of people can be wiped out in a minute. Men and women in Japan are still walking with the skin fried off of their backs. Families in Jordan, unclothed and with empty stomachs await the bitter winter with a tent for shelter. Our poor live in hovels without jobs and hope.

These people have only past wars and bitter experiences to remember. What do they have to look forward to?

What will the child in my wife's arms experience? All the time we hear of tensions and cold war and what the push of a button might do.

We live in a world where boys play with powers which God has created. The least we can do is spread the gospel of reconciliation where we can. May Christ, the transformer of lives, work in us the burden for love and brotherhood. The world desperately needs true acceptance and self-giving.

A REASON TO BE THANKFUL

We salute the young men who have been servants of love, who in alternative service have lived what they believe.

The young man in the picture is Robert Rupp from Mountain Lake, Minnesota, who served in the Evanston (Illinois) General Hospital. The picture was taken in May of 1959.

"Is IT TRUE that we have a bad name back home in our communities?"

This was the troubled question of a young fellow serving in one of our larger 1-W concentrations. Visitors had been reporting back to him some of the gossip of the congregations "back home."

Happily, I could report to him that this was idle talk. I told him that most of the folks at home felt that our men were doing their best in their service.

I feel this was true. For the most part we in our congregations have learned to appreciate the way in which our young men have accepted their draft obligations and served in 1-W in the last seven or eight years.

THE STORY of the alternative service program of our church in this decade is an interesting and exciting one. It is unparalleled in the story of our church.

Perhaps you already know the story. A young man is called for service by the local draft board. He probably is still a teen-ager. His spiritual experience may be brief in years and as yet untried. In more than a few cases, the call of the draft is his first extended leave fro friends and the family. Logic wou call for a high proportion of failu or unsatisfactory Christian witnes ing.

This logic is wrong. Our youn men have a telling influence in tl communities where they work. (course there are some spiritual i juries and, we admit, an occasion casualty. The tensions and the fru trations of enforced and unchallen ing work demands men of real spi itual stature. But the result mea ured in the whole is an amazin story of victory and strength.

The Selective Service Director (one state in which a large group (1-W men have served for nearl seven years recently said that th performance of these men servin as conscientious objectors far e celled their experiences with me in the military forces. There wa a sense of pride in his voice as h spoke. In the same city the peopl of the medical institutions maintai that a continuing group of 1-W has materially raised the level o hospital care available in their ir stitutions. I say this is a very rele vant witness in our day.

Or you can listen to the voice o a leader in the Orthodox Church ii Greece where a team of men hav lived quiet lives of service and aid He quotes his people as saying ". . . They are an example to all o us in the village. . . . They ar Christians. . . . We would like t be like them."

A personnel director of a large hospital in Illinois calls to a 1-W placement advisor and "demands' that he send them some more young Mennonite men, because she "needs' them so badly.

A cleaning woman traveling with a young C.O. on the streetcar says that we ought to have more such young men who could work at their hospital. "After all," she asys, "if you can't live what you believe, life isn't worth living."

Just think for a moment of the simple statistics represented in the lives of these men living out their convictions. An average forty-hour week means 2,080 hours of work per year. With over 140 1-W men

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

from our congregations, this accounts for about 291,200 man hours of service work for peace. Building for peace comes only out of hard work and continued service.

Another part of the plus feature that 1-W draft service has given the church is the availability of young men and their families to build congregations in urban centers where the outreach of the gospel is needed. You can think of Denver—Arvada, Topeka, Kansas City, the Evanston Mennonite fellowship, and others. This is more than Selective Service called for in drafting our young men.

We ought not to forget that in many situations 1-W service has been the occasion when young people from varying Mennonite backgrounds and affiliations have met on common ground to share their faith in work and worship. For the future growth of the movement toward unity in Mennonite service and witness, we believe this to be significant. Even for our own Conference growth in appreciation of each other this has been a good experience.

An old American tradition is that the proof of the pudding is in the eating. Perhaps this is not foreign to the test of our 1-W service program for peace.

If our church has matured because our young men have served in 1-W then we have a good fruit. If we have encountered our culture and presented a witness of faithfulness, then the concern and effort has been worthwhile. If our young men have preserved life by institutional service rather than spilling another's blood in conflict, then the witness is relevant. If, even on the one extreme, the church has been reminded that her teaching mission has not adequately prepared our youth for twentieth century Christian living, then this too has been a meaningful result.

We have reaped where we have sown, and gathered that which we have seeded. The harvest has been ten-fold, fifty-fold and indeed, often a hundred-fold. May God bless our youth for their faithfulness.

Congo Peace Witness

Donovon Unruh

In this modern age with fast means of communication and transportation, American armed forces, or for that matter the United Nation's force, may be rushed into any country in a matter of hours. Such was demonstrated when American forces moved into Lebanon a few years ago, and again when the troops of the U. N. were rushed into the Congo within a few hours to restore peace and order.

The African is not unaware of such maneuvers going on in the world today. He is concerned and confounded to learn that in the event of war the whole world population or a good part of it could be annihilated by a couple of nuclear bomb attacks in a matter of minutes.

This is where we as Paxmen had an opportunity to witness and demonstrate that the whole western world is not bent on total destruction of mankind. Instead of invading their country as armed soldiers, we came with the love of Christ in our hearts and compassion and love for our fellow man. Instead of taking part in destruction, we took an active part in construction which could be used to further the cause of humanity.

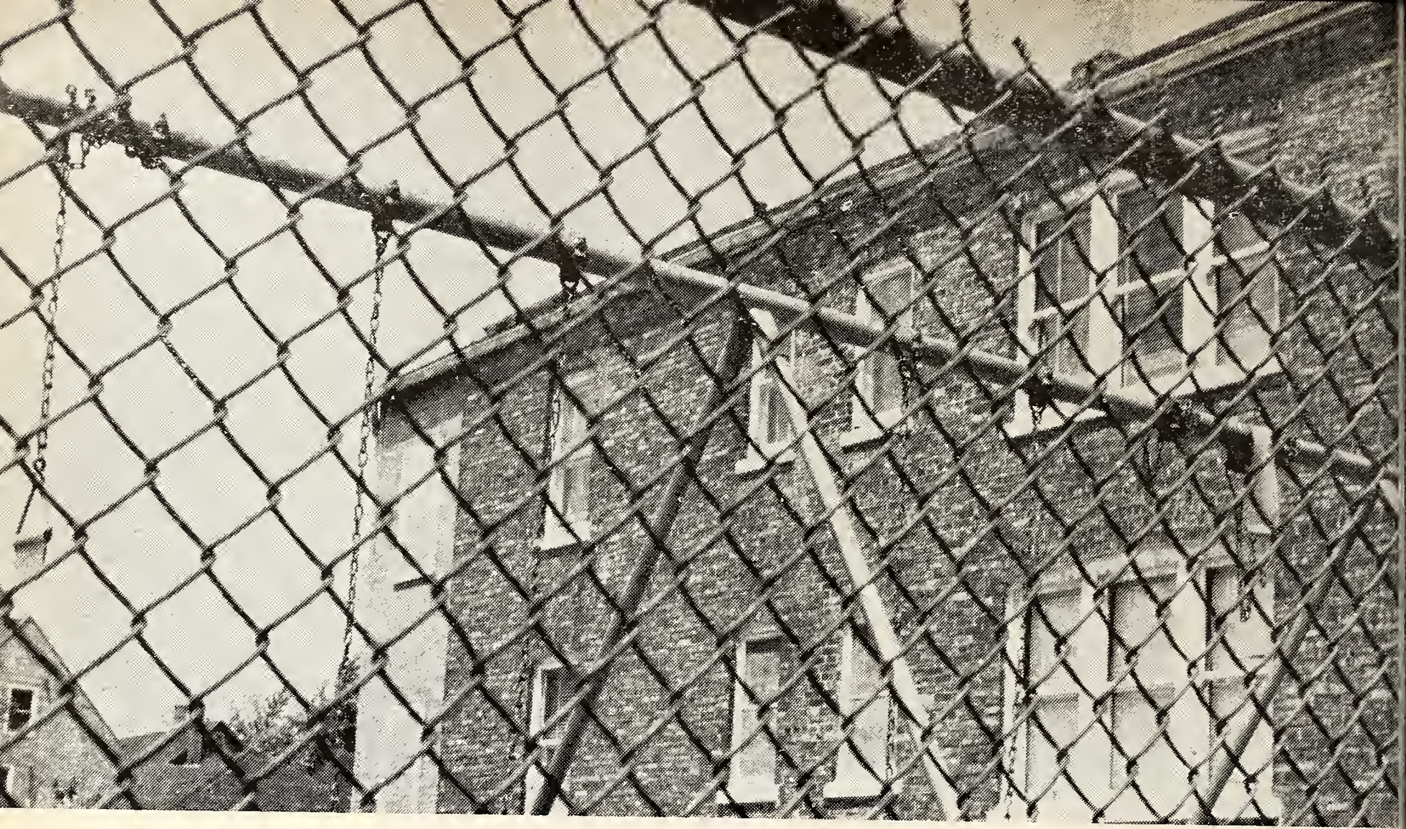
In the young people's work, in which I was active, I had the opportunity to discuss the problem of nonresistance many times with the young boys. They were concerned with the responsibilities that would be placed before them after their country received independence, whether they would have to take up arms in revolution as some political leaders had suggested would be necessary. I was able to suggest that such methods were contrary to the teachings of Christ, and if we believed in the teachings of Christ, we could not demonstrate that we did so if we took up arms to kill men in revolution, whether they were white or black.

The tribal fighting in January did much to awaken the Christians' sense of responsibility and love for their fellow men. The Christians gathered food to help relieve the shortage which temporarily existed at Charlesville, and those Christians who fully grasped the message of love and peace in the teachings of Jesus could see the grave wrong and error in such methods of war against one another.

While we as Paxmen were able to demonstrate a peace witness in part, I think it would have been well if an MCC unit would have been established several years ago to actively carry on peace work on a much larger scale, and perhaps much more effectively, especially in the Kasai province where there have been tribal difficulties for several years already.

It appears to me that a Congolee (like a lot of us!) is more apt to comprehend the problems that exist away from him, and fail to practice love and peace when a conflict touches him in everyday living. When problems come, he is (for example) willing to forget the principles of peace and turn to the village sorcerer to seek revenge, that revenge sometimes demanding the life of his neighbor, friend, or relative.

There will remain an open channel for a peace witness in the Congo for many years to come. This includes the challenge to actively teach and to impress upon the minds of the Congolese to love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.



PEACE WITNESS TO RACIAL STRIFE

Leo Driedger
Board of Christian Service
722 Main Street
Newton, Kansas

Dear Leo:

It is difficult for me to know how to respond to your request for an article about our peace witness to the whole problem of racial antagonism and strife. Personally, I have a feeling that the thousands of words already written and spoken on this subject have said everything that needs to be said. I strongly suspect that the time for deeds is now upon us.

That is why it may be best for me simply to attempt to tell the story of two persons who are trying to put their beliefs into action here on Woodlawn Avenue.

Arthur and Helen Ross would not be conspicuous in a crowd. They do not even have a "Mennonite" name. Like many others here on Woodlawn, they were not born into the fold. Helen's family tree goes back to Norway; Arthur's folks came from Sweden. As one might expect, they had been Lutherans; and it has been less than six years since they became convinced that the Mennonite church was where they really belonged. This conviction came only at the price of many deep struggles.

I first met Arthur and Helen in Mountain Lake, Minnesota, a couple of hours before midnight on New Year's eve, 1958. I had spoken at a youth rally in Bethel church that evening, and after the meeting I was told that two of the members —Mr. and Mrs. Ross—were eager to have me spend even a short time in their home before I retired for the night. I was tired and was sorely tempted to refuse. But I shall never regret my decision to accept their invitation.

As we sat and talked over coffee and sandwiches in their small house on Tenth Street, some things became very clear to me. Like many "convinced Mennonites," the Rosses were deeply concerned about finding
ways to transform the historic teac
ings of our church into living deeds
They were especially urgent abou
the problem of race and the peac
witness of our Mennonite famil
("How can we talk about peace an
love if we do nothing at all to serv
the Negro in those places wher
prejudice and segregation are s
bad?")

I could soon see that there was
search going on in the lives of thi
couple — a search to understan
how they could personally serve
how they could offer themselves t
help bring the way of peace t
places of racial antagonism. An
it was in that night that they firs
asked about the possibility of com
ing to live and serve at Woodlawn

I was deeply moved by the fact that they should even be considering something like that. There were many factors in their life together which would have given them perfect excuses for never even letting such thoughts pass through their

continued on page 727

Paul Boschman reports on the typhoon which struck Japan in September of 1959. By establishing a work camp, the gospel of peace found open doors.

The Gospel Became Relevant

THE FIRST SIGHT of Nagoya left me stunned. There was so much to be done that it seemed useless to try to do anything.

The city did not have the situation well enough in hand to put outside volunteers to work. It was clear, however, that we were in no position to undertake first aid, but that we should rather get ready for either long-range relief or rehabilitation work.

Don Reber made a second trip into the area a few days later and the three men from Osaka continued to investigate as they could find time. Since they had camp equipment and the students from their Bible school, they were eager to set up a volunteer camp. They felt, however, that they were too short-handed to assume responsibility alone for a continuing project.

On October 12 and 13, representatives from the four Mennonite missions came to Tokyo to attend an Evangelical Missionary Association of Japan conference. By that time we were ready to set up a program which would be conducted jointly by the four Mennonite and Brethren in Christ missions, with MCC to do the administration.

We learned that there would be an opening for a work camp in Kuwana, Mie Ken, and took steps to begin immediately. Two men appeared immediately available to help, one was Samuel Lee, a social worker from Taiwan, married to a Mennonite there, who had come to Tokyo to begin graduate study. Since this course did not begin for several months he was eager to do some work in Nagoya area. The other was Joro Ishimoto, a ministerial student from the Hokkaido mission, and a carpenter by profession. We decided to use these two men as the technical staff, with a missionary finally in charge.

The General Conference mission in Kyushu was able to provide us, first with Dennis Epp and then with Paul Boschman, for this purpose. While there were various difficulties along the way, this setup proved satisfactory. Since the majority of the volunteers were expected to be Japanese it seemed important that the actual supervisor should not be a missionary. To have had a qualified social worker in Mr. Lee who knew both English and Japanese well, but who was neither American nor Japanese, and who could enter deeply into the spirit of endeavor we considered a special blessing from God in our work.

Jonathan Bartel and Dennis Epp brought the Mennonite Brethren tent and camp equipment to Kuwana on October 14, and the first team of ten volunteers from Japan Christian College set out on the same day. After some skepticism on the part of the city and some discouraging confusion, the project got under way.

The team first did a bit of work in the streets and on the grounds around the city office. They were then placed under the social welfare department of the city to work on city operated welfare institutions. The dikes were being repaired temporarily and the water was just be-

ing pumped out. As soon as it receded people began to work on their private houses and school children were put to work cleaning up the schools.

Buildings like hospitals, old people's homes, however, were at a serious disadvantage since the inmates of such institutions could not work. The city government of Kuwana, with a population of about 60,000 employed 500 people. Most of these were from homes which had been flooded. They were thus unable to give full time to their city work at a time when the ordinary work of the city administration was drastically increased. The moment it became clear that our camp meant business, a very warm relationship developed with the city officials. A general pattern developed at once in which volunteer groups came for a week at a time (operations suspended on Sundays). In six weeks (five in Kuwana and one in Tsushima) a total of ninety-nine persons participated in the camp.

As soon as the camp was operating, we investigated other relief needs. We visited four evacuation centers where some 120 households were quartered from farming villages outside Kuwana which had been completely destroyed. As we talked to the people we found that futons, the special Japanese bedbedding combination, was the most urgent need.

The navy men aboard the US troop carrier Kearsarge, which was operating the helicopter airlift of flood victims, raised $3,000 among themselves which they sent into the city through their chaplain. This money was allocated to Christian groups for distribution and from it we received 75,000 yen. With other available funds, including 25,000 yen from MCC, we were able to purchase one new futon for each of these households immediately. Harry Friesen had connection with a futon factory in Osaka through one of his church members and on Tuesday, October 27, with the MB station wagon and trailer we hauled futons to the four centers and distributed them. At the largest distribution in the evening, the Japan Christian College team from work camp sang a few songs and Harry Friesen gave a brief message telling the origin and motivation of the gift. This opened the door for occasional programs afterwards given by the work campers in these centers.

Far more than we realized, the distribution came at a strategic moment. The city was now on the spot to do something, and within days they arranged to purchase 5,000 futons. Further, other groups soon learned about the distribution and became eager to contribute. Without due consultation with us, EMAJ sent out an appeal, and several other missions came with contributions of 1,000 dollars or more which they either gave directly to us from the futon project or asked us to help set up their own distribution.

Meanwhile, as the weather got colder the city invited the camp to be located in labor hall (Rodo-Kaikan), and the tent was taken down. In the office below the camp quarters labor groups, communists, and others carried on their work. While we were there, they organized a demonstration to go to the prefectural capital at Tsu to demand that the money supposed to be spent for fighter planes should be devoted instead to an adequate construction of dikes.

As November came to an end, we directed our attention toward the food needs for the winter and established one small bread and milk feeding in a school outside Tsushima which began the day the camp closed. The reason for this feeding was that the school kitchen was completely destroyed, while the children came from the villages which were destroyed and from homes which are therefore too poor to provide any lunches. A full report of this project, however, belongs in a later period. We have hired Mr. Lee for the next few months to supervise the feedings and study further needs. We received fifty cases of powdered milk from Church World Service and have available several thousand dollars for further projects. A second milk feeding was scheduled to begin in Kuwana on December 7.

While the amount of help and of materials given compared to the total need of the area was a mere drop in the bucket, we believe the project was extremely significant. It gave the four Mennonite missions and MCC the opportunity to pitch into something together. We had the project in which transiti from relief to missions can pr ceed naturally. The Mennoni Brethren plan to open work as th opportunity presents itself, sin they are within reach of the area.

This was a new experience for th Japanese brethren who participate and it opened a new perspective i their experience and thought abou the meaning of the Christian fait The work and distribution made contribution to quite a number other denominational groups.

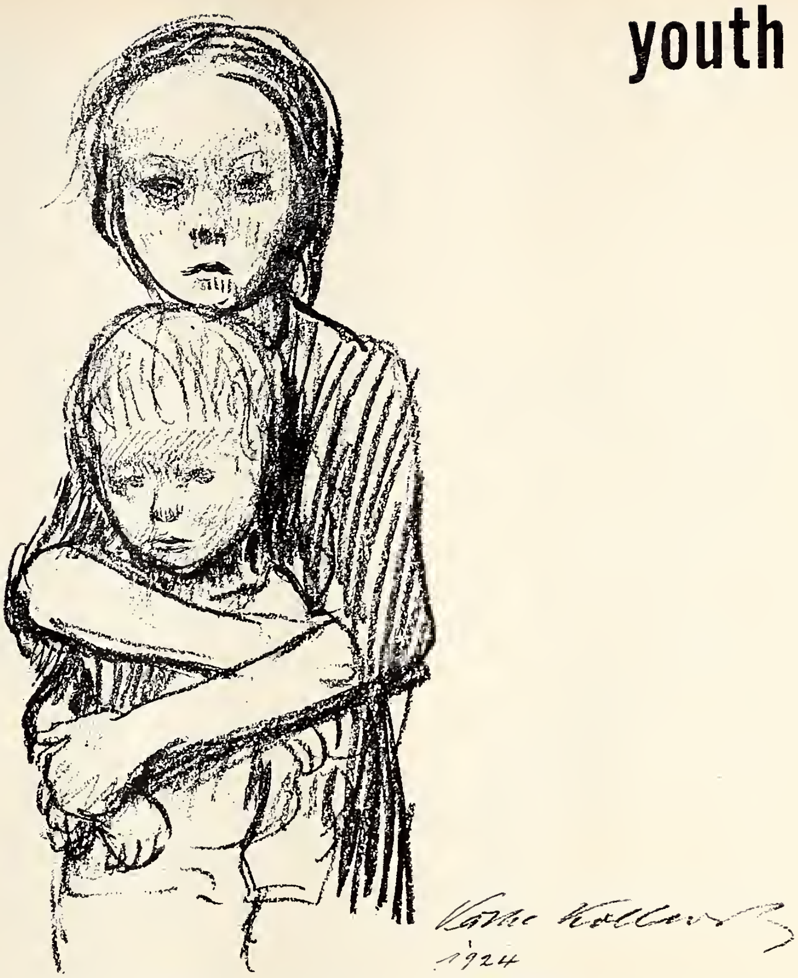
We were particularly grateful fo the experience with the students o Japan Christian College, and to i troduce this dimension of the Christian life and witness to them.

It had some value, too, for ou peace work. A Presbyterian missionary lady told me that she ha heard my few words about peace i an impromptu talk at the missionary conference at Internationa Christian University last summer She did not realize then, she said that such a point of view would s soon have a practical meaning.

More important, however, was the impact of this kind of witness o the Japanese community. Christians in this area are few in numbe and in general are little known o esteemed. That we came and gave ourselves with no axe to grind, that we stayed while others came and went, that we did not use our influence for political purposes, clearly made a profound impression on the people.

City officials spelled their gratitude to us at a final sukiyaki dinner. They indicated that they would welcome a missionary witness in the city if it is allowed to grow quietly out of the kind of work which we have done. But they also indicated their distrust of much of the traditional missionary work of Christians and other religions as well. After the dinner, one of the departmental heads followed us to our camp to ask for a copy of the Bible. He said that his wife had been a Christian for many years, but that now he intended finally to comprehend the faith.

I felt that for the first time in my experience in Japan we were encountering people at a deep level. It was a level at which things that mattered in their own life were at stake, and the gospel of Jesus Christ suddenly seemed relevant.



"Germany's Children Starving" (1924)
Galerie St. Etienne

ART WITH A SOUL

"SHE IS THE VOICE of the silence of the sacrificed."

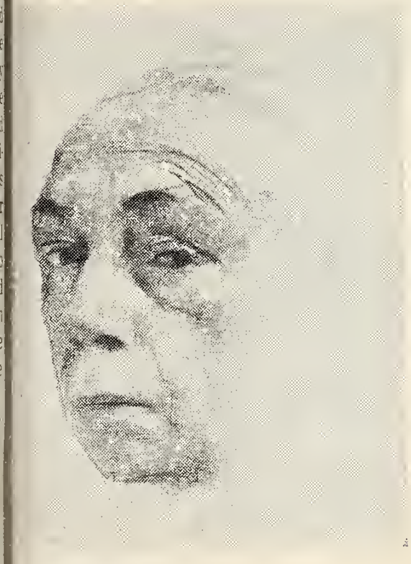
These words by Romain Rolland dedicated a recent (1959) collection of the drawings of Kaethe Kollwitz, an artist whose face and work are etched with dry and silent tears of compassion and a deep understanding of misery.

Kaethe Kollwitz (1867-1945) was a German woman who dared to create through her art the idea of a united brotherhood of mankind. The style she developed was one characterized by tenderness, delicacy, and omission of detail—illustrated in her dominant use of black and white.

Besides being a disciplined and dedicated artist, Kaethe Kollwitz was the wife of a doctor who practiced medicine in one of the poorest districts of Berlin. His patients were her models—the gossiping mothers and children, the gnarled figures of the aged and ill. She would hide her sketchbook behind a magazine and capture their expressions as they sat in her husband's waiting room. So great was her compassion that she gave her own face and form to most of the women she drew.

In his introduction to his mother's diaries, Hans Kollwitz wrote: "Mother would see anyone who wanted to call on her, although these visits often sapped her strength. People would bring their griefs and problems to her and usually left feeling relieved. But then *she* would have one more burden to bear. That was the way she usually helped people."

The Kollwitzes' younger son, Peter, was killed in 1914 at the beginning of the first world war. Kaethe Kollwitz's grief overshadowed the rest of her life, summoning her most moving protests against war. In "The Survivors" even the clamor of children remains hushed before the unforgettable mask of grief. Her revulsion against World War I, against violence in general, is expressed in her three most famous posters: "Germany's Children Starving," "Bread," and "Never Again War."

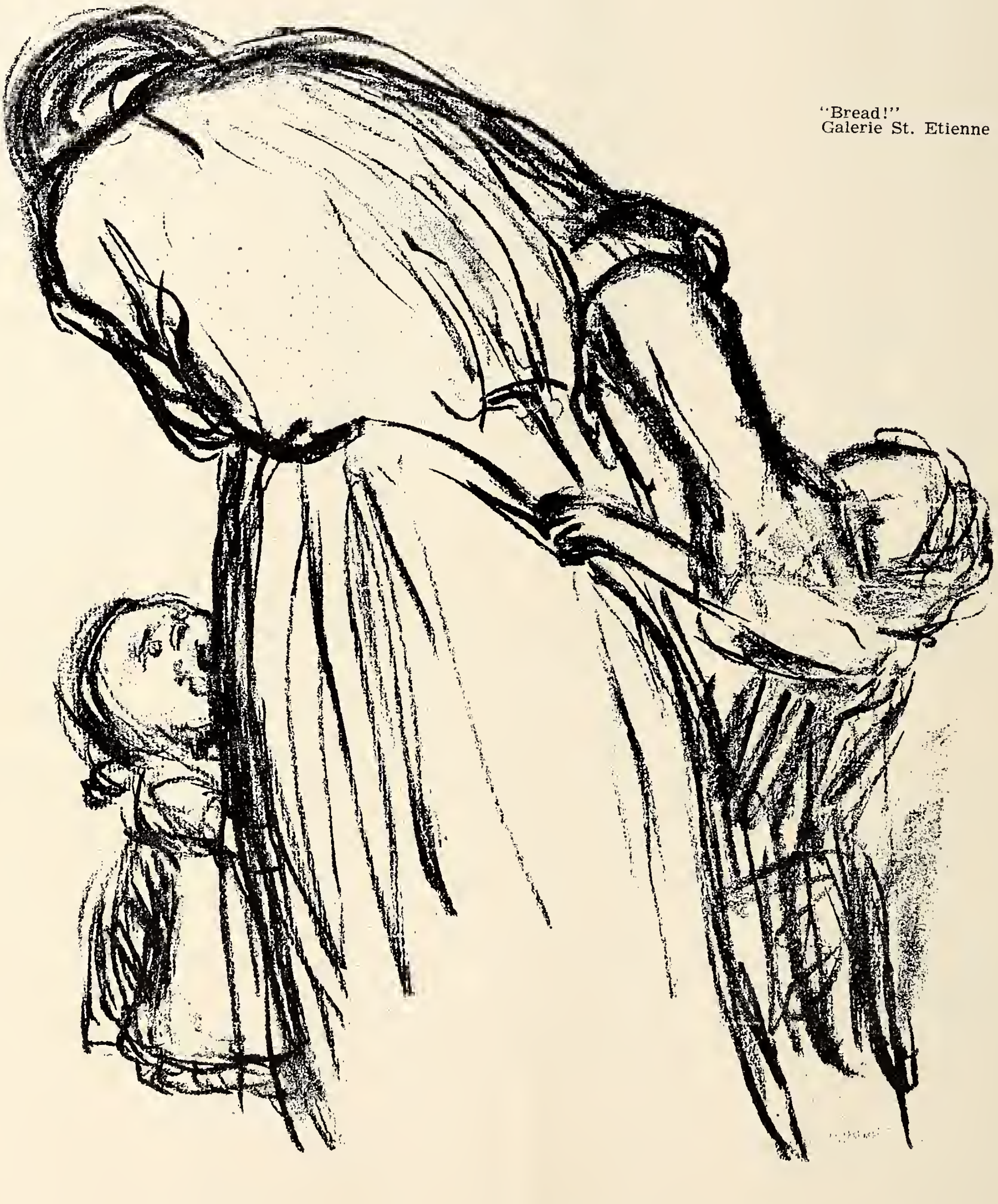


Self Portrait
National Gallery of Art

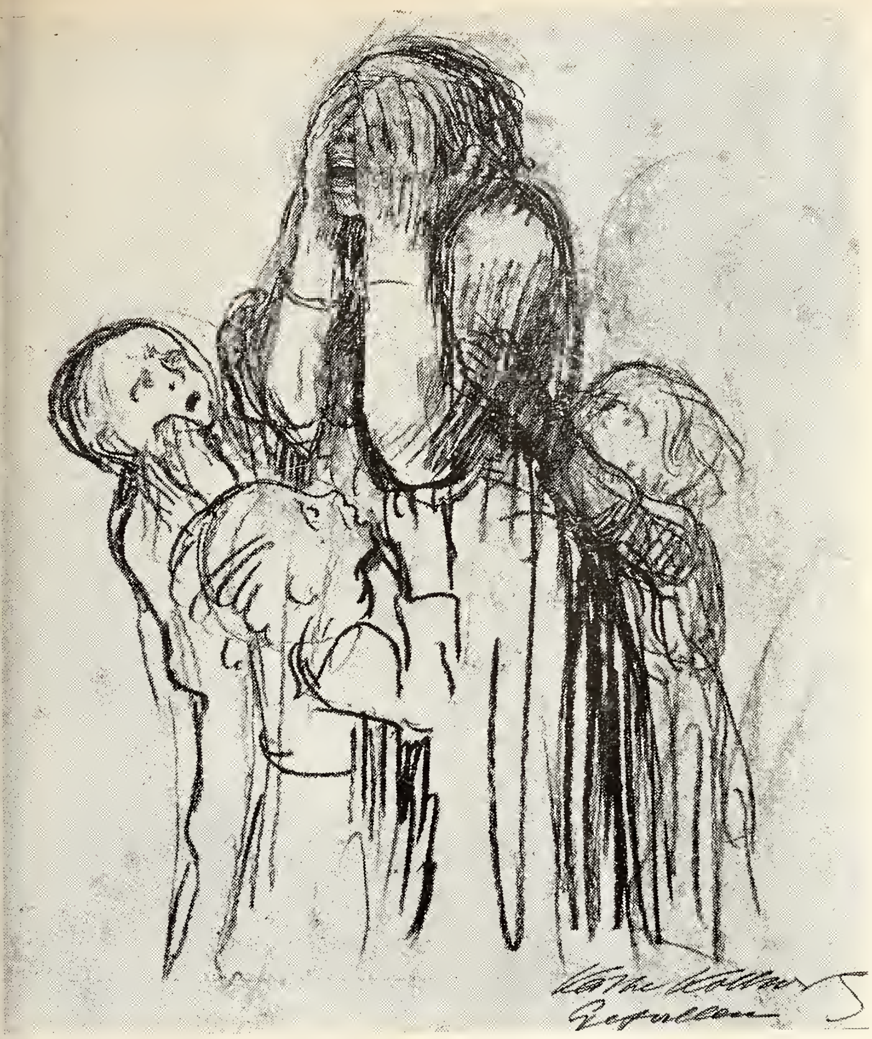
Shortly before the end of World War I, the poet Richard Dehmel wrote a last stirring appeal to the German nation calling old men and young boys for a final stand to protect the country. The editor of *Vorwaerts* printed the appeal, but asked Kaethe Kollwitz for an answer. She wrote an inflammatory reply which ended: "There has been enough of dying! Let not another man fall! Against Richard Dehmel I ask that the works of an even greater poet (Goethe) be remembered: 'Seed for the planting must not be ground.' "

In 1920 the Weimar Republ elected Kaethe Kollwitz a memb of the Prussian Academy of Arts- the first woman to receive th honor.

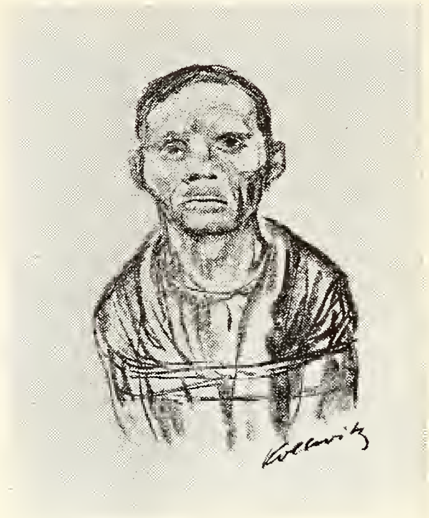
It was in 1931 that two mon mental mourning figures—a fathe and mother in prayer—were erecte



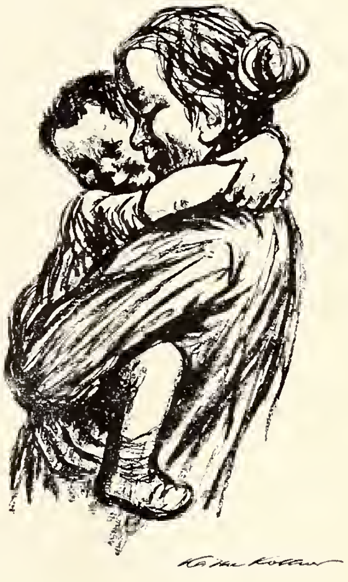
"Bread!"
Galerie St. Etienne



"Killed in Action"
Baltimore Museum of Art



"Fettered Man"
Galerie St. Etienne



"Mother with Boy"
Galerie St. Etienne

in the cemetery in Roggeveld. They were Kaethe Kollwitz's memorial to her son, Peter, who was buried there. "We went from the figures to Peter's grave," wrote Kaethe Kollwitz in her diary, "and everything was alive and wholly felt. I stood before the woman, looked at her—my own face—and wept and stroked her cheeks."

After the Weimar Republic collapsed in January of 1933, and Hitler came to power, Kaethe Kollwitz's work was gradually but systematically outlawed. It was a symbol of humanity and pacifism which the Nazis could not bear to see. Plates of her work, however, were sold secretly or smuggled to foreign countries.

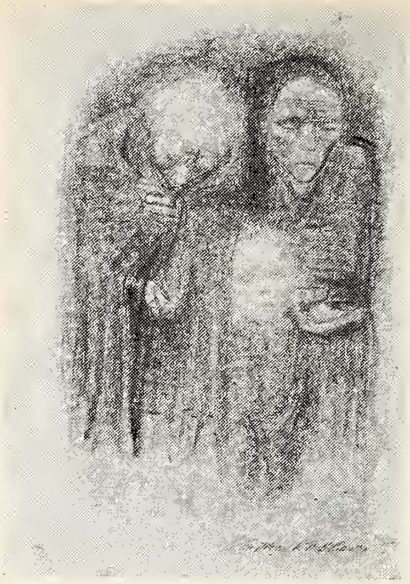
The years that followed were punctuated with tragedies. Dr. Kollwitz died. Their home in Berlin was hit in an air attack. Her eldest grandson was killed in the war.

Kaethe Kollwitz's own death on April 22, 1945, was recorded by her son, Hans: "My last visit was on Good Friday, 1945. I read Mother the Easter story from the Gospel of St. Matthew—which she knew as well as the text of an oration. . . . Shattered by age though she was, she seemed like a queen in exile; she had a compelling kindness and dignity. That is the last memory I have of her. . . ."

The fame of Kaethe Kollwitz does not detract from her simplicity. She was great because she took into her arms all the oppressed and humiliated—great because she gave them a voice.—*Muriel Thiessen*

Sources for this article are Herbert Bittner's **Kaethe Kollwitz Drawings**, (New York and London, Thomas Yoseloff, 1959) and an article in **Time**, May 7, 1956. Quotes are taken from **The Diaries and Letters of Kaethe Kollwitz**, edited by Hans Kollwitz (Chicago, Henry Regnery Company, 1955). The title of the article was taken from **Youth**, magazine of the United Church of Christ.

continued on next page



"The Beggars"
National Gallery of Art

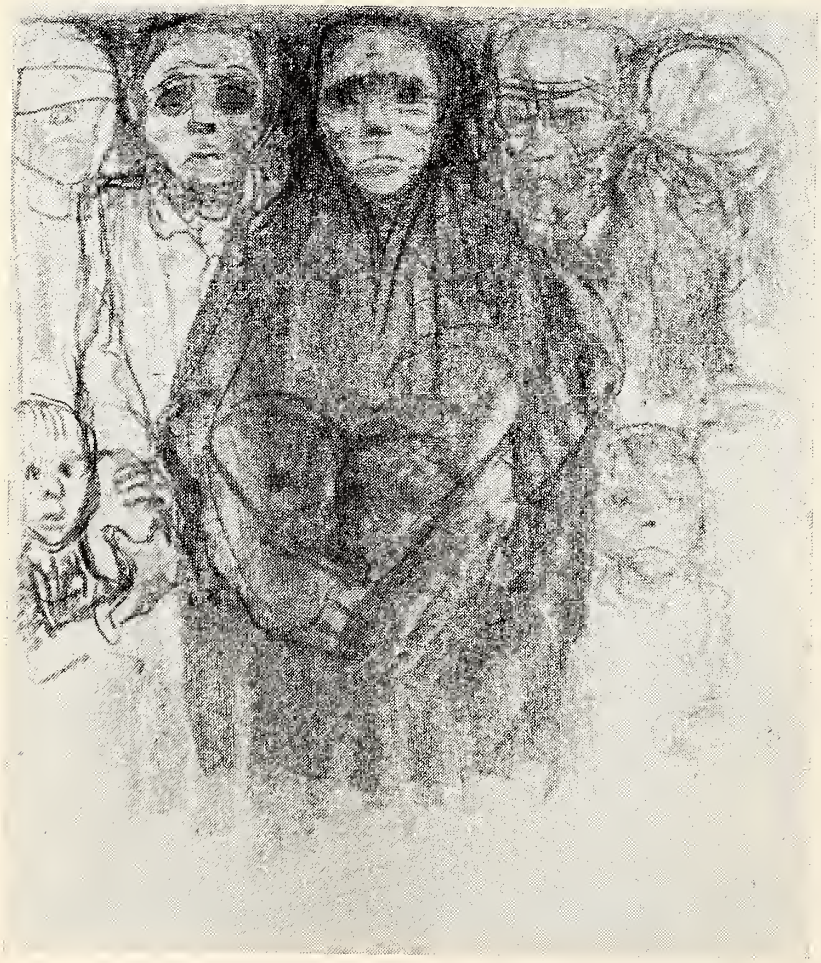
Footnote

Contemporary art is worldly and unworthy of Christian concern. A least this is a common prevailing attitude. Does the problem lie with the art or with our approach to it? The fact that most people evaluate art in terms of beauty is no secret Either it is beautiful or it is sick profane, and useless. Art becomes another vehicle for our flight from reality. This approach places a strangle hold on art. If we persist art of religious merit will vanish from our experience. The history of art already shows us that an obsession with beauty is accompanied by a decline in art of religious merit. The end result finds us engaged in the strange but common ritual of exalting the worthless and avoiding the worthwhile.

Truth and integrity are our concern. This criteria allows the return of art with religious significance. Truth and beauty may go hand in hand, but when ways part truth goes on. It is then that we penetrate external appearance. This is when even "ugly" art may bring an encounter with an inner reality far more meaningful than any surface reality.

Kaethe Kollwitz brings us to an encounter with inner reality. True, she is a master craftsman. It is also true that her work is not necessarily beautiful. But in her sensitivity to suffering and pain she tells us much more. Man is brutal. He is also compassionate. What are we?

Bob Regier



"Survivors"
National Gallery of Art

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

RJC BEGINS SCHOOL YEAR WITH DEDICATION SERVICE

Rosthern Junior College held its dedication service on September 25. P. G. Sawatzky, president of the college board, had charge of the service in the afternoon, while President Elmer Richert led the evening service. Guest speaker for the day was Henry Poettcker, president of Canadian Mennonite Bible College in Winnipeg. Mrs. D. G. Epp reported on the work of the school's women's auxiliary.

The school is looking for 400 persons who will each loan $1,000 to the school for twenty years for its development program.

ENROLLMENT TOTALS 193 AT ROSTHERN JUNIOR COLLEGE

Of the 193 students enrolled this year at Rosthern Junior College, sixty-seven are in grade twelve and sixty-one in grade eleven. There are fifty-one students from Rosthern and twenty-three students from Eigenheim. A total of 169 students come from General Conference congregations.

CMBC OPENING PROGRAM

The college chapel was overfilled for the opening program of Canadian Mennonite Bible College, held on October 16. The main speaker was J. B. Wiens of Vancouver, B. C. J. J. Thiessen and H. Wiens each gave a short talk. President Henry Poettcker chaired the service.

Also on the program was the presentation of scholarships, made by Registrar Waldemar Janzen.

DEEPER LIFE WEEK AT CMBC

The week of October 17-21 was the annual Deeper Life Week at Canadian Mennonite Bible College. The speakers this year were H. Wiens and J. J. Thiessen.

GOSHEN HISTORY PROFESSOR SPEAKS AT SEMINARY

John Oyer, professor of history at Goshen College, speaking in student chapel at Mennonite Biblical Seminary, stressed "World Problems in the Decade Ahead." Dr. Oyer indicated what trends might be seen in the next years in relation to the underdeveloped nations of the world and in shifts in the international balance of power. "The trend today," said Dr. Oyer, "is towards one world. Not only has the world shrunk in size but it is moving together ideologically. The nation-state has had a short history. The ultimate political entity will be something else." Dr. Oyer continued to point out what the roles of the United States, China, Europe and the United Nations might be in view of these facts.

SEMINARY STUDENTS REPORT AT ILLINOIS MISSIONARY RALLY

Katie Kehler and Hugh Sprunger, both presently studying at the Seminary, gave reports of the mission work in Oraibi, Arizona, and Formosa, respectively, at the Illinois Women's Missionary Rally at Washington, Illinois, on October 20. Hugh Sprunger, will be completing his M.R.E. work at the Seminary this semester after which he and his family plan to return to Formosa.

MISSIONARIES RETURN TO CONGO

Congo missionaries Betty Quiring and Irena Liechty, who have been working at the Congo Inland Mission Offices and taking seminary courses left Wednesday, October 26, from Chicago for Leopoldville, Congo, where they will assist in secretarial work of the mission. They are the first C.I.M. women missionaries to return to Congo after evacuation in July of this year.

STUDENT GOVERNMENT ACTIVITIES DESCRIBED

With both high school and college work taught at Freeman Junior College, the student government organization must represent both levels. To do this there is an academy and a college section in the Student Association. Officers of the Academy Association are: president, LeAnne Kaufman; vice president, Leola Whiteman; secretary, Patricia Waltner. Officers for the College Association: president, Doyle Preheim; vice president, Melba Ensz; and secretary, Judy Senner. Naomi Walter serves as treasurer for both.

The two executive committees combine with representatives from the classes to form the Student Council, which plans the budget of the Student Association, helps plan the student entertainment series, and considers any other matter which concerns the student body as a group. Gerhard Buhler and Richard Waltner are faculty advisors for the council.

U.S. SENATOR IS GUEST SPEAKER AT TEA GIVEN FOR DIRECTORS

The Freeman College faculty was host to the directors and their wives at an October social evening. United States Senator Francis Case was speaker and guest of honor. Case has just returned from Japan where he was United States delegate to the meeting of the International Parliamentary Union which met there earlier in the month. His talk concerned this meeting and current conditions in Japan.

A question and answer period followed, and the college Men's Glee Club sang several numbers. President and Mrs. John Ewert, Mr. and Mrs. John Wollmann and Miss Leola Schultz were the hosts and hostesses at the informal tea which followed.

15 STATES, 27 DENOMINATIONS REPRESENTED AT BLUFFTON

Twenty-seven religious denominations, fifteen states, and a number of foreign countries are represented by Bluffton College students for the first semester 1960-61.

A recently released statistical report of enrollment lists Ohio as the state from which come the highest number of students. Following Ohio, which has 291 students, is Pennsylvania with twenty-six, Indiana with twenty-five, and Illinois with eighteen. The other states represented are Michigan with seven, Iowa with six, Kansas with two, and California, Connecticut, Georgia, Minnesota, Missouri, New Jersey, New York, and North Carolina with 1. Students representing foreign countries and non-continental United States number fifteen, bringing the total enrollment to 398.

The list of twenty-seven denominations indicates 115 students from General Conference Mennonite congregations. In second place are the Methodists with sixty-nine, followed by Evangelical United Brethren with twenty-eight; United Church of Christ, twenty-eight; Baptists, twenty-five; other Mennonite denominations, twenty-four; Lutheran, twenty-three; Presbyterian, twenty-two; Catholic, thirteen; Church of the

Brethren, eleven; and Church of Christ, eight. Other groups represented include Church of God, two; Nazarene, three; Christian Missionary Alliance, two; Missionary, three; Nondenominational, four; Episcopal, four; Christian Science, four; Disciples of Christ, two; and Community, Greek Orthodox, Seventh-day Adventist, Rhenish Church, Independent Fundamentalist, Four Square, United Church of Canada, and United Church of Japan, each with one.

The statistical report included the following other information: single students 351, married students, forty-seven; men 209, women 189. There are 148 freshmen, 112 sophomores, sixty-four juniors, and sixty seniors, bringing the total full-time students to 384 and a total of fourteen part-time students.

MCC news

JAPANESE CHRISTIAN LEADER VISITS MCC HEADQUARTERS

Kokichi Kurosaki, a leader in the "Mukyokai-shugi" or "no-church" movement of Japan, visited MCC headquarters Oct. 25 and 26 as a guest of the Peace Section. Kurosaki met with a group of area ministers and church leaders on Tuesday evening, Oct. 25, and spoke at MCC staff chapel on Wednesday.

The "Mukyokai-shugi" movement arose about fifty years ago, partly as a protest against the denominationalism and Western cultural attributes of the Christianity introduced by the missionaries. Adherents of "Mukyokai-shugi" meet in small Bible study groups, each with its own teacher.

The founder of the movement, Kanzo Uchimura (1861-1930), held that Christianity should be a free communion of souls, not a system or an organization. There is no organization or registration of membership, no clergy, and no regular observance of sacraments. However, there is a strong emphasis on the church as the Body of Christ.

MCC became acquainted with Mr. Kurosaki through Paul Peachey, former Peace Section representative in Japan.

VOLUNTEERS HELP CONSTRUCT NEW MCC BUILDING

The opportunity for volunteer labor on the new MCC headquarters building in Akron, Pa., is being offered to interested church groups and individuals. Working arrangements are being made by the Voluntary Service office. The contractor, Abram Horst, is crediting the MCC contract at the rate of $2.00 per man hour for volunteer labor. Since Oct. 1, 125 work hours have been contributed by fifteen men from Pennsylvania.

Volunteers should not come without first having informed MCC, as the contractor must know how much volunteer labor is expected. Groups or individuals interested in serving should contact Claude Boyer, MCC, Akron, Pa.

MILLER VISITS S. A. PROJECTS

Robert W. Miller, director of Foreign Relief and Services, recently returned from a seven-week trip to South America, where he visited Mennonite colonies and MCC projects in Brazil, Argentina, Uruguay, Chile, Paraguay, Bolivia, Peru, and British Honduras. Frank Wiens, MCC South American director, traveled with Miller in most of the countries.

Reports and recommendations growing out of this trip will be given to the MCC Executive Committee at its next meeting.

5TH ORIENTATION SCHOOL OPENS

This year's fifth major orientation school for outgoing MCC workers opened Wed., Oct. 26, at Akron. The twenty workers attending consist of twelve Voluntary Service workers, six Paxmen, and two foreign relief workers.

MTS TO SPONSOR TOURS IN 1960

The following tours have been announced by Menno Travel Service for 1961: The Spring Europe and Holy Land Tour (March 16-April 18); The Summer European Tour (July 4-Aug. 18); The Summer Mexico Tour, with the possibility of including parts of Central America (July 20-Aug. 24); The Fall Tour to South America (Oct. 14-Nov. 18); and The Fall Europe and Holy Land Tour (Oct. 6-Nov. 16). Further information on these tours will appear at a later date. Interested persons should contact their nearest MTS office or Menno Travel Service, Akron, Pa.

into the beyond

David Peters of Leamington, Ontario, was born October 19, 1911, in Paulsheim, South Russia, and died September 23, 1960. He came t Canada in 1954. He is survived by a wife and son in Russia.

Ilse Suse Funk of Winnipeg, Manitoba, was born January 23, 1924 in Nikolaital, South Russia and died June 30, 1960. She was editor o *Der Bote's* Sunday school department.

Abram G. Andres of Waldheim Saskatchewan, was born September 19, 1883, in Russia and died September 29, 1960.

Gerhard (David) Braun, Clearbrook, British Columbia, was born March 5, 1888, in Gruenfeld, Russia and died October 3, 1960.

Sara De Fehr Braun, Greendale British Columbia, was born July 18 1879, in Osterwick, Russia, and died September 19, 1960.

Bernhard B. Epp, Vineland, Ontario, was born November 29, 1886 in Lindenau, South Russia, and died July 17, 1860.

Helena Kliewer Dueck, Coaldale Alberta, was born November 16 1881, in Landskrone, Molotschna South Russia and died September 11, 1960. She came to Canada in 1949 and has one daughter in Russia.

Abraham J. Paetkau, Gem, Alberta, was born October 10, 1889, in Burwalde, South Russia, and died Sept. 15, 1960. He was ordained as a minister in 1913 in Russia. After coming to Canada in 1925 he served the congregation at Gem.

Franz W. Isaak, Calgary, Alberta was born April 25, 1899, in Olgafeld South Russia, and died Sept. 2, 1960.

Maria Spenst, Chilliwack, British Columbia, was born October 13 1900, in Hierschau, South Russia and died September 13, 1960.

Mrs. Henry Horn, Sr., member of the Herold Mennonite Church, Bessie, Oklahoma, was born March 23, 1885, and died October 6, 1960. Funeral services were conducted by Richard Tschetter on October 10.

Mrs. George (Lorene Good) Collier, of the First Mennonite Church of Upland, California, was born July 21, 1909, and died on October 14, 1960.

Justina Paetkau, North Kildonan, Manitoba, the widow of Peter Hildebrandt and Abram Paetkau, was born June 21, 1880, in Einlage, South Russia, and died August 29, 1960. She was the mother of ten children, and in addition adopted the two daughters of her son who was taken from his home in 1938. She fled to Paraguay after World War II and later came to Canada.

Jacob H. Penner, Sardis, B. C., was born March 4, 1897, in Tiege, Sagradowka, Russia, and died Aug. 22, 1960.

Maria Dyck Fieguith, Leamington, Ontario, was born April 5, 1895, in Altmuensterberg, Germany, and died September 14, 1960.

our conference

ontinued from back page

owship has met informally through he years.

In April 1960, pastors and church councils of Delft, Mountain Lake, ınd Butterfield met to discuss church extension in Mankato and Minneapolis. A Church Extension Committee was formed. On the recommendation of this committee, the Northern District Conference in June resolved "to start a work in Minneapolis, working toward the formation of a church" and called Frank H. Epp, a graduate student in Minneapolis, to give leadership to this project on a part-time basis.

Soon afterward, a group of people from the Twin Cities met at the home of the James Neufelds to discuss the needs, possibilities, and problems of establishing a General Conference Mennonite congregation. After a series of meetings with various committees and organizations, a decision was made on September 24 to act this fall. Shortly afterward, weekly evening meetings were begun in the homes for Bible study.

Beginning on October 30, regular Sunday morning worship services are being conducted in the homes of families interested in building up a congregation. Services for the first month are scheduled as follows: October 30, John A. Warkentin residence; November 6, Vernon Ratzlaff; November 13, James Neufeld; and November 20, Vernon Ratzlaff. Frank H. Epp is the minister.

JUNIOR CHOIR FESTIVAL SCHEDULED FOR NOV. 13

More than 500 children representing at least sixteen Mennonite congregations will gather in Memorial Hall, N. Newton, Kansas, on November 13 to present a worship service in song. John Gaeddert, pastor of the Bethesda Church in Henderson, Nebraska, has again been invited to be the minister of music. The 80-voice junior choir from Henderson will also be participating in the festival.

This is the second Junior Choir Festival sponsored by the Mennonite Song Festival Society. The public is invited to share in this worship service.

RACIAL STRIFE

continued from page 718

heads. They were already in their early forties. Helen had an excellent job as a medical technician, and Art was part-owner and operator in a dry cleaning business. They had only recently purchased their house and were still paying for it. Though they had no children, most of their friends and relatives were in Mountain Lake and other parts of Minnesota. I wondered: would they really consider seriously this kind of demanding discipleship?

In the following months, I found out. Not only were they taking this seriously, but the idea of coming to Woodlawn had begun to possess them—like a magnificent obsession. They wrote and said that they wanted to come and find jobs in the city, and share in the ministry of our congregation. Indeed, they began this sharing while still in Mountain Lake. They sent monthly contributions to a needy family in the community. They became pioneer sponsors and boosters for our fresh air vacation program in their own community.

But this long-distance involvement did not satisfy them. They had caught a great vision, and it would not be denied. They were convinced that they could not continue talking about sacrifice and about voluntary service in their Sunday school classes unless they, themselves, were willing to offer their own lives. Even the strong objections of members of their families and of friends in their church could not turn them from the path.

So it was after many months of praying and searching, and after many pounds of correspondence had passed between Chicago and Mountain Lake, that one day early in May of this year Arthur and Helen Ross arrived on Woodlawn Avenue.

How long were they going to stay? They weren't sure. Where were they going to work? No one really knew (we had tried to line up something, but had not been successful). And it was only a week or two before they came that we found a place for them to live, just a block north of the church. There, on the third floor of a grey stone house, in the heart of this Negro community, Arthur and Helen were ready to set up housekeeping.

Mountain Lake seemed far away now. The only thing they knew for sure was that Woodlawn was where they belonged.

Now, after almost six months, the Rosses often have the feeling that they may never return to the comfortable, secluded life they once prized. They don't worry too much about this, though, because they have enough here to keep them busy. Arthur gives his full time to the church, helping in many ways with the maintenance of the buildings. Helen works as a medical technician at one of the nation's best children's hospitals — only a five-minute drive from the church. Both of them are deeply involved in the life and witness of the congregation now. Recently, too, they decided to contribute a major portion of their income to the church's youth work program, a move which rightly humbled many of us here when we considered the scale of our giving.

Most important of all, though, is simply the presence of Arthur and Helen. Our family lives in the same house with them, and we often walk to and from church together. People look at us, and they surely think and wonder. Perhaps those who look will eventually learn that what they are seeing is a testimony to the power of love. For here, they are able to see that this love of God is strong enough to cause a man and his wife to leave their home and friends and security behind them in order to serve more fully.

For me, Leo, this is the peace witness come alive in race relations. Indeed, it is larger than that. It points us to the way of the cross in all human relations. Pray for Art and Helen, by friend; it is no easy way that they have chosen.

Your brother,
Vincent Harding

our conference

H. A. FAST REPORTS IN WEST COAST CONGREGATIONS

On November 6, H. A. Fast embarks on an intensive two-week itinerary in the Pacific District. Reporting on his recent trip to Russia, he will be in the following locations: November 6 and 7, Upland, California; November 7 (evening), Los Angeles, California; November 8, Shafter, California; November 9, Reedley, California; November 10, Fresno, California; November 11, Albany, Oregon; November 12 (afternoon), Salem, Oregon; November 12 (evening), Dallas, Oregon; November 13, Portland and Salem, Oregon; November 14, Ritzville, Washington; November 15, Colfax, Washington; November 16, Nampa, Idaho; November 17, Aberdeen, Idaho; November 18, Denver, Colo.

DO YOU WANT EXTRA COPIES OF THE ANNIVERSARY ISSUE?

Free copies of the October 18 issue of *The Mennonite* are available from Mennonite Publication Office. This is the 75th anniversary edition, containing information about the development of the paper and about its editors through the years. Also included is information on various other early periodicals. Write to Mennonite Publication Office, 720 Main, Newton, Kansas.

ANNUAL COUNCIL OF BOARDS SCHEDULED FOR NOV. 30-DEC. 3

Two major reports will be presented to the annual Council of Boards in North Newton, Kansas, November 30 to December 3. Leland Harder will report to a joint session of the four boards on his study of the mobility of members of General Conference congregations.

Orlando A. Waltner will address a joint session of the boards on "Our General Conference in Today's Changing World," based on a trip he is presently making to various countries in behalf of the Board of Missions.

In separate sessions, the four boards will hear reports from their committees and make decisions and plans for the coming year. The Board of Christian Service plans to take a thorough look at its purpose and present services. Board members will try to answer questions such as: How much can we handle? Where do we place the emphasis? How flexible can we be when new needs are perceived? How does our program assist the local congregation?

One of the most important items on the agenda of the Board of Education and Publication is weekday curriculum. The board is studying the possibility of co-operating with other Mennonite groups in developing a weekday curriculum.

The Board of Missions will hear firsthand reports on the progress of missions in the various foreign fields from its chairman and executive secretaries. Willard W. Wiebe and Orlando A. Waltner will return from Africa, Asia, and Europe shortly before the meetings begin. Andrew R. Shelly made a deputation trip to Colombia, South America, last spring.

Besides the sessions of the four boards, the Executive Committee will meet on November 28 and 29 as well as from November 30 to December 3. Other meetings scheduled in connection with Council of Boards are district education committees and peace and service committees.

Representatives of the district education committees will meet on November 29 with members of the Board of Education and Publication to discuss strategy for family life education in the districts, leadership education, and promotion of the Living Faith Graded Sunday School Series. Peace and Service representatives will meet with the Board of Christian Service on November 29.

THIRD ANNUAL HYMN CONTEST SPONSORED BY SONG FESTIVAL

The Mennonite Song Festival Committee is sponsoring its third annual hymn contest, this year for hymn texts. The hymns will be judged by the Hymn Society of America and cash prizes will be awarded. Interested persons should write to Hymn Contest, North Newton, Kansas, to obtain contest information and rules. The deadlin for entries will be March 1, 1961.

FATHER OF MISSIONARIES DIES IN CALIFORNIA

Frank F. Jantzen of Paso Robles California, died on October 26. H was the father of five General Conference missionaries: Lubin an Aron Jantzen, India; Albert, a missionary to the Hopi Indians in Arizona, and John B. Jantzen and Mrs Earl (Ruth) Roth, the Congo.

There are two other sons, Richar in California and Oswald in Oregon Three daughters live in California Anna Jantzen, Minna Jantzen, an Mrs. David (Mary) Schultz.

The late Mr. Jantzen was a minister in California until his retirement a number of years ago. He also served as president of the Pacific District Conference. Mrs Jantzen died several years ago.

NEW CATALOG ISSUED BY MENNONITE BOOKSTORES

Mennonite Bookstores have issued a new catalog for the coming year. Eight of the sixty-four illustrated pages feature General Conference publications. The catalogs are being mailed by Mennonite Bookstores in Berne, Indiana, and Newton, Kansas, to persons in their constituencies. Those not receiving copies may request one.

NEW CONGREGATION MEETS IN MINNESOTA TWIN CITIES

For about a half century there has been talk of beginning a General Conference Mennonite Church in Minneapolis or St. Paul, Minnesota. As early as 1912 the Board of Home Missions visited Minneapolis as well as several other large cities to investigate the opportunities of starting a city church. Chicago rather than Minneapolis, however, was chosen as the place to begin.

In the 1940's when Erland Waltner, then pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota, conducted a series of meetings in Minneapolis, a Mennonite Fellowship was organized. This fel-

continued on page 727

NOVEMBER 15, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

ETTERS
HANDY CLASP
ETTERS
OURNA
LEDG

A CENTURY OF CONFERENCE STATISTICS see page 736

in this issue

COVER
The picture of ancient volumes from the vault at 722 Main, Newton, Kansas, was taken by Larry Becker.

ARTICLES
PROMISE
Henry W. Gaassen 731
TRAINING FOR SERVICE
Erwin C. Gaering 732
WESTERN DISTRICT CONFERENCE REPORT
Carnelius Krahn 733
Maynard Shelly
MEN IN NURSING
A. James Rinner 734
A CENTURY OF CONFERENCE STATISTICS
Leland Harder 736
DEPARTMENTS
EDITORIALS 730
MENNONITE YOUTH
Venture 738
Yauth News 740
OUR SCHOOLS 741
OUR CHURCHES 742
OUR CONFERENCE 744

CONTRIBUTORS
Henry Gaassen, president, Western District Conference, and pastar, Jahannestal Church, Hillsbara, Kan.; Erwin C. Gaering, executive secretary, General Conference Mennonite Church; Carnelius Krahn, directar, Bethel Callege Histarical Library; Maynard Shelly, assaciate executive secretary, Baard af Education and Publicatian; A. James Rinner, assistant directar af nursing education, Bethel Deacaness Hospital, Newton, Kansas; Leland Harder, instructar in church extensian, Mennanite Biblical Seminary; Thamas Lehman, senior at Blufftan Callege; Mary Jean Yader, 1960 graduate af Gashen Callege; Marlin Gerber, 1960 graduate of Bluffton Callege; Bill Voth, student at Canadian Mennanite Bible Callege; Pete Heppner, student at University af Manitaba.

of things to come

Nav. 24—Thanksgiving Day, U.S.
Nav. 27—First Sunday in Advent
Nav. 30-Dec. 3—Cauncil af Baards, Newtan, Kan.
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Rabert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Rabert Regier.

VOLUME 75 **NUMBER 45**

THINK TO THANK As we approach the Thanksgiving seaso (in U.S.A.), no doubt there are many preparations to be made There are the family gathering and homecomings to be planned, th vacations from schools, the Thanksgiving dinner to provide, th worship service at the church, and—most important of all—th heart-felt gratitude expressed to God for all His many blessings.

There may be danger in the Thanksgiving rush that this latte experience may be crowded out. This would be tragic. For withou the daily blessings of God we could not enjoy any of the usua Thanksgiving joys. Thanksgiving should mean more than heav meals and congenial visits. The associations with loved ones shoul cause us to be deeply grateful for such fellowships, but they shoul also remind us of the high privilege of fellowship with God, th Giver of all blessings. There should be ample time for thoughtfu reflection upon His goodness and continued blessings surroundin us. We take too much for granted without saying "thank you" fror the heart. Surely, "counting our blessings" will help us be mor grateful, and more responsive to God's love.

But a real sense of gratitude needs also to find expression in som form of service to God and others. We may feel moved to increas our giving for the Lord's work as we sense how much He has give us. We may wish to help some needy people or worthy causes a we appreciate how our own needs are met so abundantly. May we sing truthfully, "Now thank we all our God, with heart and hand and voices." It is truly important that our expression of thanksgiving go beyond our voices, even into our deeds and daily life.

MOBILE MENNONITES The special article on Conference statistics found in this issue should arouse our interest. While we are grateful for a steady growth, we should also ask if this growth has been as great as it might have been. A hundred years is a long time, and where churches are active and alert to the opportunities throughout the world there should be more expected than just a "normal growth."

With the accelerated mobility of our members today, we see a real need for increased concern for this trend and its problems. Many members who move from the home community and church join with other groups and often become influential workers in their adopted group. In some cases their opportunity for Christian service is increased by such transfers. But we are also aware that there is a tendency to lose interest and become indifferent and apathetic. This is a cause for real concern and demands serious study and consideration.

Fortunately, there are those who move into a growing community and investigate the possibility of starting mission churches or new religious centers of worship.

While there is danger of mobile Mennonites becoming inactive, there is also the opportunity to face the new situation and use it as a means of increasing our witness to the gospel. For we are Christians first, and then we are Mennonites because this seems to us the best way of expressing our Christianity. There is the opportunity of being a "light" for God in the newly developed communities where we may locate.

God's promise includes three commands: be strong, be obedient, be fearless

Promise

Henry W. Goossen

THROUGHOUT ALL TIME in history God has been at work in the ives of men, but man's response ias only too frequently been feeble .nd faulty.

We are, therefore, confronted with he sobering question: "Are we fulilling God's plan and purpose in and hrough us?" Are we properly adusted to the Eternal? Are we in iarmony with God? Are we in une to the Divine?

Important in the history of Israel vas the time they were at the portal of the promised land. Just prior to heir entry into Canaan God gave to hem a three-point provisional promise (Joshua 1:7-9). God asked Israel to be strong, be obedient, and be fearless. On the basis of this He offered His blessing. Perhaps the three-point provisional promise of God's blessing is as applicable to us as it was to Israel.

When God said to Israel, "Be strong," they may have been concerned about physical strength and military might; but the psalm writer was convinced that "The Lord was the strength of his life" (Ps. 27:1). It is to this source of strength that Paul also refers when he says, "Be strong in the Lord and in the strength of his might" (Eph. 6:10).

For Paul such strength was expressed in an attitude rather than in an aptitude. "For," says Paul, "my power is made perfect in weakness, ... for when I am weak, then I am strong" (II Cor. 12:9, 10).

This was so for Paul because it was so for Christ. "Blessed are the meek," says Christ "for they shall inherit the earth." And when the paradox of Paul is fused with the beatitude of Christ there emerges the proverb, "Meekness is not weakness."

A humble attitude of heart and mind is then the true strength. Therefore, the visible manifestations of our work—the number on our church rolls and the beautiful church edifices—can and should be an expression of our strength. But actually in themselves they are not. God's kingdom is not a realm either of people or of buildings. God's kingdom is a reign — the power of the risen Lord and Savior, Jesus Christ, motivating the hearts and minds of people. Our strength lies in our willingness to be motivated by that power.

Secondly, God asked of Israel unreserved obedience to the laws of Moses. "Turn not from it to the right hand or the left," says God. The frequent failure of Israel at this point resulted in the retarding of God's plan in and through them.

Before man can do God's work he must do God's will. This we see also in the life of Jonah. With Jonah there had arisen a conflict of will and purpose. What he wanted and what God intended were in conflict. Because he was not willing to put his will into the will of God, he foresaw the frustrations of his own intentions and sought to flee from God.

Disobedience always results in frustrations and disruption of purpose and progress. How different it was with Christ! "Not my will, but thine," was Christ's prayer and such was also His life. He turned not to the right hand or the left. He set his face steadfastly toward Jerusalem, even the cross. In this He fulfilled God's plan and purpose in man. In such dedicated obedience God can today fulfill His plan and purpose in and through us.

God's third provision for His promised blessing was to go fearlessly forward. "Be not frightened, neither be dismayed."

It has been said that some men are fearful all the time and all men are fearful some of the time. This may be a partial truth but it bespeaks man's ineffectiveness. Fear has its paralyzing effect. It retards growth and disrupts progress.

Israel had scarcely heard the words of God, "Be not frightened," when ten of the twelve who were sent to scout through the land reported discouragingly that they were fearful of the future. And this fear gripped the minds of the people; so that Stephen later recounting their experiences (Acts 7) says that, "In their hearts they turned to Egypt." Fear retarded them.

We, as Israel at the door to Canaan, anticipate to meet up with new frontiers in various areas of our work. Will fear retard our progress or will we launch forth with true faith in God?

The common slogan, "A bird in the hand is worth two in the bush," may rightly lift up the value of personal security; but it does not bespeak a venturesome faith. Merely to have and to hold what God has entrusted to us is not good stewardship of either time or talent.

Could it be that, because of fear of losing our heritage, we cling so tenaciously to it that thereby we actually squeeze the very life out of it? Christ, in His willingness to let go His life in order to seek and save the lost, brought life and immortality. Is this not God's plan and purpose in and through us today?

God's unlimited promise was based upon this three-point proviso. ". . . You shall make your way prosperous. . . you shall have good success . . . for the Lord your God is with you wherever you go." This promise can be ours.

Condensed from Conference sermon given at the Western District Conference.

The best in effectiveness demands

Training for Service

Erwin C. Goering

THE KEENEST COMPETITION in evidence today in the world about us is in capturing the imagination of the minds of men.

We are created in the image of God so that we might be able to think some of God's thoughts after Him. We do not, however, automatically follow God's thoughts. The human mind needs to be trained to recognize its God-given potential. It then needs to develop this potential.

Communication today makes it possible to cross most barriers of geography. Jet propulsion makes it possible to move physically at speeds heretofore unknown except in theory. Such facilities are available for the promotion of both good and bad causes.

Through the mass of communication it is possible to share ideas, ideals, and aspirations with people far removed from us geographically. Radio, television, and the printed page are very effective communicative media.

A person may not be able to read or write, but if he understands verbal utterances, ideas and concepts can be transmitted. If the person is literate and the printed word is available, the chance for influence is multiplied many times over.

The printed page has even less limitation. A magazine, letter, book, leaflet, tract, or newspaper can be printed for mass distribution and can be used again and again. It becomes a permanent medium of learning or exchange of ideas.

The church has a tremendous stake in helping to give direction and training to the individual. Man is to be reconciled to God. It is God's will that men should be saved from themselves and from evil, and to be reconciled through Jesus Christ. Members of the church have as their mission to work and to witness in their various vocations.

The training of the youth of the church is of maximum importance. To meet the almost overwhelming opportunities for service, our young people need to be trained and equipped with inspiration, enthusiasm, and specific skills.

A Christian philosophy of life provides the proper climate and the seed bed. Skill is the equipment so extremely essential. Enthusiasm comes from knowing that one is in the right place (the place where God wants one) at the proper time, with enough acquired skill and training, and with a faith in God that assures one of His constant presence.

Our young people need to be well trained. We need strong, well staffed, and well equipped schools. "Train up a child in the way he shall go" is an admonition which applies to our youth as well. Ou colleges and seminary are a "must in the program of training for con mitted service in God's kingdom.

Demands for workers with a ba anced training were never so grea as they are today. Doors of servic are open to our youth as never b fore. Our hospitals, medical an psychiatric, need staff members. W need more ministers, trained t preach, to administer, counsel, an guide. We need staff for home which care for those in the d clining years of life We need do tors, researchers, administrators, n only at home but also in our missio programs abroad.

We need youth workers and r ligious education directors. Ther are growing needs for teachers a each year goes by. How very in portant it is that the teacher's i fluence upon the child's mind be kindly, positive one.

We automatically look to our co leges and our seminary for such trained personnel. We assume tha it is their job to provide well trained qualified, stable workers—worker who possess a good sound Christian philosophy of life, and a pleasan personality, and who are suited fo the spot we want filled. Let us als really seek to understand the problems our schools face in this process of providing a good firm educational experience for our youth. How shall improvement and expansion o facilities be accomplished except w undergird the program. How can a college be a college unless we, the interested persons, help to underwrite the necessary program.

We humbly thank God for the vision of those who went before us—for their dedicated efforts in Christian education. But let's express our thanks by contributing our gifts and by sending our sons and daughters to these institutions for training. The administrators in our schools are struggling with the problems of growth today to meet tomorrow's needs. It is up to us to support these efforts in every way open to us. Let us not become weary. Let us rather "lengthen the cords and strengthen the stakes" of our total education program.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

REPORT

Western District Conference

FULL FIVE DAYS. The Western District Conference sessions began n October 21, 1960, with the meetings of the auxiliaries. On Friday ne Women's Missionary Organizaon had a number of sessions, for hich Sister Hilda Mueller and othrs presented messages. During the ame time the Mennonite Men had heir meetings, reviewing their work nd making plans for the future. Villiam Juhnke presided. Parallel vith these meetings was the Westrn District Ministers' Conference ession in the Bethel College Church. Arnold Regier, chaplain of the Bethl Deaconess Hospital, spoke on "How a Pastor Can Effectively Visit the Sick." This topic was discussed in groups. The Western District Youth Fellowship met on Saturday morning and also had a banquet in the evening.

Sunday was devoted to inspiraional messages by Henry Poettcker n the afternoon and in the evening, he evening service being the youth rally.

The business sessions of the Western District Conference started on Monday and were concluded Tuesday afternoon. Committees of the Conference presented their reports and made recommendations. The Education Committee gave reports on Bethel College and the Mennonite Biblical Seminary. The Home Missions Committee is primarily concerned with the establishment and maintenance of new churches, particularly in urban areas. The Committee on Welfare Institutions deals with matters pertaining to hospitals, homes for the aged, and related avenues of service Of a similar nature is the work of the Charity Committee.

The Peace and Service Committee deals with questions pertaining to the disaster units, voluntary service, and 1-W program. The Historical Committee preserves and makes available valuable information pertaining to the Mennonites, particularly the Western District, which is kept in the Bethel College Historical Library. The Board of Trustees and Elections is custodian of the property of the Conference.

The Western District Conference has by far the largest number of its congregations and members in Kansas. Next is Oklahoma, into which state many of the Kansas Mennonites moved at the turn of the century. In Nebraska only the two Beatrice Mennonite churches belong to the Western District. The sixty-eight congregations are represented by some four hundred delegates.

—*Cornelius Krahn*

CAPITAL PUNISHMENT CONDEMNED. Shortly before adjourning their five-day conference on October 25, 1960, representatives of the Western District pushed through a resolution condemning the use of capital punishment by a vote of 299 to 31. This action was taken after the conference body had instructed its peace and service committee to prepare a full statement on capital punishment to be presented to the 1961 session and after a heated discussion on the validity of the Old Testament teachings on the death sentence.

In other actions, the delegates from Kansas, Nebraska, Oklahoma, and Colorado congregations voted to employ a full-time field secretary, rejected a conference-sponsored scholarship plan, and accepted as church property the 160 acre Camp Mennoscah at Murdock, Kansas.

Camp Mennoscah has been under development during the last eleven years at a site on the Ninnescah River. This project was under the direction of the conference's youth group who held title to the property. In order to give stability to the camp's educational program and to release the energy of the youth organization, the young people's body requested that the property and program be transferred to the conference's central organization.

The Western District Conference, which includes 13,627 members in sixty-nine congregations, contributed $54,721 during the last year for the support of its co-operative program which consists of church extension in midwest urban centers like Kansas City and Topeka, Kansas, and Denver, Colorado. The goal for the coming year was raised to $74,300. It was largely for this reason that delegates hesitated approving a scholarship aid plan for future church workers which would have added about $3,000 more to this budget.

Reports given to the conference indicated that its congregations had contributed $1,226,650 during the past year for all causes, for a per capita average of $90.01, which represents a gain of $11.

The conference re-elected its presiding officer, Henry Goossen, pastor of the Johannestal Mennonite Church, Hillsboro, Kansas, for another term. Also re-elected was the vice-president, Ralph Weber, Beatrice, Nebraska. Elbert Koontz, Hillsboro, Kansas, will succeed Irvin E. Richert, Buhler, Kansas, as the secretary.

Other persons elected to conference offices during the sessions which began on October 21 were as follows: Home Missions Committee: Sam Ediger (Buhler, Kansas) and Harold C. Lohrentz, (Sedalia, Missouri); Education Committee: Mrs. Carl Voth (Raytown, Missouri); Lamont Woelk (Inman, Kansas) and Irvin E. Richert (Buhler, Kansas); Peace and Service Committee: Alvin Becker (Burrton, Kansas) and Ben Rahn (Inman, Kansas); Board of Trustees: A. K. Ratzlaff (Goessel, Kansas) and Carl J. Claassen (Whitewater, Kansas); Committee on Welfare Institutions Elmer Ediger (North Newton, Kansas); Charity Committee: Walter Regier (Clinton, Oklahoma); Program Committee: Harley J. Stucky (North Newton, Kansas); Historical Committee: Mrs. Leo Voth (Whitewater, Kansas); and Credentials Committee: Herbert Miller (Newton, Kansas).—*Maynard Shelly*

Men in Nursing

A. James Rinner

"BUT A CERTAIN Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him" (Luke 10:33, 34).

The word "nursing" has been almost synonymous with "women." Therefore it may come as a surprise to many people that there is nothing new about men in nursing.

It is only in comparatively recent times that nursing came to be generally regarded as the exclusive province of women. After the "dark period" of nursing in the seventeenth and eighteenth centuries, it was the work of Florence Nightingale which was largely responsible for elevating the practice of nursing to a level which has made it an acceptable field for women. In Miss Nightingale's day, a respectable woman did not become a nurse. This was work suitable only for those of the lowest class and of questionable reputation.

Since the founding of modern nursing by Miss Nightingale one hundred years ago, there have been relatively few men in the field. However, in recent years there has been a renewed interest in nursing as a field for men, particularly since the end of World War II.

In the post-war years there was a sharp increase in the number of men students in schools of nursing throughout the country. There is a definite trend toward co-education in nursing. Today more than half of the 1,100 schools of nursing in the United States admit men. There are also three schools of nursing which are exclusively for men.

Whatever the barriers have been to men as nurses, they are breaking down. This is proved by the number of men nurses who now occupy the varied and responsible positions in nursing and allied health fields. (It is interesting also to note that the field of elementary education, formerly almost entirely feminine, now has many more men in it.)

Today there is a demand for the man who is a registered nurse. There are more positions available than there are men to fill them. There are no levels of nursing from which men are excluded. Approximately 11,000 men in the United States are professional registered nurses.

A BRIEF REVIEW of history may help clarify what part men, as well as women, have played in the development of nursing through the centuries since the beginning of the Christian era. Two great influences that have helped to shape nursing have been religious and military.

Jesus' parable of the Good Samaritan called attention toward the care of the sick, and ever since it has served as a stimulus to nursing, medicine, and other forms of Christian concern because of its plea for care and compassion for the suffering.

In the very early days of Christianity, when the necessity for some type of church organization became apparent, deacons and deaconesses were appointed to assist in the work of the church. The word "deacon" or "deaconess" means "a servant."

The activities of this diacona would today correspond to our ganized social service and nursin Service to one's neighbor becam one of the ways of showing t worship of God in practice. It easy to see here the origin of t spiritual aspect of nursing.

After the fall of Rome in t fifth century A.D., the chaotic co ditions in the Roman Europe enda gered the culture that had bee produced during the past centurie The protection of this culture b came the function of the churc Books and manuscripts were copie and preserved in the monasterie Little medical progress was mad because monks and nuns were co cerned more with theology an philosophy than with bodily welfar

There was little, if any, distin tion at this time between medicin and nursing. It was up to the mon asteries to care for large number of sick people from outside th monastic walls. Nuns treated an nursed women, and the monks treat ed and nursed the men. It can b said that, for the most part, nun and monks were the nurses o Western civilization during th early part of medieval times.

In the late Middle Ages there was a greater movement of the pop ulation, due to the Crusades which lasted for almost two centuries This great religious movement's military expeditions sought to rescue the Holy Land from the Moslems. Formidable difficulties lay in the path of these Crusader pilgrims. Travel was hard, food supplies were inadequate, the science of sanitary conditions was almost nonexistent, and there was little immunity to communicable diseases which were encountered along the way.

Over them all was the shadow of disease and death. These conditions brought about one of the results of the Crusades—the organization of military-nursing orders, in which large numbers of men were involved in caring for the sick and wounded. The best known of these numerous groups was the "Order of Knights Hospitallers of St. John of Jerusalem." The name comes from their dual role of warrior and nurse, for when they were not busy fighting Moslems they cared for the sick! The Maltese Cross was their emblem. Its eight points symbolized the eight Beatitudes.

Many hospitals were built and operated by these military-monk groups. This resulted in the introduction of their military ideals of order and discipline into these institutions. Some of these influences have persisted in our hospitals to the present day.

Other groups of men in nursing originating in the Middle Ages after the Crusades could be mentioned briefly. "The Hospital Brothers of St. Anthony" specialized in the care of patients who suffered from a disease called St. Anthony's Fire, which was probably the erysipelas we know today.

"The Brethren of the Common Life" was originally a nursing order. Later it became a teaching group with such men as Erasmus and Thomas a' Kempis as members. "The Misericordia" was another group of laymen which specialized in transporting the sick and injured to hospitals.

"The Alexian Brothers" originated during the Great Plague of the fourteenth century, and this group still continues to serve the sick. This Romans Catholic nursing order for men has been in continuous existence for nearly six hundred years. Their school of nursing for men, located in Chicago, is well known in nursing circles.

At the time of the Reformation in Europe, an order was founded by a Portuguese soldier, Juan Cuidad, to nurse men in hospitals. By the eighteenth century they became very well known in Germany as the *barmherzigen Brüder*. In the sixteenth century, Cortez erected the first hospital in the western hemisphere in Mexico, in which a nursing brotherhood provided care for the sick.

These men's orders arose because of the emphasis of the medieval church on the strict segregation of the sexes in all church institutions. It must be borne in mind that women were not usually permitted to nurse male patients at that time. (Even as late as 1800 it was considered improper for women to care for men.) After the Reformation, however, this began to change, particularly in the Protestant countries. This was probably due to the fact that Protestantism was much less ascetic in its ideals and therefore less insistent on the segregation of the sexes. With the arrival of the modern era, then, as well as after the Nightingale reforms, nursing was viewed as primarily a field for women.

At the present time in some of the other countries of the world, men in nursing are not unusual. In India, mission hospitals were pioneers in educating men as nurses, and since 1937 the government has conducted schools for men nurses.

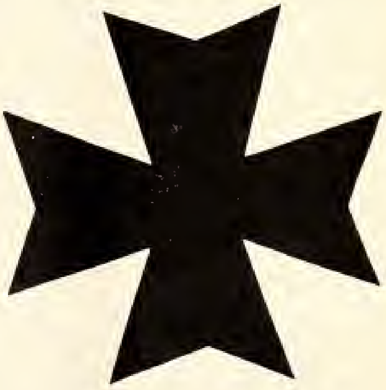
In the Congo and other African countries men have always carried on a large share of the nursing. The Congo has a five-year course for men—three years of study and two years of practical experience.

In Great Britain the number of men nurses has increased five-fold in the last twenty years.

The work of Lutheran, Evangelical, and Mennonite deaconesses is well known, but not so familiar are the *diakoner* (Christian men nurses) who are usually educated in the Lutheran European countries, such as Norway. In addition to their education in nursing, these men receive two years' additional education in theology and sociology. The prospective *diakon* (deacon) must have had a "call" to the work, and after the five-year program of studies is completed, he is consecrated as a deacon in the Norwegian Lutheran Church. Most of these men marry and have their own homes. They are paid a salary for their work. They have high professional standards, are highly respected in their communities. They are influential in many ways, particularly, of course, in the fields of health and social welfare.

Through Civilian Public Service and 1-W programs, it has been clearly demonstrated what our young men can do for the physically and mentally ill. One young man recently told me that he became interested in nursing as the result of his 1-W experience. He is now enrolled as a student in a school of nursing. No doubt there are others like him who will find in nursing the expression of their ideals of service to God and man. I am personally acquainted with or know of at least twelve Mennonite men who are registered nurses. There are more than that, of course.

Today's needs for competent, dedicated nurses, both men and women, are so great that every available resource should be tapped. Here is a tremendous opportunity for men to accept the challenge of this avenue of Christian service to humanity!



CENTURY OF STATISTICS

Leland Harder

This article is the first of several which will appear in The Mennonite *in the coming months, growin out of "The Mennonite Mobility Study" conducted by Leland Harder and sponsored by the Executive Committee of the Conference. Approximately 200 churches have cooperated in gathering data for this study; and this includes about 43,000 members, 22,000 children of members, and 10,000 ex-members since 1950. Persons in these churches have put in hours of work gathering the required information. The Executive Committee and Leland Harder wish to thank these contact persons publicly for this contribution to Conference research, and trust that it will be a contribution also toward a more effective church program.*

"The Lord spoke to Moses . . . 'Take a census of all the congregation of the people of Israel, by families, by fathers' houses, according to the number of names. . .' " (Num. 1:1-2).

There is much evidence that the Jews attached great importance to numbers. The book from which the quotation above is taken gets its name from the repeated numberings in chapters 1, 3, 4, and 26. As the early church of Jesus Christ grew numerically, the writer of the book of Acts saw value in speaking statistically even though in round numbers (Acts 2:41, 4:4).

The early statisticians of the General Conference Mennonite Church were fond of prefacing their reports with passages similar to those above. Until the turn of the century, there was little need to impress our churches of the value of membership accounting. There was apparently a certain satisfaction registered at triennial conferences when the time came to take note of numerical growth. Ministers began receiving and submitting regular statistical questionnaires in the year 1887, and for several decades there was little default in the participation of churches in the numbering.

At the General Conference of 1902 the statistician could report for the first time a total membership of over 10,000. Special attention was directed to this achievement after forty years of growth, and the actual figures for each triennium from 1860 to 1902 were published in the *Christilicher Bundesbote* (Feb. 5, 1903).

Ironically, it seems as though the larger our Conference got, the more difficult it became to gain the full co-operation of churches in the triennial numbering. Perhaps the Conference was growing to the point where personal participation was being replaced by a more impersonal institutionalism, where the organism was becoming organization.

In almost every report after 1902, the statistician bemoaned the fact that a certain number of churches failed to comply. In a note of desperation, C. E. Krehbiel reported in 1935, "A statistician ought to be clairvoyant." In spite of the difficulties, few have seriously favored abandoning membership accounting or questioned its value.

Because Conference leaders had an interest in numbering membership from the very beginning, we

DISTRICT	1860	1863	1866	1869	1872	1875	1878	1881	1884	1887	1890	1893	1896	1899	1902
Eastern	405	810	810	780	990	885	900	915	1,065	1,299	1,394	1,549	1,633	1,826	1,889
Middle	420	420	435	525	525	510	540	705	721	963	1,053	2,362	2,742	2,867	2,917
Western						45	825	1,350	1,485	1,948	2,478	2,975	3,503	3,725	4,103
Northern								330	135	150	306	624	900	1,115	1,167
Pacific												24	70	117	264
Canadian Conf.															
Central Conf.															
So. America															
Central															
TOTALS	825	1,230	1,245	1,305	1,515	1,440	2,265	3,300	3,406	4,360	5,231	7,534	8,848	9,650	10,340
NO. CHURCHES	10	16	17	17	24	23	25	32	35	39	44	54	63	65	74

can glean significant information by studying a century of statistics. In the very first organizational session at West Point, Iowa, the several brethren assembled were directed in their thinking by the statistic which they had gotten somewhere that "in the United States and Canada there are about 128,000 Mennonites." This they said "is gratifying to know" but at the same time this very fact makes it "humiliating to every well-wisher of this denomination to know that since its beginning in this country it has never risen to the position of a Church, united in organization and work." The General Conference Mennonite Church, founded for the purpose of unifying 128,000 Mennonites, began with less than one per cent of that number.

An early interest in keeping count of membership growth in the new Conference is evident by the fact that a statistical tabulation of Conference churches is available for every triennium since 1887, when A. B. Shelly, then Conference president, proclaimed the fact that thirty-four out of the thirty-five member churches reported a total membership of 3,841.

Early in the 1890's, someone got the idea that a tabulation of all North American Mennonite congregations "of every shade" would provide a sense of oneness above sectional loyalties. It was felt that "If such a report could be completed, not only in Kansas but from all congregations in America, the same would be of great value in successfully furthering union." About the same time a Statistical Committee was appointed, the office of statistician was offiicially created in 1896, and the tabulation was begun. H. P. Krehbiel was elected statistician and given the tabulation assignment. For twelve years he worked on the project, and at the 1911 General Conference he finally reported the results, which were printed in pamphlet form. The tabulation included 856 North American Mennonite churches having a combined total of 73,746 members.

Since the office of statistician was created, the following men have held the office: H. P. Krehbiel, 1896-1911; H. J. Fast, 1911-1917; Franz Albrecht, 1917-1926; C. E. Krehbiel, 1926-1938; P. A. Wedel, 1938-1945; Walter H. Dyck, 1945-1950; and P. K. Regier, 1950-1959.

Several difficulties have hindered a precise analysis of membership gains and losses through the century. One of these pertains to inconsistencies in the computing of Conference membership, resulting from change of statistician and lack of an official criterion.

Sometimes the triennial report included the new church received into membership at that session; sometimes it did not. Sometimes the report included only those churches officially members of the General Conference; sometimes it included others as well.

Another difficulty is that invariably the statistician needed to include in his report a statement similar to the following: "The total Conference membership as given is not accurate since fourteen churches did not return the questionnaire." By taking appropriate procedures and great pains, I have tried to overcome these difficulties. The procedures went as follows:

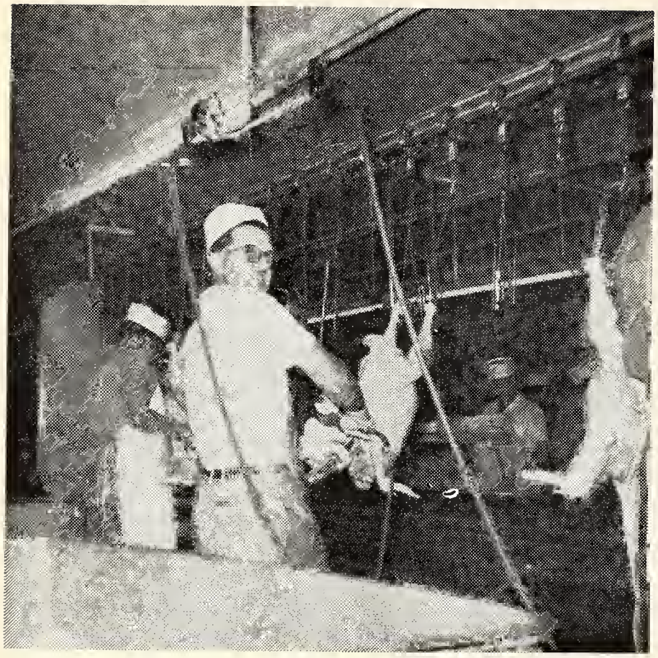
A card was made out for every church which had ever been a member of the General Conference. This included 290* churches now members and sixty-four former member churches which have been dissolved, withdrawn, or absorbed. On each card was entered the date when the church entered the General Conference. This was either the date when the church was formally received, or in the absence of any evidence of formal reception the date when votes were first apportioned to the church. Then for each triennium beginning with the date of entry, a membership figure was entered, taken from the triennial statistical reports. For any triennium after 1887 for which an actual membership figure is not published, estimate was made by adding to (or subtracting from) the most recently published figure of that date one-half of the difference between the most recently published figure and the next subsequently published figure, carrying to the whole number nearest the latter figure. (For readers who do not wish to take the pains to comprehend the formula just given, it should be added that this procedure solves the difficulty of computing total Conference membership when

continued on page 743

---

*The **1960-1961 Handbook of Information** lists 287 churches. I am currently in correspondence with officials at 722 Main, Newton, Kan., with regard to the status of three churches in question in my list of 290.

908	1911	1914	1917	1920	1923	1926	1929	1932	1935	1938	1941	1944	1947	1950	1953	1956	1959
096	2,234	2,499	2,688	2,968	2,777	2,888	3,008	3,296	3,297	3,256	3,637	3,762	4,245	4,363	4,523	4,579	4,433
,549	3,763	3,775	3,950	4,127	4,240	4,561	4,837	5,111	5,318	5,323	5,508	5,550	5,435	5,354	5,276	5,258	
,472	5,767	6,203	6,792	7,594	7,991	8,861	9,135	10,081	10,492	11,146	11,947	12,603	12,710	13,048	13,409	13,584	13,477
,414	1,468	1,629	2,328	2,853	2,925	3,166	3,485	3,734	3,942	4,122	4,495	4,664	5,074	5,334	5,507	5,760	5,846
479	671	703	1,129	1,285	1,406	1,633	1,806	1,942	2,150	2,359	2,665	2,773	3,223	3,441	3,318	3,333	3,401
641	995	1,052	1,379	1,636	1,713	2,790	4,907	5,031	5,698	7,538	7,961	8,292	9,532	10,952	12,587	14,650	15,928
													3,139	3,240	3,184	3,020	
													525	1,025	1,525	2,529	2,731
																	8,205
,651	14,898	15,861	18,266	20,463	21,052	23,899	27,178	29,195	30,897	33,744	36,213	37,644	43,883	46,757	49,329	52,713	54,021
109	110	114	124	130	135	148	159	162	167	179	189	199	245	245	253	274	290



Leader of the Elkhart students-in-industry unit was Roy Vogt from Steinbach, Man., a senior at Mennonite Biblical Seminary.

VENTURE is the word that describes last summer's students-in-industry.

The first three sketches are from the Elkhart, Ind., unit; the last two are from the Toronto, Ont., unit.

MONOTONY VS. MEANING What chance for self-expression is there in this job? What is there in it that a robot couldn't do? Does it offer any sense of satisfaction or accomplishment?

My work was in a turkey processing plant, at the end of the pinning line on which the birds were dressed. I took each bird off the moving line and tucked the "drumsticks" under a band of skin that had been cut alongside the rump. This I did 3000-4500 times a day, and nothing else.

At first it was extremely hard to do my little chore as fast as the turkeys came to me. After several hours, I could do it well enough to be comfortable most of the time. Several days later, it almost seemed a part of me, and my big concern was passing the time.

Once a job of this type is learned, there is little more to do than endlessly repeat it, occasionally making slight changes that only serve to make it still easier and more automatic. One day, to relieve the monotony, I learned to do my task left-handed.

There was absolutely no motivation to improve my job. Obviously, I didn't want to work hard and hope for a promotion. Being in a strange community, I had neither pride in the company nor friendship with any of its owners. Nobody I knew would ever ask my foreman how I was getting along or what he thought of me.

Cast into this sea of detachment, I found it very easy to daydream. I planned the things I wanted to do after the day's work was done; my mind turned to the year of college studies that would be my full-time work in a few months. Raising my voice above the noise of the plant, I chatted a great deal with the friendly, pleasant (Old) Mennonite lady who worked next to me. But no two people more than twelve years old can maintain a conversation for hours on end, so most of the time was mine to idly dream away on any subject I chose. One morning I hummed all the chorales I could recall from *The Mennonite Hymnary*. This must have taken the greater part of an hour, with few interruptions, and I was very glad to have thought of it. Our unit leader, a seminary student who worked nearby at an equally repetitious post, planned several sermons while at work.

The pay check at the end of the week was the reward most closely connected with the work itself. Evenings and week ends were my other "rewards." The fun of unit life made these times pass very quickly.

A strange feeling grew out of this monotony. After no more than two weeks of it, I had unconsciously decided that I wouldn't want to move to a variety of jobs. I became so accustomed to doing one thing while thinking of a dozen others that any change that would have required renewed concentration on my work would have been unwelcome.

This was a short-term experience. The events given here took place in a matter of weeks, not months or years. But what of the many wage earners who face this type of situation as a lifetime vocation? I arrived at no positive solution as a result of my brief encounter with monotony, nor do I know that they have an answer. This is one of the lessons that has come from my short experience in students-in-industry. I will always listen for an answer to the great question that confronts them: How will they replace monotony with meaning?—*Tom Lehman*

MEET THE "PUBLIC" What is the "American Public"?

I met the American Public that traveled the Indiana Toll Road this summer. It had been difficult to get a job. I was glad to see an end to the days of "I saw your notice in the paper and would like to apply. . . ." But I wasn't enthusiastic about our low wages and it was difficult to be creative in repeating the "May I ake your order now?" and "Would you care for any ie, cake, or ice cream?"

At our supper break, or riding to and from work, ve heard snatches of stories. "You think you ave it hard. When I was nineteen I had two kids nd one on the way. My husband didn't want to pay ny bills so he up and left. The baby died but I found vork and raised the two."

Or we heard from May: "People used to tell me hey thought I'd die smiling. Well, things weren't so ard then. It's different now after all the trouble I've ad. I've gotten hardened to everything in my old age nd have become sort of a grouch. Swearing, smoking, nd drinking always went against me. I do it myself ow and it doesn't bother me. You get to be a part f all this even if you don't want to."

Last summer in students-in-industry, we worked with his Public. We were sent, and we are being sent—vith a message of hope and brotherhood and with a luty to build the church. As Christ's disciples we ave accepted this mission for which He lives and vorks today. This is our vocation!

With the hymn writer we say: "A charge to keep have, a God to glorify. . . . O may it all my powers ngage. . . ."—*Mary Jean Yoder*

AND THEN I MET NED Have you ever worked close to a one-armed German refugee, a college professor, a non-English-speaking Ukranian, a farm woman, high school and college students, and a young person who had spent time in the penitentiary?

If you have, you know the challenging situation that I found myself in for two months last summer, while a member of the students-in-industry unit in Elkhart.

There was the matter of undesirable conversation and gossip over the lunch counter. Hearing and accepting such talk is just as unworthy as saying it. This was my situation. What should one do or say?

After prayer and a scraping together of courage, I questioned some of the wrongs I saw. Most of the fellows laughed off my stuffed-shirt philosophy. Others brought up the subject later for further discussion and serious consideration.

My greatest challenge and reward came through my association with Ned. He was a twenty-year-old friendless fellow who had just been released from a state penitentiary. He needed someone to whom he could relate his past experiences, failures, and shameful deeds. Ned wanted encouragement.

Several times he invited me to lunch with him in his rented apartment. We went swimming, riding, and visiting outside our working hours.

A local minister had arranged Ted's release. Thus he already had a source of spiritual help and guidance. It was simply Christian comradeship that Ned and I sought together.

For me this was a growing and enriching experience. Every day was a challenge and every accomplishment was a joy. At the close of my summer job, I thanked God for this period in my spiritual growth. —*Marlin Gerber*

TO GET A JOB Arriving in Toronto on a Friday morning, I had not long to wait before I could delve into the intricacies of employment. On the following Monday, we tried the various employment services. The mediocrity of these places was astounding. The personnel were unsympathetic and even rude. One of the agencies did give us some leads, but the situation was definitely tough. We found that companies in this city do not use the ads to very great extent, preferring rather to work personally and through private employment services.

The winning factor seemed to be the firms' acceptance of a reputable person's statements about us. It was always found of great benefit to have a special skill or experience of some sort. For me, training in the operation of the Bendix B15 Intercom 1000 D or 2000 D electronic computer opened many an at-first-tightly-shut door.

In an interview, morals are tested and strained again and again. Should I cheat? Should I tell him about the temporariness of my stay? Can I afford to withhold my handicap from him? Is it worthwhile to tell him I have had experience and not explain that my experience is very limited?

Job hunting is almost a profession and as such merits careful study. From my experience, I found it is also very intriguing.—*Pete Heppner*

THE CHANGE How does the change from rural to urban life affect the average individual?

The economical status of the farmer is determined primarily by two factors. The first is best explained in the phrase, "He just hit the good years at the right time," or as the German so vividly puts it, "Ihm jacht das Gluck nach." The second factor is simply determination to make a go of it.

The factory worker, on the other hand, considers himself lucky only once—when he finds a job. His chances of rising to a much higher income bracket are almost invariably determined by factors outside his control.

But how does the social and religious life compare? In the course of a day the farmer waves to a neighbor across the fence or to a railway gang a quarter mile distant, meets the local trucker, talks to the filling station attendant and the postmaster and the grocer, and perhaps helps out a neighbor who has a slipped disc. On Sunday he may share the church pew with any of these.

Upon migrating to the industrial city, this same man finds himself in a drastically changed society. In contrast to the life of an individual in a seemingly independent community, he finds himself transplanted into a series of different and unconnected forms of life.

At work he is an insignificant cog in the wheel. Rather than being his own boss, "things are in the saddle and are riding mankind." When he punches the time clock at the end of the day, the salesmen and rent collectors enter his life. And should this same person go to a place of worship during the week, he may find only another number of groups who often have very little to do with each other.

What then is the formula for happiness for people who by force of circumstances find themselves in the center of a highly industrialized society? We studied this problem last summer in Toronto, and have been able to recognize the problems involved. But the answers still evade us.—*Bill Voth*

Youth News

CONTACT PERSON CHANGED FOR NOVEMBER COUNCIL

In the announcement at the Young People's Union Council meeting (in the October 25 issue of *The Mennonite*) Ann Preheim was mentioned as the person to contact about lodging and transportation. This has been changed. The person to write to is Katie Penner, Women's Residence Hall, North Newton, Kansas.

WESTERN DISTRICT YOUTH ELECT THREE NEW OFFICERS

At the recent (Oct. 22) business meeting of the Western District Youth Fellowship, James Juhnke was elected as first vice president, Verlin Bartel was voted into the office of second vice president, and Joy Ann Dirks is the new member of the program committee. Jim will become president after a year. Verlin's main jobs will be to head the program committee and to represent the fellowship on the retreat committee. All three of the new officers are students at Bethel College.

Other officers of the WDF are Arlo Kasper, president, and Dorothy Galle, secretary-treasurer.

ELKHART WORK CAMP DRAWS FIFTY HIGH SCHOOLERS

And because of the large turnout, eighteen of the work campers went on to Camp Friedenswald (twenty miles from Elkhart). Here they helped clean up the lodge, put the finishing touches on a footbridge, and did general work on the grounds.

The thirty-five who stayed at the seminary campus in Elkhart kept themselves busy by cutting up and removing a large tree, washing windows (and there are lots!), trimming up the grounds, and dusting books in the library.

—*The Central District Reporter*

NEW CHAPTER BEGUN FOR CANADIAN NEWSLETTER

With this issue of the Mennonite youth section, the Canadian young people are beginning something new. The three pages of the youth section will be lifted out of *The Mennonite,* a fourth page of "Canadian Clippings" will be added, and this four-page "newsletter" will be mailed to youth groups all over Canada. This project is begun on an experimental basis, and about four newsletters will be mailed between now and June.

SLAVE AUCTION NETS $260

"How is a youth group to raise all that money?" This was a pretty big question raised by Western District young people at their Oct. meeting.

The delegation from Beatrice, Nebraska, came up with this story: "We had a slave auction. Members of the youth group were sold to the highest bidder. (One of the fellows was sold by the pound.) The auction was held on a Thursday evening. The slaves worked for an eight-hour day the following Saturday. One of the fellows had been to auctioneering school—so he did a good job of selling us. The $26 we made came in handy!"

LEADERSHIP WORKSHOP HELD AT CAMP FRIEDENSWALD

The week end of November 4, 5 and 6, was a busy one for advisor and officers of the Central Distric Young People's Union. The work shop they participated in (at Camp Friedenswald) had several pur poses: to help leaders to plan more interesting and effective programs to help leaders balance service, fel lowship, and faith and life; to give leads in the promotion of persona stewardship among young people to teach skills for achieving goo fellowship.

Leaders for the workshop were Gordon Dyck from Nappanee, Ind. Milton Harder from Newton, Kan. and Marvin Zehr from Elkhart, Ind

DO YOU KNOW WHAT GOES ON AT AN MCC CLOTHING CENTER?

If twenty-eight young people from the Eastern District Conference did not know, they soon found out on that Saturday in September.

September 17 was the day scheduled for the service project. After a short tour of the MCC clothing center in Ephrata, Pa., the group got a taste of what it was like to process bales for relief.

Most of the work was done at the MCC warehouse located near Akron, Pa. The work included processing and loading a relief shipment for Formosa, sorting and packing drugs and medicines, picking out and stenciling (labeling) bales containing a total of 1000 Christmas bundles, building a wooden box for a shipping crate, sealing and stenciling numerous cartons of canned food, and stenciling bales of bandages.

By the end of the day, one worker wrote that his thoughts ran something like this: What would the world be like if the present MCC sites were mere parking lots? The world is richer because men have dedicated their lives and goods to God's work.—*The Eastern District Messenger*

IS YOUR YOUTH GROUP LOOKING FOR A GOOD PROJECT?

Here is a project which you can do as a group and still reach out—in other words, add service to fellowship. It's called a "Scripture-reading choir." You will have to try out voices, assigning them to high or low sections. You will need a director — someone who loves young people and the Scriptures. (Experience in music helps.) The director will also choose selections (Psalms and Isaiah are good), assign solos, and work out the emphases.

Experience in chorus work helps the members to understand phrasing and good breathing, but it is not a "must." Knowing the Bible and loving it increases the effectiveness of the choir. The message is the big thing, and the message won't go unless the members are sincere and deeply feel the impact of the passage being given.

A good choir has to spend time—going over and over the material in order to get the deepest meaning and the most effectiveness. The fruit of your work will be a shining experience in worship and witnessing—in church, homes for the aged, at camp next summer, hospitals, the possibilities go on and on!

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Moin, Newton, Konsos.

our schools

FREEMAN STUDENTS VISIT MOUNTAIN LAKE

The Christian Youth Volunteers of Freeman Junior College presented their first deputation program for the year at the Bethel Church of Mountain Lake, Minnesota, on October 23. Eleven students and Miss Mary Bixler participated. Students included: Goldie Becker, Eleanor Goertzen, Della Kehn, Orville Ortman, Gayle Preheim, Janet Preheim, Lyle Preheim, Merlin Preheim, Mary Ratzlaff, Mae Schrag, and Elda Waltner.

SEMINARY BOARD MEETS

The Board of Mennonite Biblical Seminary met on the campus for its semiannual sessions on October 26-27. Board members attending were A. S. Rosenberger, Quakertown, Pennsylvania; Olin A. Krehbiel, Freeman, South Dakota; J. Herbert Fretz, Freeman, South Dakota; Elmer Baumgartner, Berne, Indiana; A. E. Kreider, Goshen, Indiana; John Wichert, Vineland, Ontario; and Elmer Ediger, North Newton, Kansas. Alumni representatives present at the meetings were James Reusser, Dalton, Ohio; and Roy Henry, North Newton, Kansas. Advisory member is I. I. Friesen, Winnipeg, Manitoba. Unable to attend meetings were Willard Claassen, Newton, Kansas; and Paul Schaefer, Gretna, Manitoba; E. G. Kaufman, North Newton, Kansas; L. L. Ramseyer, Bluffton, Ohio; and John Ewert, Freeman, South Dakota.

The Board heard reports of the administration and faculty as well as of special committees concerning work of the seminary during the last six months. "The Seminary's Role in Church Vocations Recruitment and Counselling" was the topic of a joint board-faculty discussion.

A special board-faculty-student tea was held which gave opportunity for board members to fellowship and become personally acquainted with seminary students and staff members.

GUEST CHAPEL SPEAKERS

Martha Burkholder, retired missionary, spoke in chapel on October 17 at Freeman Junior College. Her message had a special challenge to younger students to do their work well so that they might be better prepared for whatever work God calls them to do. "You have been called—chosen for a purpose," she emphasized.

The chapel service was shared by two guest speakers on October 24: John Gaeddert of Henderson, Nebraska, and Delton Franz of Woodlawn Mennonite Church, Chicago. Rev. Franz was here participating in a two-day Sunday school workshop at the Salem Mennonite Church near Freeman.

EMINENT PRESBYTERIAN IS BLUFFTON COLLEGE LECTURER

The Bluffton College Bible Lecturer for this year is Harold R. Martin, pastor of the Second Presbyterian Church of Bloomington, Illinois, for the past thirty years. Bible Lecture Week will be held November 13-18.

Dr. Martin is speaking on Monday through Friday in Ramseyer Chapel at 9:30 a.m. and at the First Mennonite Church at 7:30 p.m.

Active in his denomination both on the state and national levels, Dr. Martin was moderator of the 169th General Assembly of the Presbyterian Church, U.S.A., at the time of the union with the United Presbyterian Church in 1958.

During his thirty-year pastorate in Bloomington, Illinois, the Second Presbyterian Church has grown from a membership of 819 to 2460. In addition to his preaching work, he is much in demand, especially on the part of youth.

MOUNTAIN LAKE VISITED BY BETHEL REPRESENTATIVES

Three Bethel College staff members recently visited the Mennonite churches of Mountain Lake, Minn., on behalf of the college.

Making the trip were Vernon Neufeld, president; Ed. Miller, director of development; and Vernon Pauls, admissions counselor.

BETHEL PROFESSOR GIVES SEMINARY LECTURE SERIES

Walter Klaassen, instructor in Bible at Bethel College, North Newton, Kansas, spoke on the "Word, Spirit and Scripture in Early Anabaptism" in the Menno Simons Lectures at Mennonite Biblical Seminary, November 7-8.

The series of four lectures, which was based on his doctoral dissertation, included addresses on "Hans Hut and Thomas Muentzer," "The Anabaptist Doctrine of the Holy Spirit," and "The Preacher and Preaching."

Since graduating from McMaster University in Hamilton, Ontario, in 1954, Dr. Klaassen has received the B. D. degree from McMaster Divinity School in 1957 and the D. Phil. degree from the Oxford University in 1960.

BETHEL AND BLUFFTON CHOOSE SAME PEACE PLAY

"Which Way the Wind" has been chosen as this year's peace play by the peace and world order commission of the Bethel College Student Christian Fellowship for presentation at the beginning of the winter quarter.

The play, under the direction of Judith Hilty, Bluffton Ohio, will include the following cast members: Jim Juhnke, Lehigh, Kansas, narrator; Anne Marie Peterson, Mt. Pleasant, Iowa, W; Lucia Galloway, Normal, Ill., X; Marvin Thieszen, Henderson, Neb., Y; and Walter Sprunger, Dalton, Ohio, Z.

"Which Way the Wind" is a Docu-Drama which sets out to find alternatives to violence.

Following its initial production, the play will be presented in a number of schools, colleges, and churches.

The same play is being given by students of Bluffton College for the second consecutive year, and is being used as the college's traveling play.

our churches

FALL FESTIVALS HELD

Niagara-on-the-Lake, Ontario. On September 25 the congregation celebrated its Harvest and Mission festivals. Peter Klassen brought the message. Rudolph and Elvina Martens also reported on recent events in the Congo where they had served as missionaries.

HARVEST FESTIVAL

Sargent Ave., Winnipeg, Manitoba. We observed our harvest festival on Sunday morning, October 2. The service was recorded for later broadcast over the radio station in Altona.

ANNUAL MISSION FESTIVAL HELD IN URUGUAY

El Ombu, Uruguay. On August 7 we celebrated our annual mission festival with Bernhard Toews from Meno and Peter Thiessen and Peter Dyck, both from Neuland, taking part. They reported on the work of evangelism in South America which our congregation supports with other South American churches. On August 28 Alfred Hinz, formerly minister of the Orhofferfelde congregation, celebrated his twenty-fifth anniversary as a minister. We heard the first Spanish sermon preached in our church on September 4. It was introduced by Manfred Penner and given by James Martin from Kitchener, Ontario, who works as a city missionary in Montevideo. Two days later Orie O. Miller, from Akron, Pennsylvania, reported on his visit to the earthquake site in Chile.

PREPARATION FOR CHRISTMAS

Bethel, Hydro, Okla. Willis Thiessen is serving as pastor of our church. His messages have been very inspirational and helpful. Mr. and Mrs. Harold Entz were delegates to the Western District Conference at Newton. We are happy to have Dr. and Mrs. Ralph Buller (Hydro) and their daughter worship with us. Dr. Buller has recently established his office in Hydro. The community is grateful for a resident doctor again. Our choir has been rehearsing for Christmas. Bible study began Nov. 9 for the winter and spring months.—Wilfred Ewy

SERVICE FOR SENIOR MEMBERS

Waterloo, Ontario. On October 2 our congregation held a special service for our older members. Taking part in the service were Jacob Braun, Frany Dick (who read a Russian poem), John Schroeder, and Henry H. Epp.

GERMAN SCHOOL PROGRAM

Leamington, Ontario. On September 11 the pupils of our German school presented a program under the leadership of Martha Cornies. September 25 was Education Sunday and a new Sunday school year was begun. This year we added a class for grade ten. This is the highest grade. Our new education building was dedicated in the afternoon.

WARKENTIN ORDAINED

Mather, Manitoba. On October 23 Hans H. Warkentin, leader of the Mather congregation, was ordained as a preacher by Elder G. G. Neufeld, Whitewater. His son-in-law, Wiegand Friesen, was ordained as a deacon.

DEDICATION FOR TEACHERS

Mission City, British Columbia. On October 2 we held a dedication service for our Sunday school teachers. More than one hundred chi dren are enrolled in our churc school. Henry Neufeld and Pauli Klassen were married on Octob 28.

W. SWAMP CHURCH PARTICIPATE IN CAMP MEN-O-LAN RETREAT

West Swamp, Quakertown, Pa. A number of our children and youn people participated in the retrea program at Men-O-Lan, some as re treaters and others as counselors The sessions of our daily vacatio Bible school were held in Augus with an enrollment of 111 and a average attendance of 108. Th school gave a missionary offerin of $38.95 which was used in pack ing and sending Christmas bundles The Bible Conference held at Men O-Lan was attended by some of ou people. The speaker was Howar Tillman Kuist, professor of Biblica Theology at Princeton Theologica Seminary. Classes were also hel for the children, leaving the par ents free to attend the Bible lec tures. Many of our people attende the 64th anniversary and donatio day at the Mennonite Home a Frederick. Some helped in the kitchen and dining room. Erlan Waltner was the speaker. During the summer, the administrator o the Frederick Home called the attention of our churches to the fact that the services of a nurse and a lady to work in the kitchen were needed at the home. One of our members, Mrs. Myrtle Bauman accepted the challenge to this work and she is now helping in the kitchen and dining room. Pastor and Mrs. Rosenberger were recently on vacation, visiting their son and family in Ohio. Pastor Rosenberger also attended the fall board meeting of the Mennonite Biblical Seminary. During his absence, Willard Roth and Claude Boyer, both from MCC were guest ministers. October has again been designated as "clothing for relief" month in our church and the members have been bringing clothing to be taken to MCC in Akron.

INDIANA WOMEN HOLD ANNUAL MISSIONARY RALLY

Two hundred and forty-nine women registered for the meetings of the twenty-fourth annual Indiana Women's Missionary Rally held at the Highland Bethel Evangelical Mennonite Church in Fort Wayne, on Oct. 13, 1960.

Mrs. Daniel acted as chairman for the meeting. Speakers for the day were: Vernon Sprunger, reporting on the Congo situation; Mrs. Edward Burkhalter reporting on "Mission Work in India"; Miss Lois Slagel talked about the work in the Congo; and C. J. Dyck gave the evening message on "A Mother's Gift." Mrs. S. F. Pannabecker, Mrs. Paul McCoy, and Mrs. Howard Gilliom gave devotional meditations for each service. Special music consisted of a solo by Mrs. Titus Schrock, a duet by Mrs. Robert Buschert and Mrs. Dale Swartzendruber from the Lafayette Church, and a trio by Mrs. Melvin Ehresman, Mrs. Don Gundy, and Mrs. Emerald Gerig from the Woodburn Church.

Officers elected for 1961 were: chairman, Mrs. Lloyd Rediger, Highland Bethel, Ft. Wayne; vice chairman, Mrs. Loretta Blackwood, First Mennonite, Berne; recording secretary, Mrs. Walter Gering, Hively Ave. Mennonite, Elkhart; corresponding secretary, Mrs. Ernest Smoker, Silver Street, Goshen; treasurer, Mrs. Merle Linn, Mennonite Church, Grabill.

An invitation was extended by the Silver Street Church, Goshen, Ind., for the 1961 meeting.

into the beyond

Graveside service was conducted September 20 for Monte Ray Krebill, infant son of Mr. and Mrs. Melvin Krebill, of Zion Mennonite Church, Donnellson, Iowa. The child was stillborn on September 19.

Daniel Webster Auschbacher, member of the Bethel Church, Fortuna, Missouri, was born June 27, 1869, and died October 9, 1960.

Mrs. Anna Hirschler passed away July 30, 1960. She was born near Donnellson, Iowa, October 26, 1863, and was a member of the Zion Mennonite Church, Donnellson.

Mary (Buller) Gaede, wife of John Gaede, and member of the First Mennonite Church of Shafter, alifornia, was born at Inman, ansas, January 20, 1885, and died a heart attack at her home in hafter, October 18, 1960.

Abraham Heinrich Epp, Niagara-n-the-Lake, Ont., was born Decemer 20, 1882, near Orechow, South ussia, and died October 6, 1960. e served as a minister for fifty ears in Russia, Manitoba, and Onrio.

Cornelius Wieler, Winnipeg, Man., as born Dec. 4, 1881, in Nikolaiol, South Russia, and died October 960.

ENTURY OF STATISTICS

ontinued from page 737

certain number of churches fail o report.)

Next, for those churches which ntered the Conference prior to 887, it was necessary to estimate nembership. The procedure for estinating membership of Conference hurches between 1869 and 1887 is based on the fact that at the trinnial Conference of 1869, votes vere assigned to member churches on the basis of one vote per thirty nembers or fraction thereof. Knowng the number of votes, it follows hat each church must have a mininum and maximum possible numper of members which would fall under that vote-number category. One way to estimate the actual number of members is to add to the minimum possible membership onehalf the difference between the minmum and maximum possible memberships. However, since this would always yield a fraction, we arbitrarily take the more conservative whole number. Simplifying the procedure, we deduce one-half a vote from the total number of votes assigned to each church, and multiply the remainder by thirty.

One problem remained — estimating membership of Conference churches for the three triennia prior to 1869, during which time votes were assigned one to a participating minister without respect to size of membership. Moreover, there was a bit of a difficulty in ascertaining just which churches were represented at these three Conferences. Statistician H. P. Krehbiel listed four, fourteen, and seventeen, respectively, the number of churches which actually had representatives present. S. F. Pannabecker, however, maintains that although John H. Oberholtzer was the only representative from the East present at West Point (besides a fellow minister who is described as his "traveling companion"), all of the member churches in the "East Pennsylvania Conference of Mennonites" were represented through Oberholtzer. Following Pannabecker, we include ten churches in 1860, sixteen in 1863, and seventeen in 1866, using the membership estimate of 1869 for each of these earlier triennia.

Having a membership figure for every member church for each of thirty-three triennia, it remained, finally, to compute mechanically the total Conference membership for each triennium, 1860 to 1959. The table accompanying this article is the result. The table reveals that there has been a net gain of total Conference membership for every triennium since 1860 execpt one (1872-1875).

Obviously, the greatest relative gains occurred prior to the turn of the century, when Russian Mennonite accessions were highest, and when the gain of a single new church could help to increase Conference membership by as much as 72 per cent, as in the case of 1878 when the Alexanderwohl Church was received.

The largest relative gain for any triennium since 1902 was 16 per cent, which occurred between 1944 and 1947. Reason for this gain was the reception of forty-six churches including ten from Canada, four from South America, and twenty-two which constituted the entire Central Conference of Mennonites.

As a matter of observation, the story of the gain of members in the General Conference is not the spectacular growth of individual churches but rather the reception of new churches, most of which resulted from the migration of Mennonite stock. This is well illustrated in the period 1950 to 1959. During these three triennia, the Conference achieved an absolute gain of 7,264 members, an increase of 15 per cent for the nine year period.

To interpret this as a victory in evangelism, however, is to give a false picture. It should be noted that 292 churches figure in the totals for 1959, compared to only 245 for 1950. When we include in the analysis only those churches which were members of the Conference for the entire nine year period, eliminating new Conference churches from the computations, we find that the absolute gain was only 1,777 or 3.8 per cent. Moreover, all of this gain was the contribution of Canadian churches, since the 175 U.S. churches figuring in the totals registered a net loss of 175. To put it differently, in the Conference as a whole 122 churches gained members between 1950 and 1959, ninety-six lost members, and six remained the same. The corresponding figures for U.S. churches alone are eighty-six, eighty-four, and five, respectively.

In the July 1887, issue of *The Mennonite,* one of the Eastern District brethren published an article entitled, "A Glance at the Figures." He noted the fact that there had been a 5.7 per cent membership increase in the Eastern District during the prior year (1886). He noted also that an annual increase of this amount would double the membership in about fifteen years. Optimistically he projected Eastern District figures seventy-five years into the future on the basis of a 5.7 per cent annual increase each year, as follows: year 1902, members 2,568; year 1917, members 5,136; year 1932, members 10,272; year 1947, members 20,544; year 1962, members 41,088.

An argument like this, based on geometric progression, while serving perhaps to lift one's perspective, has little to commend it theologically. There is nothing in Scripture to indicate that if the church were true to its commission, its numbers would increase geometrically. Jesus was more realistic in His view of man (Mark 4:3-9, Luke 18:8).

The fact that 5,000 persons were added to the church in Jerusalem on one occasion (Acts 4:4) is simply evidence that Christians were busy witnessing to their faith.

Rejecting the notion that the church is bound to embrace the masses, let us nevertheless continue to "take a census of all the congregation." In so doing, we will know when to be grateful when the Lord adds to our number "day by day those who were being saved." We will also know when to be humble as we observe clearly that our growth is due to biological rather than evangelical procreation.

our conference

JAPAN MISSIONARIES SEND GREETINGS TO CHURCHES

The Board of Missions has received an official greeting from the annual conference of Japan missionaries to the churches in North America. Signed by Peter W. Voran, field chairman, the message reads in part:

"We want to thank you for your continued prayers in our behalf. May the Lord continue to bless you in your work and witness. We want to thank you also for the many sacrificial gifts, your tithes and offerings which have made this work, your work and our work, possible."

GLIMPSES INTO MISSIONS

One hundred and twenty young people attended the five-day retreat in Hwalien, Taiwan. The theme for the retreat was "Discipleship," with studies on separation, stewardship, honesty, and love.

Mrs. P. W. Penner underwent surgery for an appendectomy on November 4. For many years Mrs. Penner was a missionary in India and returned with her husband in 1949 when they retired from active missionary service. For the past three months Mrs. Penner has been resident at the Bethel Home in Newton, Kansas.

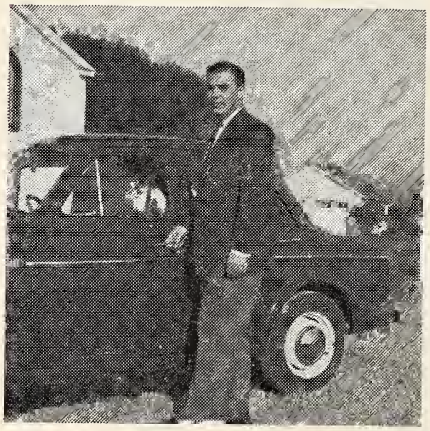
Mr. and Mrs. John Janzen of Elbing, Kansas, will leave shortly for Arizona. They will assist the missionaries at the Hopi Indian Mission for several months while the H. A. Kliewers are on furlough.

Helen Friesen of Osler, Saskatchewan, last month returned to Mexico for a five-year term of service under the Board of Christian Service. She previously spent three years in Mexico and will continue to work at Cuauhtemoc.

In Formosa, where Sunday is not observed as a holy day, a telephone call one Sunday morning from a contractor who is a church member told Missionary Glen Graber that he had stopped working on Sundays. In the business for eight years, he has employed his men on Sundays. Now they will not work, but he will continue to pay them for the extra day. Since then, several of his workers have started going to church.

The distribution of Christian literature is a challenge to workers in Formosa. Palmer and Ardys Becker report having sold more than 2,000 books in three months. They have published 800 copies of the fourth book in their radio series and are revising the series for reprinting next year.

Han Vandenberg, missionary to Taiwan, Formosa, is now itinerating in Canada. He completed an intensive schedule in Pennsylvania at the end of October. Until the tenth of November he will be in Manitoba congregations and for the rest of November in Saskatchewan.



PAGEANT FILMSTRIP AVAILABLE

A filmstrip of the pageant, "We Are Pilgrims," by Maynard Shelly, is now available. Pictures for most of the seventy-nine frames were taken in Bluffton, Ohio, when the pageant was presented to the centennial sessions of the General Conference Mennonite Church in August 1959. The twenty-three-minute recording was made later.

Written for the centennial celebration, the pageant portrays in five episodes the history of Mennonites from Menno Simons to the present.

Copies of the filmstrip will be available after December 1 from the Audio-Visual Library, Mennonite Publication Office and Bookstore, 720 Main Street, Newton, Kansas, and Audio-Visual Library, Mennonite Bookstore, Rosthern, Sask.

THE STORY OF THE NEW PAPER

The improved quality of paper used in *The Mennonite* beginning with the October 25 issue is the result of a long search by Mennonite Publication Office for a better grade paper. Until recently, the smooth-finish stock was available only to large users, who could absorb the cost. (Circulation of *The Mennonite* is 15,000.)

Now, however, a good quality paper has been made available, and the total cost increase in the production of *The Mennonite* is $1.28 per week. The printer reports that because of the smooth finish of the paper only six pounds of ink were used in comparison to the ten pounds formerly used, which means that the saving in ink counterbalances the increase in paper cost.

With the increased use of photographs and art work in *The Mennonite,* a better quality paper is requisite for high fidelity in reproduction.

LATEST REPORTS STATE 152 GC MEN IN 1-W

Figures released by the Board of Christian Service on November 1 show that 152 General Conference Mennonite men are in 1-W service. Of these, 93 (61%) are in earning service; 38 (25%) are in Voluntary Service and 1-W mission-supporting service; and 21 (14%) are in Pax and relief (overseas).

The board provides avenues of service for men who wish to enter 1-W service.

1-W AND WIFE NEEDED FOR DENVER POSITION

The Board of Christian Service is looking for a husband and wife team to serve in Denver, Colorado. Wilfred Unruh, associate executive secretary of the board who is in charge of 1-W placement, would like a 1-W man to work in an approved 1-W job while his wife could serve on a voluntary service basis as secretary to the pastor of Arvada Mennonite Church.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

NOVEMBER 22, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

in this issue

ARTICLES
A SONG OF PRAISE
Gordan J. Neuenschwander 747
INDIA JUBILEE
Helen Kornelsen 748
WHEN THE YEARS COUNT
Roger Siebert 749
WORKER'S WITNESS
Harry Spaeth 750
IN BEHALF OF THE HOME
Harold W. Buller 751

DEPARTMENTS
EDITORIAL
Robert W. Hartzler 746
MENNONITE MEN 752
MENNONITE YOUTH
Satisfaction 753
From the Youth Office 755
OUR SCHOOLS 756
MCC NEWS 756
OUR CHURCHES 758
OUR CONFERENCE 760

CONTRIBUTORS
Gordon Neuenschwander, pastor, First Mennonite Church, Berne, Ind.; Helen Kornelsen, teacher in India; Roger Siebert, student, Mennonite Biblical Seminary; Harry Spaeth, student, Mennonite Biblical Seminary; Harold Buller, chaplain, Mennonite Deaconess Home and Hospital, Beatrice, Neb.; Robert J. Baker, teacher now attending graduate school, member of the (Old) Mennonite Church; Milton Harder, director of youth work.

CREDITS
Cover, Bob Taylor; page 749, Brooks from Mankmeyer; page 750, Newman Schmidt; pages 753, 755, Robert W. Regier; page 758 (bottom) **Henderson News.**

of things to come

Nov. 21-26—Faith and Life radio speaker, James Waltner
Nov. 24—Thanksgiving Day, U.S.
Nov. 27—First Sunday in Advent
Nov. 28—Bethel College Memorial Hall Series, "Dr. Faustus."
Nov. 28-Dec. 3—Faith and Life radio speakers, representatives from the Board of Christian Service.
Nov. 30-Dec. 3—Council of Boards, Newton, Kan.
Dec. 5-10—Faith and Life radio speakers, Bethel College students.
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 46**

Guest editorial by Robert W. Hartzler

THANKSGIVING — MAN'S RESPONSE TO GOD'S MERC

To some of us, the Thanksgiving season when it comes around eac year, proves a little embarrassing. This is because of uncertaint over the propriety of our abundance. We can go along through mos of the year without thinking very often about how much it seem to take to maintain our families. But at Thanksgiving time we jus about have to face it, since this season is pretty much dedicated t the remembrance of material things by which our lives have bee blessed.

The housing, food, and clothing—substantial as they are—are onl a part of our requirements. To them must be added transportatio entertainment, and insurance, as well as our contributions to th maintenance and development of the community and the natio So that all considered, it looks like quite a bit, especially when see in contrast to the little store of bare necessities which inspired th Pilgrim fathers to the first Thanksgiving Day.

Christians, particularly, are aware of the negative side of thei abundant life: it often requires that a man become preoccupie with affairs and administering of accounts, rather than with addin to virtue. Ever with us is the biblical story of the lost man wh thought prudence required him to build bigger barns to prepare fo more success. So if there are reservations in our thanksgiving, the may arise out of the sneaking suspicion that in our abundance w are being as much tested as blessed.

Yet solid ground does exist for rejoicing over plenty. For example when abundance is seen as a tool with which goodness may work then one may turn in gratitude to God with all propriety. All thi increase of flock and field—yes, let us give thanks that it may b used to feed the hungry in lands where children starve! All thi money in our storehouses—yes, let us rejoice to heaven that we hav this means of building schools, and hospitals, and churches, and as means of printing books, and sending out missionaries!

In plenty untainted by avarice, and in thanksgiving unblemishe by selfishness, one finds a suitable meeting place of God's mercy an man's response particularly appropriate to the Christian communit in this season.

Give thanks unto the Lord, call upon His Name, make know His deeds among the people. . . . Sing unto Him, sing psalms unt Him, talk ye of all His wondrous works. . . . Sing unto the Lord, ye saints of His, and give thanks at the remembrance of Hi Holiness.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. . . . In everything give thanks; for this is the will of God in Christ Jesus concerning you.

SONG OF PRAISE

Iost of us appreciate good music. hoirs and orchestras are nothing ew. In the Old Testament, David spoke to the chief of the Levites o appoint their brethren to be the ingers with instruments of music" 1 Chron. 15:16). We have also ead that David had a tremendous rchestra, composed of 4,000 perons (1 Chron. 23:5). Today, we hrill at songs of praise written by avid.

In the Old Testament we find a umber of exhortations to sing unto he Lord and to make a joyful noise nto the "rock of your salvation" Psalm 81:1; 95:1; 9:11; 33:2; 67:3; saiah 30:29; 42:12). The purpose vas to praise and glorify God, as we re also to do in our day.

Psalm 65 may be called "A Song f Praise for Harvest." The psalm pens with an expression of praise nd prayer. When God had granted some specific deliverance or favor, here was a special praise in the emple and almost always a perormance of vows. David suggests hat there is a hushed silence in the abernacle in the midst of which silent prayer and praise were offered to God. As the people wait upon God, God is praised as the hearer f prayer (verse 2).

Do we today ever really thank God that He does hear prayer? Some people seem to assume that we deserve to be heard. I do not think this was the case with David. He had an honest and sincere appreciation that God heard prayer. This led to his praise of God.

David's mood of prayer and praise is now succeeded by awe because of the judgments God permits to come upon men. In verse 5 he may have had in mind God's intervention in Israel's history. As David meditates upon God's hand on His creation, we sense a deep adoration of a divine God who pardons sin.

Richard Whately, a nineteenth century author and Archbishop of Dublin, once said, "It is generally true that all that is required to make men unmindful of what they owe to God for any blessing, is that they should receive that blessing often and regularly." The psalmist would lead us in taking a long look at some blessings which for many people have lost distinctiveness.

Verses 8 to 13 are filled with thanksgiving. Eight times David calls attention to gifts of God which have been generously given to you and to me. We are reminded that it is God who makes the sun to rise in the morning and provides the sunset for the evening. How long has it been since you thanked God for a beautiful sunrise or a majestic sunset?

We find that David expresses a second note of thanksgiving for "ordinary" things. "Thou visitest the earth" (verse 9). The fact that God, who made the earth, visits the earth and pours His blessing upon it is proof of His care and concern for that which He has created. God is not compelled to visit the earth, but the fact that He does is a mercy which the inhabitants of the earth ought to return with thanksgiving and praise.

Next, David speaks of God's providential care in enriching and refreshing the earth with water. Job had a similar comprehension when he said that God does great things "for he saith to the snow, Be thou on the earth; and likewise to the small rain, and to the great rain of his strength" (Job 37:5, 6).

God prepares the earth to receive the seed. It is God who makes the grain to grow. He gives the former rain which enriches the prepared ground and the latter rain which causes the grain to mature and become ready for the harvest. David was thankful for this. Are we as inclusive in our praise and thanks to God?

David is next reminded that as the fields have been prepared to receive the planting of the grain. And as the soil is then barren and no foliage covers the furrows, God sends an abundance of nourishment for plant life. The rain smooths down the ridges. The rough, plowed fields become comparatively smooth. As the ground is softened with warm showers and the earth is warmed by the sunlight, the springing of the blade begins. David expresses thankfulness by saying, "Thou crownest the year with thy goodness."

I think David carried into his later years a love for good flocks of sheep. David saw the flocks not so much as an indication of material wealth, but as an indication of God's blessing. He describes the pastures as being clothed with flocks of sheep. He saw nature itself shouting for joy and singing of the glory of God. When even nature cannot contain its praise of God, how can we be silent?

Most of us lack the ability to appreciate.

It is not how much we have but how thankful we are for what we have that puts the song in our hearts. May this Thanksgiving begin not just a season of praise but may it begin an attitude of praise to Almighty God for all He has done for us. May each one of us send a symphony of praise heavenward.—*Gordon Neuenschwander*

In the sixty years
our Conference has worked
in India, God has
done great things.

INDIA JUBILEE

Helen Kornelsen

COLORFUL PAPER banners, strung along and across the entrance to Bethesda Church, fluttered gaily in the breeze. Colorful, too, were the pink, yellow, green, and white badges pinned to the shoulders of delegates and visitors, and all who were present. Reunion of relatives and friends, joyous laughter and warm handclasps, singing and beating of drums, new saris, frocks, and shirts — all added to the festive spirit of the occasion, the sixtieth jubilee of the General Conference Mennonite Mission in India.

On the front wall of the church, in bold golden letters on a red background, was the jubilee theme: “The Lord hath done great things for us; whereof we are glad” (Ps. 126:3). This theme and reminder was held up before us throughout the day's celebrations, and was fittingly expressed in many and varied ways.

The large church was soon filled to capacity — all seated on rugs on the floor. Harold Ratzlaff, chairman of the jubilee celebrations, welcomed all guests and delegates, and briefly reviewed the great things the Lord had done for us in the past sixty years in India.

A special welcome awaited our American guests, Willard and Lola Wiebe and Orlando A. Waltner. Each of the fourteen churches (Surguja included), and the church conference, had brought three garlands, one for each guest. Some were made of fresh flowers, others of colorful tissue paper, still others of cloth, and some of tinsel—a beautiful array indeed! “For such an occasion as this,” Mrs. Wiebe remarked in her response to the warm welcome, “one needs a long neck.”

Homer and Margaret Janzen, and their two children, had arrived two days previous to the jubilee, and could also be officially welcomed at this time. Two-year-old Gordie, with a garland around his neck, beamed with pleasure as several flash cameras clicked. He thought this was great sport.

The two-hour procession through the town of Champa was the highlight of the morning celebrations. Under the capable and enthusiastic leadership of J. K. Asna, the 1200 men, women, and children fell into orderly line with their respective church groups. Each church had prepared for this occasion a special banner that was held high as the group swung into motion. With singing and shouting of slogans, the snake-like procession wound its way across the railroad tracks and into the market place, witnessing to “the great things the Lord hath done for us; whereof we are glad.”

The afternoon program brought most of the jubilee celebrants back to Bethesda Church to hear the jubilee message, as given by the chairman of the Board of Missions, Willard Wiebe. Very applicably the message on “The Three Rivers” focused on the spiritual experiences of both the individual Christian a the church—awakening, defeat, a victory. Abraham responded to t call of God at the Tigris River, t “River of Awakening,” to ventu forth into the promised land. T heart-searching sad experiences the banks of the Nile River, t “River of Bondage,” prepared t children of Israel to long for d liverance from bondage, sin, a defeat. The Lord with a migh hand brought them out of Egy back to the promised land by wa of the Jordan, the “River of Vi tory.” The Christian, as well the church, experiences spiritu awakening, is often defeated, bu is able to find victory in the Lo Jesus Christ.

Samson Walters then gave a brie but interesting resume of the fir fifty years, from 1900 to 1950.

Following this, a time of info mal fellowship was provided for b a tea party outside on the law nearby. The beautiful arrangemer and the efficient management i serving the refreshments spoke c much careful planning and har work. “How beautiful!” “Wha a lovely way of doing this!” Thes were comments frequently ove heard.

As throughout the day, so als in the evening, the Champa youn people's choir added much to th beauty of the program. Mr. S Kumar followed up the talk of th afternoon, given by Samson Walters, by showing what “great thing the Lord hath done” in the past te years, 1950 to 1960.

The main feature of the evenin program was the pageant. It presented the history and spiritual condition of each of the fourteer churches, and the various organizations and institutions. As each “angel” of the churches reported t the “Spirit of the Churches,” the latter commended for good works done, warned of besetting sins, and encouraged each to continue with greater devotion and zeal.

And thus came to a close Octobe 18, 1960, the day set aside for, the day eagerly awaited, and the day that has challenged each of us to behold “the great things the Lord hath done; whereof we are glad.”

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

When the Years Count

Roger Siebert

THIS SUMMER I had the pleasant xperience of interviewing some of he older members of our churches n the central Illinois area. The hree weeks we spent interviewing was a pleasant experience because we, as younger people, can learn much and gain many spiritual blessngs from our senior citizens.

The generation in which we live puts much emphasis on youth and physical strength, thus tending to push older people into the background when actually it should be he other way around.

A Christian, who has faced the struggles of life and through many years of walking with Him has experienced the grace of God, certainly has valuable insights to impart to young people who will have to face the uncertainties of life.

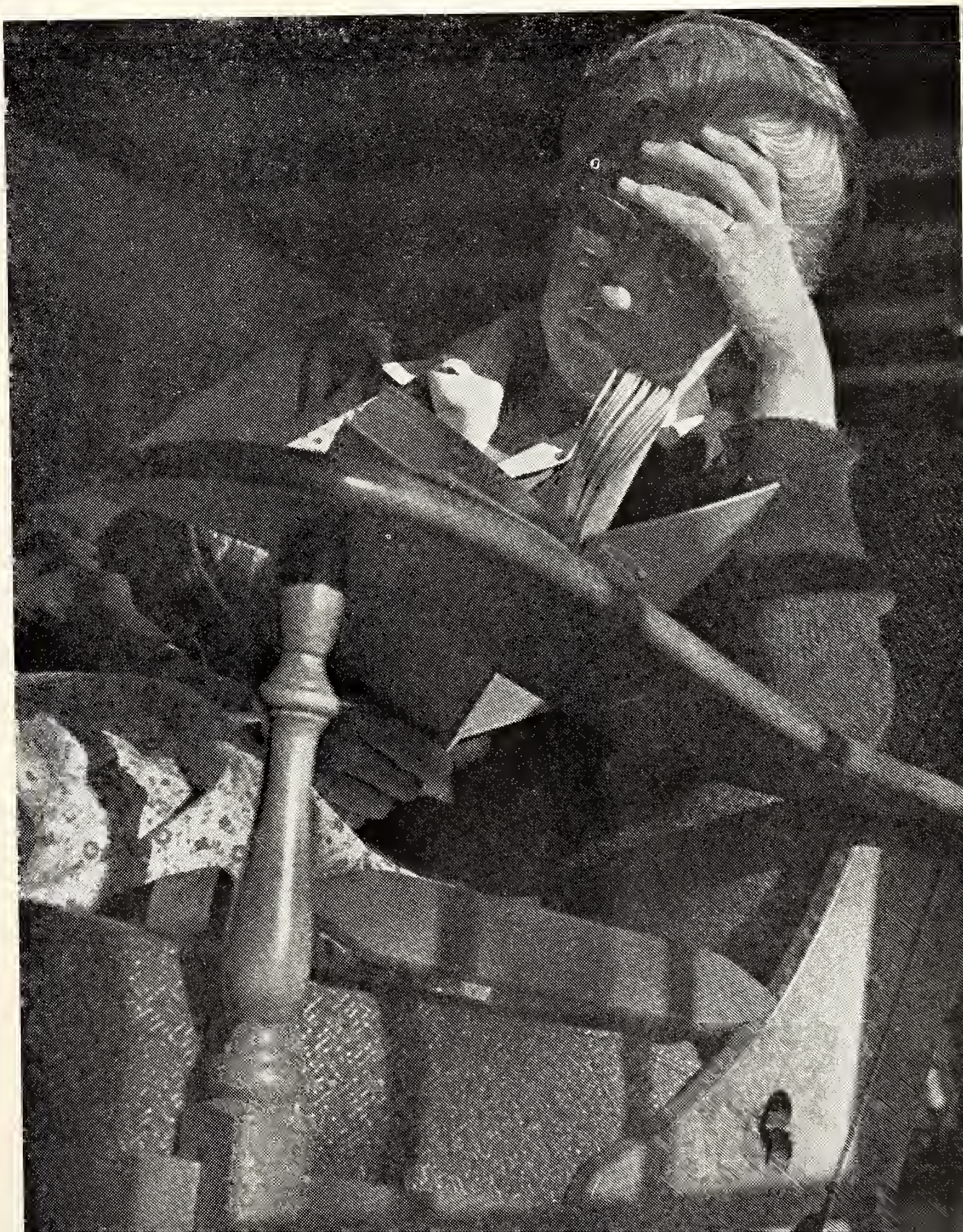
One man told me we should never come to the place in our Christian experience where we think we have arrived at the peak. There should be continual growth throughout life. It became evident to me that we can receive much spiritual inspiration from those people who are older who have experienced more spiritual growth than we have.

After a few days of such visiting I realized that there was a great difference in people. In talking with some people, I could sense a certain warmth and friendliness that testified that they possessed an inner peace which only comes from many years of intimate relationship with God. There were a few who did not seem to possess this same inner radiance. I began to wonder what these people lacked that others appeared to have. Why do some Christians have the ability to gain the victory over circumstances imposed upon them while others are heavyhearted and discouraged?

I wondered whether the people who were happy, well adjusted, and victorious in their life had learned how to keep their minds off themselves. Were these the people who had made careful plans in younger years on how to use their spare time after retirement, who had kept their minds so occupied with serving others that they did not have time to feel sorry for themselves?

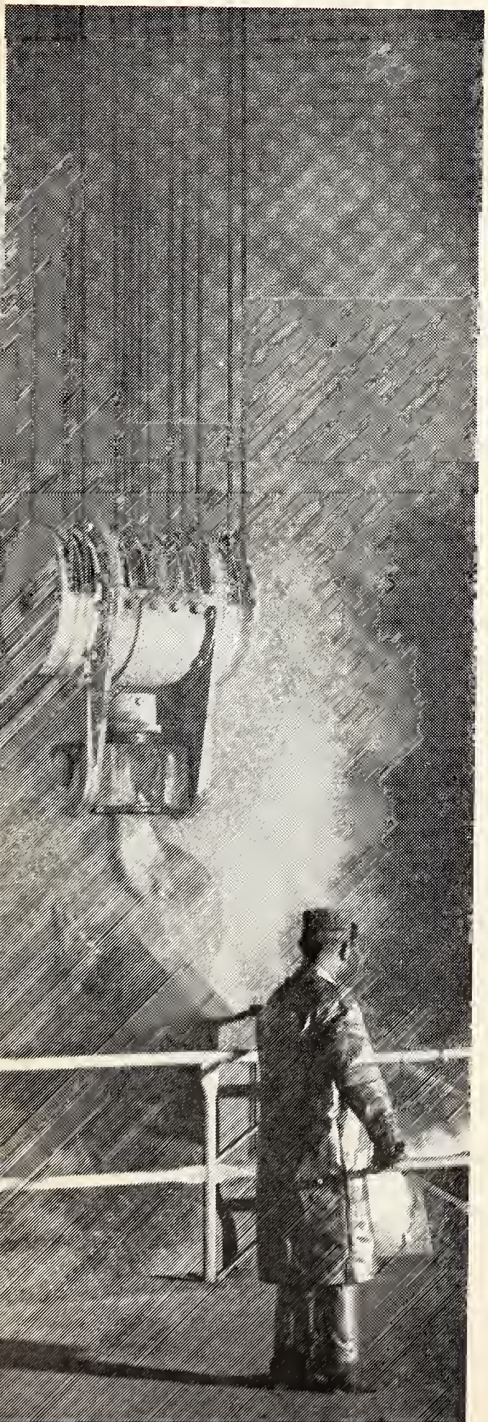
Some people were being remembered by family and friends. Some were not. It made me think of older people I knew whom I should visit.

Out of my experience of visiting with older people there emerged three major convictions. (1) It is imperative that everyone develop a hobby or make plans how to use time after he retires. (2) The person willing to forget himself and serve others in Christian love finds happiness in a well-rounded life. In giving ourselves in Christian love to others we may not only fulfill our Christian duty to our brother, but we also find the greater satisfactions of life. (3) Friendly visits mean very much to older people.



WORKER'S WITNESS

Harry Spaeth



EVEN IN THE mid-twentieth century the attentive ear hears the call of Christ echoing from Olivet, You are to by my witnesses in *your own* Jerusalem.

One aspect is the relationship of one's job and one's Christian profession. How can I best witness on the job? The answers are not easy. Merely to ask each fellow worker "Are you saved?" and then dispense a few pious words is not enough. Often it is not even a wise beginning.

Not only the words spoken, but attitude and general demeanor have a bearing on the results of on-the-job witnessing. The Christian worker, in his zeal, must not forget he is an employee receiving wages in proportion to his time and effort expended on production. If, however, any correctives are in order they are best to be directed to those who lack any desire to witness on-the-job.

In one of our early meetings, each participant in the students-in-industry unit (in Elkhart, Indiana, last summer) gave some thought to his or her summer's witness—at work and otherwise. Quickly we discovered that it seemed impossible to structure a program for witnessing.

Due to the relative isolation inherent in some jobs, a spoken witness was possible only at break periods and before or after work. Lunch time afforded the greatest opportunity for intensive discussion.

Some of us were fortunate to have work where many short question-answer sessions in between small job assignments were possible. Encouragingly, it was often our fellow workers' curious interest which prompted these touch-and-go encounters.

It has been experiences like these, over the past ten years, that have shaped my philosophy of witnessing according to the words of 1 Pet. 3:15-16: "Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence; and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame" (RSV).

The craving to be a witness should throb within Christians. Timidity is usually overcome with a little persistence and prayer. You wil quite naturally be called upon t give an answer for your differen way of life by the curious and by the interested.

Your attitude, words, and deed "prime the pump." It is better no to force anything on the other person, allowing time and your Christian conduct to mellow the revile and the indifferent. The best influence is going the second mile.

Many occasions arise — almos daily — where Christian love can express itself in action. Doing more than is required is not a common trait of the average worker It is at this point that you frequently feel as if you are walking a tightrope — trying to give the company the full value of your employment and yet being watched by "the union" (some at least) so that you do not do "too much."

The Christian, nevertheless, will endeavor to be fair to both parties It cannot be overstressed that a job well done is the best way to maintain an effective witness — to the "boss" and even before your fellow workers. A genuine concern for your employer's business interests also aids your total witness.

In the final analysis, however, the heart of the matter is persona communication. The catalyst for this is a real concern for your fellow workers as individual persons The Christian is to be infinitely more than a mere "worker-as-receiver" (of wages and other benefits). He fulfills work's divine purpose and his Lord's command in the role of a "worker-as-servant" (see Luke 22:24-27).

Nothing is more important for the Christian than that he make his daily work God's work — constantly saying "yes" to God's claim upon him in spite of tensions created by our fast-moving, high-stepping industrial society.

The vertical and horizontal dimensions of the Christian worker's responsibility are great, but He who commanded His followers to be witnesses also promised to be with us always.

The church needs dedicated witnesses-on-the-job to be the church in the factory — "preaching good news to the poor . . . proclaiming release to the captives . . . setting at liberty those who are oppressed . . . ."

In Behalf of the Home

The speakers came from various walks of life. Each spoke out of his or her own experience and professional knowledge. But the concerns were always the same: In the light of present circumstances, what can and should we do in the General Conference Mennonite Church to help the home in its Christian task?

The occasion was a consultation on family life at the Bethel College Mennonite Church, sponsored by the Committee on Church, Home, and Community. This committee, working under the Board of Education and Publication, has accepted the promotion of family life as one of its major concerns for this triennium. This consultation conference was an attempt on the part of this committee to acquaint itself with its challenge and to gain guidance from a panel of experts for a positive program in the future.

What were a few of the main emphases?

1. Regardless of whether the American home is disintegrating under the onslaught of progressive industrialization or merely in a temporary state of confusion while it is "regrouping" for a new future under new circumstances, it needs our help.

2. Our church communities cannot wait for a panel of experts to come and solve their problems of parent-child relationships, child guidance, marriage education, Christian vocations, husband-wife relationships, sex-education, family worship, and church-family relationships. We need a program in which our church groups can pick up their family problems and begin to solve them.

3. If we want to meet the challenge of the home most constructively, it is essential that parents and youth, pastors and parishioners, young and old, as well as people of similar ages with a similar problem learn to sit down together, understand each other, and communicate their problems and concerns and solutions without fear or embarrassment.

4. Pastors and other qualified people should be given all possible assistance to become ever more effective counselors as they help our homes to be places in which children may grow up to become men and women in the service of God.

Where, now, does the committee begin its work after this consultation conference? The following courses of action were decided upon:

1. To work through the District Christian Education Committees whenever possible.

2. To encourage the District Ministerial Associations to plan some of their conferences around the problems of the home and their own responsibility as pastors in this area.

3. To assemble resource materials (literature and films) that local church groups may use in whatever youth and adult interest groups already exist or can be started for this purpose.

4. To prepare a simple but basic discussion guide to be used as a starting point for group discussion.

The Committee on Church, Home, and Community will be happy to receive any suggestions and guidance anyone wishes to give. Write its chairman, Elmer Friesen, of Pretty Prairie, Kansas, or any other member whom you happen to know.

—Harold W. Buller

We Call It ThanksGIVING

"Give us this day our daily bread"
Thank you, no bread for me today,
I'll take those calories in pie . . . while,
In Christ's name, our kitchens in some foreign land
Offer the poor a bowl of soup, one slice of bread.

I hear the groans — too full of too much food—
And wish I could forget the story told
Of someone who thanked God that he had found
A nest of field mice to appease his hunger pangs.
"Forgive us our trespasses."

—Emma Schwartz

Mennonite men

In the Western District

The Mennonite Men of the Western District had their conference meeting on October 22 at 10:00 a.m., in the Bethel College Chapel. Over one hundred men of the various conference churches attended this annual affair that is held in connection with the Western District Conference.

The meeting was in charge of William Juhnke who is the president of the district organization. The various committees gave reports of their activities during the year. Perhaps the two areas in which the Mennonite Men of the Western District are most active is in disaster work and in the development of Camp Mennoscah, the retreat grounds of the district.

In reporting on disaster activities during the past year, Brother Albert Ediger informed the group that men were called into three areas of need during the past year —all during the month of May. In Newton, Kansas, thirty-five homes were cleaned after a flood on May 5. On May 6, tornadoes struck in the Wilberton and Sapulpa, Oklahoma, communities, and Mennonite Men responded to the call for help. Again on May 19, a tornado demolished the town of Meriden, Kansas, and MDS responded with 528 man days of clean up work. Brother Ediger also reported that MDS of the Kansas area is considering establishing a mobile unit for longer term reconstruction work after clean up operations in disaster areas.

Brother Willis Voth represents Mennonite Men of the Western District on the retreat committee. He reported that a new boys' cabin has been constructed on the retreat grounds. He also indicated that the retreat committee of the Western District, in planning for development, is thinking in terms of a director's residence, dam repair, and a swimming pool.

During the meeting a special offering was held to help pay for hospital expenses of a brother who has been an invalid for over fourteen years. This brother has volunteered to submit to a series of surgical operations so that medical doctors can experiment in finding information that may be valuable in helping people in the future who suffer from the same malady. The amount of the offering was some over three hundred dollars.

The budget of $4,850.00 was presented to the meeting and adopted. The budget was divided in the following manner: Operating (printing, speakers, postage, etc.), $750.00; Camp Mennoscah Development, $2,000.00; General Conference (Paraguay Roadway), $2,000.00; General Conference (Boys League), $100.00. Total, $4,850.00.

Officers elected to head the work of the Western District Mennonite Men for the next conference year are the following: Louis Regier, (Lorraine Avenue, Wichita, Kan.), secretary-treasurer; Willis Voth (Tabor, Newton, Kansas), representative on Retreat Committee; William Harms (First Mennonite, McPherson, Kansas), and Ray Funk (Brudertal, Hillsboro, Kansas), as members of the Program Committee. William Juhnke of Lehigh, Kansas, will continue to serve as president, and Herb Regier of Buhler, Kansas, will continue as vice president.

An inspirational message was given by Brother Don Wismer, pastor of the newly formed church at Arvada, Colorado. Brother Wismer spoke on the topic, "A Layman Is a Christian." He expressed his appreciation to the twenty-six men from the central Kansas area who helped build the Arvada Mennonite Church. These twenty-six men spent from three to six days during the past spring and summer on a voluntary basis to help complete this church building.

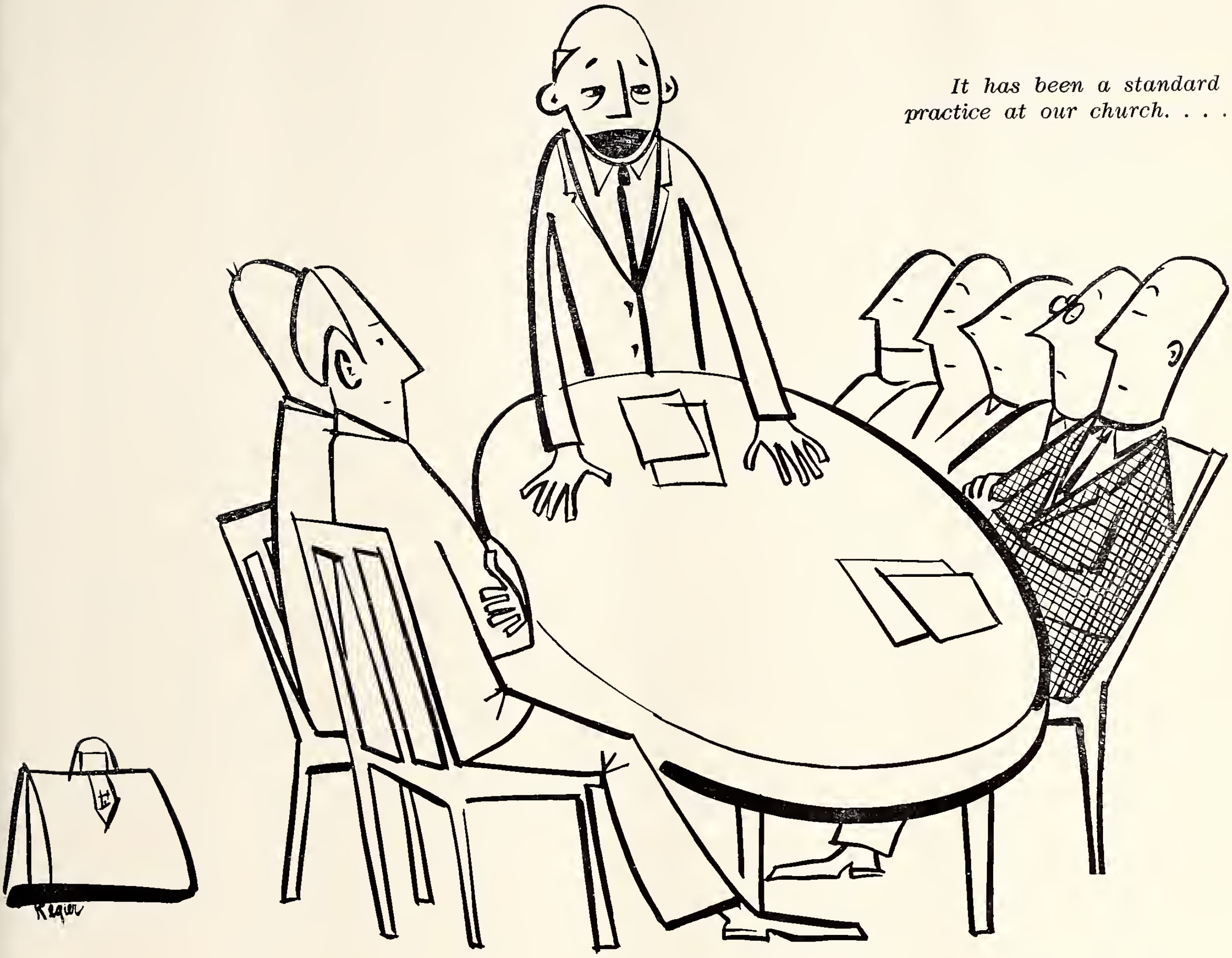
Pastor Wismer based his remarks on the text taken from 1 Peter 2:9. He said that we need to take more seriously the concept of the priesthood of all believers. There are no degrees of Christians; however, there are different degrees of commitment. All laymen should be ministers, since a minister is a servant; however, not all men can be pastors. He indicated that if all laymen accepted these concepts of the apostolic church, there would be a revolution in the local church, in the Conference, and in society in general.

After the business session, the men assembled at the Kidron Kottage, on the Bethel campus for the noon luncheon. After lunch, Brother John Schrag, president of General Conference Mennonite Men made some remarks concerning the new "Manual for Mennonite Men." This pamphlet was prepared to help local and district groups in all areas of church life. Copies of this manual are available at the General Conference Office, 722 Main Street, Newton, Kansas.

On Monday evening, October 24, Mennonite Men arranged a public program in connection with the Western District Conference. The address of the evening was given by Brother Henry Poettcker, president of Canadian Mennonite Bible College in Winnipeg, Manitoba. The subject of Brother Poettcker's address was "The Price of a Promise."

During the week of October 24 through 29, Mennonite Men of the Western District sponsored a series of devotional messages on the Faith and Life radio program. Faith and Life, a fifteen minute devotional program, is sponsored by the General Conference, and is broadcast every weekday at 6:45 a.m. and 12:45 p.m., over station KJRG, Newton, Kansas. During this week each of these six men presented a message: William Harms, director of social welfare of McPherson County, McPherson; Herb Regier, businessman of Buhler; Varden Loganbill, M.D., of Moundridge; Willard Peters, public school teacher of Wichita; Jean R. Unruh, farmer of Newton; and Elmer H. Goering, farmer of Moundridge.

Editor, Richard F. Graber, Moundridge, Kan.



It has been a standard practice at our church. . . .

SATISFACTION

Robert J. Baker

I CLOSED THE DOOR. For a moment I stood on the back stoop of Nathan's home and inhaled the crisp November night air. My jacket felt good against the promise of snow that the news report had given. November is my favorite month and tonight I felt especially good. I pulled in a few million molecules of mixed oxygen and nitrogen and thumped my chest. Yes, sir. November is the month to be alive.

Nathan has a large outside light located about half way from the house to the barn and he had turned it on for me as I went outdoors. It lit things up as bright as day. My car sure looked nice since I had it washed and waxed. That wax job cost me $12.50. But it was worth it. It's like insurance—it protects the finish. And didn't it make the car sparkle? I like cars that sparkle and reflect the light to your eyes like a thousand little suns. My smile turned to a frown as I noticed that the left rear whitewall had a smudge on it. That wasn't there when I took it to the station for washing and waxing and I hadn't bumped it against any curb since. For two cents I would take it back and have them take care of it.

New cars are nice. I stepped in and turned the key. She purred like a giant cat. I flicked on the lights and put her in driving gear, oozed out of the driveway and onto the highway. From there on it practically drove itself. And that I liked. I could do some meditating on the way home.

Why did I feel so good? Was it just the car and the November weather combination that had me buzzing along on clouds? No, it's more than that. I'll tell you all about it and then you'll agree that my enthusiasm was in order.

Of course, you know about Nate's boy. Nathan was grief-stricken when the accident happened. It's hard enough to have a child hurt, but when you are responsible yourself for the injury, it's even worse. The boy, Jonathan, was trying to help his dad couple their hay wagon to the big tractor. Nate was being careful, but his foot slipped off the clutch pedal. Jonathan's right leg was crushed against the wagon tree. The bone damage was serious. Six weeks the boy lay on a hospital bed and he was dismissed only a couple of weeks back. It was a terrible accident, yet they can still be thankful. Jonathan won't lose the leg. Some bone grafting and plenty of skilled surgery is fixing it up as good as new. There will be scars, but the leg will be all right.

My satisfied feeling came from that check I just delivered to Nathan. It was from our church, Nathan's church. A church ought to help her own people. As a member of the church council that arranged for this generous contribution, I felt as if I deserved a pat on the back. But naturally I'm too modest to ask for it.

The first time the church council met after the accident, the matter was brought up as to what we should do. Nathan carried no insurance. We knew that. And we knew even at that time that the boy was going to be needing extensive surgery both to save the leg and keep it useful for the future. As I recall, we sort of went around and around that night in the church council. You see, most of us carry some sort of insurance for these emergencies that are bound to come. Nathan should have had Blue Cross or something. This was going to take money, lots of it. We argued about what to do, how much to give. It's been a standard practice at our church to give $25.00 when a family has a serious illness or accident. It sort of shows that our heart is in the right place. And it's not the size of the gift that counts, but the spirit that's behind the gift. You know, the gift without the giver is bare. That's the sort of thing I mean.

Some on that church council said we shouldn't vary from the standard set in the past. No use making an exception. Some said we ought to do better for Nathan. After all, he didn't carry any insurance. But others piped up and said that he should have been insured. I had talked with Nathan a day or so before the meeting when I knew that his case was coming up before the church council. I asked him point-blank if he had any insurance to help out in this particular situation. He looked me straight in the eye and gave me the strangest answer. He said, "I've got assurance, but no insurance." Of course, Nathan is from the old school, kind of narrow.

Well, as I remember, things got a little warm that night in our discussion. Someone mentioned what other Mennonite churches across the country did when the W. C. Martin family had a prolonged illness that ended with a funeral. Those country folks dug in and scratched out five hundred dollars just like that. Now we have to remember that the farmers in some of those country churches are doing all right, making quite a little money. When they mentioned that Martin case, though, in our church council, a couple of the council members blanched and I thought that the one was going to have a stroke. We couldn't do anything like that, not with our other church expenses. No sir. It was pointed up a few more times that Nate should have had insurance. About that time someone mentioned that at one time our church took care of her own. was awful quiet after that was me tioned. But then again that ho pital bill was going to be awfu steep and it's no use sticking ou your neck too far, certainly not t that extent.

We do have a benefit fund at ou church that's pretty well loade but it's also pretty well tied dow at the bank, drawing nearly thre per cent interest. In spite of tha however, I was one of those on th council that favored doing mor than the usual quota. And I ca ried it through. I'm sort of prou of myself in that respect, you know getting the church council to rais the amount. And they're a prett cautious outfit with this buildin program going on.

So I had a right to be satisfie when I closed the door at Nathan's After all, $50.00 makes a nice look ing check.

After the door closed, Natha walked into the farm living roo where his wife, Dorothy, was seate on the davenport trying to catch u on the mending. Those daily trip to the hospital while trying to kee up with the farming had spen them both. They were tired.

Dorothy looked at the envelope i Nathan's hand as he said, smilin wanly, "This is our last hope."

Dorothy knew what he mean You can scrape together only s much. They had borrowed $30 from her folks. Their savings ac count was empty. You can't rais three boys and a girl while you'r starting up in farming and sav very much. The neighborhood ha contributed nearly $30.00. The su geon who had worked on Jonatha would be reasonable. He kne their circumstances. The hospita room, drugs, anesthetics, X-rays special nursing, physiotherapy would be running the bill above thousand.

Nathan pulled out the check. Fo a moment his eyes lit up, the dropped. Dorothy moved over be side him and looked.

Nathan said slowly, "I want to b grateful. I am grateful, but—"

Dorothy's hand closed over his "Nathan, we are grateful. W must be grateful. In all of this Go has still been good to us. Surel He has ruled in even this."

"I know, I know. I knew wha the church policy was. . . . Mayb

I'm selfish. I hate to sell off part of the milking herd, but now. . . ." Suddenly he turned to look full into Dorothy's eyes and say, "I guess it's our fault. I guess we should have had insurance. Maybe the old ways don't work today."

Dorothy's hand touched his. "The old ways do work, Nathan, at least the old way of solving our problems. We've been so busy we've almost forgotten. Let's go back to the old way. Remember?"

Nathan's heart filled with gratitude for this loving woman by his side. Together they dropped to their knees beside the worn davenport as they so often had done before. They prayed together for the boy in the next room. They committed both him and the unpaid $1100 hospital bill to the Lord. And God gave them assurance that He was not through working in their case—that they were not forgotten.

Hand in hand they went to the next room and looked down at the sleeping Jonathan. They praised God in their hearts that eventually this boy would be all right, able to frolic again. A tiny feather had sifted from the pillow and lay on his cheek. Dorothy softly brushed it aside. Then gently she touched that cheek with her lips. And Nathan did the same. This was their son, loved and wanted.

I had a silly, insane desire. . . .

Almost shyly their eyes moved from the boy to each other. Nathan drew his wife to himself. They had each other. They had the children. They had God. It was enough.

I WAS NEARLY home. I eased the car into my own driveway, enjoying the way the air cushions sweetly crunched the new limestone that had just been added the other week. The garage doors were open and I guided her with exactness into the right-hand stall. I'm careful with this car. There's not a scratch on it and I mean to keep it that way. It's our first new car.

When I stepped out, I flicked on the garage lights for a last look at the car. I got a good deal on this car. I got it for $1100 and my '58 which was in very good shape. Everyone says I did real good on the trade. Of course, I paid cash, which is always the best policy.

I picked up a tack rag off the workbench nearby and swept it over the fin of the rear fender nearest me. That cloth greedily picked up the specks of dust that had settled on it from the trip over to Nathan's. I decided to go over the whole car tomorrow after work.

For a moment as I looked at the glistening chrome strip that topped the fin I had the silly, insane desire to bend over and touch that shining metal with my lips. Of course, I didn't. I stopped myself when I was half bent over, blushed, and straightened up. However, we are sort of sentimental about this car. As I said, it's our first new one, loved and wanted. My wife says I love this car nearly as much as I love her. She says I go out about every night and put it to bed. Actually, she likes it as much as I do, and only jokes about me checking on it before I retire.

Regretfully I switched off the garage light, closed the garage doors, and strode to the house. The November air was stimulating. I still had that satisfied feeling. After all, I was one of those on the church council who had favored doing more than what the "law required." I sort of went the second mile. And I don't mind going the second mile, especially if I can do the going in a nice new car.

Youth Christian Companion

FROM THE YOUTH OFFICE

SNOW—FIRE—WORK

These are some of the ingredients that went into the Central District Leadership Workshop held at Camp Friedenswald on the week end of November 4 to 6.

When we crawled out of our beds on Sunday morning we were surprised to find four inches of fresh snow on the ground. Can you imagine the beauty of the hills and woods of Friedenswald under a blanket of new snow?

Inside, the large roaring fire kept us warm and provided comfortable atmosphere for fellowship and work. The camp staff served the wonderful meals.

But the forty youth leaders and counselors had not come to relax in this vacation setting. They came to work. They wanted to discuss with each other and with experienced resource leaders their various concerns and problems related to the youth program of their churches as well as get new ideas and inspiration.

Tom Lehman, the president of the Central District YPU, provided able leadership for the workshop. A resource person had been invited for each of the three areas of emphasis of the YPU. Gordon Dyck (Nappanee, Ind., pastor) served in the area of fellowship, Howard Raid (Bluffton College professor) spoke on "Budget and Stewardship Promotion," and I worked in the area of faith and life. Much time was given to discussion, actual participation, and program planning.

On Sunday morning Marvin Zehr, president of the Young People's Union, led the group in worship. "What Is a Leader?" he asked. "If God is our shepherd, we can in turn be a shepherd to others."

—Milton Harder

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

JUNIOR HIGH STUDENTS VISIT SEMINARY

Twelve grade nine students from the Elkhart junior high schools visited the seminary on November 3. This group which had indicated "religious work" as its vocational preference was one of the many groups sponsored by the Elkhart Chamber of Commerce to visit institutions, business places, and other centers of industry in their vocational interest. The orientation session for those visiting was planned by Professors Leland Harder and William Klassen and by Roy Vogt, seminary senior. It consisted of a panel presentation of various areas of service in the church, an informal discussion and a tour of the seminary. Members of the panel were: William Klassen, A. E. Kreider, Cay Snyder, and Marvin Dirks, Jr.

SEMINARY RADIO PROGRAMS FEATURE GREAT HYMNS

During the fall semester Christian Radio Workshop is presenting a series of radio broadcasts centered on "Great Hymns and Hymn Writers." The hymns are sung by both male and mixed ensembles from the student body. Programs are produced under the direction of Prof. Marvin J. Dirks in consultation with Erland Waltner and Leland Harder who are also members of the Radio Committee.

NIGHT CLASSES ANNOUNCED FOR WINTER QUARTER

Seven night and one Saturday morning classes, representing six departments and totaling twenty-two credit hours, will be taught at Bethel College during the winter quarter, starting November 28.

The courses which will be taught Monday and Wednesday nights are: painting I, II (art), three credit hours, by Robert Regier; enameling (art), three credit hours, by Lena Waltner; and machine shop (Ind Arts), four credit hours, by Menno Stucky.

Monday nights: high school methods (education), three credit hours by Justus G. Holsinger; and orchestra (music), one credit hour, by Rupert Hohmann.

Wednesday nights: Psalms and wisdom literature (Bible), three credit hours, by Walter Klaassen and political theory I (hist. and gov.), two credit hours, by Dwight M. Carpenter.

Saturday morning, 8:30-11:00 a.m.: introduction to guidance (education), three credit hours, Eldon Graber.

Registration of new students will take place on the first evening that each class meets. All the night classes run from 7:00 to 9:30 p.m. Further information can be obtained by calling or writing the registrar's office or by consulting the college catalog.

MCC news

TWENTY OUTGOING WORKERS COMMISSIONED BY MCC

A commissioning service for twenty outgoing MCC workers was held in Lancaster, Pa., on Nov. 6. Noah G. Good, dean of Lancaster Mennonite School, gave the commissioning message.

Voluntary Service Workers

Four of the ten Voluntary Service workers in the group will go to Grande Riviere du Nord, Haiti. Serving at the hospital there will be Ruby Jo Kauffman, La Junta, Colo., as a dietician; Fern Stutzman, R.N., La Junta, Colo., as a nurse; and Jacob Penner, Kaleida, Man., as a laboratory technician. Donald Penner, Mountain Lake, Minn., will work as an agriculturist near Grande Riviere du Nord.

Anita Janzen, Swift Current, Sask., and Bette Martin, Kitchener, Ont., are going to Junior Village, Washington, D. C., an institution which provides a temporary home for children whose parents cannot care for them. Harold Dueck, New Bothwell, Man., will serve as a normal control patient at National Institutes of Health, Bethesda, Md.

Duane Claassen of Beatrice, Neb., will work at the Wiltwyck School for Boys in Esopus, N. Y. Richard Delagrange, Grabill, Ind., is helping to operate the portable MCC canner in the Mennonite communities. Clifford Hochstedler, Fort Wayne, Ind., will stay at Akron to work on the new MCC office building.

Pax and Foreign Relief Workers

Assigned to the Pax program in Europe are John Brubaker, Elizabethtown, Pa.; John Driedger, Leamington, Ont.; and Robert Unrau, Wichita, Kan. They will receive specific assignments after arriving in Europe.

Bruce Becker, Kitchener, Ont., has been assigned to the Trans-Chaco Roadway project in Paraguay. Waldo Neufeld, Margaret, Man., and Glenn Slabaugh, Bremen, Ind., will work with LeTourneau in Liberia.

Two members of the school will go into foreign relief service as nurses. Mary Miller, R.N., Goshen, Ind., will go to Vietnam and Lydia Schlabach, R.N., La Junta, Colo., will go to Korea.

Prince Gallitzin

Joe Friesen, Whitewater, Kan., and Paul Hennigh, Spring Mills, Pa., will work at the Prince Gallitzin forestry project in western Pennsylvania.

NEW PROJECTS APPROVED BY VS ADVISORY COMMITTEE

The Voluntary Service Advisory Committee, meeting on Nov. 2, approved recommendations for several new VS projects. Recommendations were brought by Edgar Stoesz, director, and Claude Boyer, associate director of Voluntary Service.

The committee reaffirmed its interest in establishing a VS project in some part of the southern United States in connection with a project to be initiated by the Peace Section. The Peace Section will appoint leadership for this project, which will then be supplemented by a unit of four to six Voluntary Service workers.

Authorization was given for the establishment of a day-nursery project in co-operation with a local Mennonite church. This day-care center would provide Christian nurture for children of working mothers and would be a part of the church program. It is hoped that a six-member unit can be serving by the summer of 1961.

An administrative visit to Mexico was recommended to survey needs and explore possibilities for a long-term project there.

In the area of Summer Service, it was decided to discontinue the unit at Camp Paivika in California and to look for a new project on the West Coast. It was also recommended that new areas for summer service in Mexico be explored, as the project in connection with the Mexico YMCA was completed during the past summer.

A new summer service project is to be established in 1961 at the Maple Glenn School of Children's Center, Laurel, Md. Maple Glenn, an institution for younger delinquent boys, has invited MCC to develop a summer camping program.

The VS committee also adopted a recommendation that the VS administration plan a leadership conference early in 1961. This conference for all VS unit leaders will be in the nature of a workshop. Discussion will be centered around the role of the unit leader and problems relating to unit administration.

It was reported that a total of 136 persons are presently serving in twenty-one units in the MCC Voluntary Service program.

PROGRESS SURVEYED AT MMHS MEETING

Progress in the areas of personnel recruitment and building expansion in Mennonite mental hospitals was evident from reports submitted to the semiannual meeting of Mennonite Mental Health Services on Nov. 4-5.

The three operating hospitals coordinated by MMHS—Brook Lane Farm Hospital, Hagerstown, Md.; Prairie View Hospital, Newton, Kan.; and Kings View Hospital, Reedley, Calif. — reported an increased use of professional personnel. More psychiatrists, social workers, and clinical psychologists are needed by all three institutions. There are indications that an increasing number of candidates will be coming from our MCC constituent groups, but at present a minimum number of Mennonite professional workers are available.

To encourage Mennonite youth to enter the mental health field professionally, MMHS renewed its Graduate Aid Assistance Program to extend into the 1961-62 academic year. The $2,000 allocated last year is currently awarded to two students; an identical amount was made available for next year's program. Selected students with plans to serve in the church psychiatric program are helped on the basis of need and professional promise. Priority is given to outstanding students in psychiatric social work or clinical psychology, but applicants from other professional fields are eligible.

The appointment of Chester Raber as chaplain at Brook Lane Farm was announced by Howard Musselman, chairman of the Brook Lane Farm Board of Directors. Raber will join the Brook Lane staff in September 1961.

Kings View Hospital has engaged its third full-time psychiatrist. Prairie View Hospital announced initial successes in the field of industrial therapy. In the area of building expansion, a new 20-bed dormitory for staff women at Brook Lane Farm is expected to be ready for occupancy in late December.

DOCTORS NEEDED IMMEDIATELY FOR CONGO ASSIGNMENT

Short-term doctors for assignment in the Congo are needed to serve with "Operation Doctor," a program of immediate medical assistance sponsored by Congo Protestant Relief (CPRA).

Today there are fewer than 200 doctors in the whole Congo, including those on international teams under the World Health Organization, missionary doctors, those in private practice, and those in corporation or government service. Before independence there were about 700 doctors in the Congo, serving a population of 14,000,000. There are no Congolese who qualify as doctors.

Mission hospitals in the Congo are experiencing a steadily increasing rise in the number of patients because of the absence of doctors in other hospitals. The Congo government has asked some missionary doctors to help in government hospitals, as district medical officers, or in other special capacities. "Operation Doctor" aims to provide 100 additional missionary doctors to add to the staffs of overflowing mission hospitals, to staff mission hospitals that are at present without doctors, and to replace mission doctors who may be asked to serve with the Congo government medical program.

Each doctor will go out as a "short-term missionary doctor," sent by CPRA upon a specific request from one of the Congo missions. If a doctor accepted under this program has a contact with a particular mission in need of help, arrangements will be made, if possible, for him to serve with that mission.

Applicants for service under "Operation Doctor" will be carefully screened as to Christian faith and desire to serve. Those who can go for one, two, or three years will have their travel expenses paid by CPRA and will receive a living allowance of $1500 per year. Those able to go for less than a year will be expected to do so at their own expense. Housing will be provided for all the doctors.

It is estimated that it will cost $3000 to send each doctor for one year; thus, $300,000 will be needed to send 100 doctors. The American share in this is about 66 doctors and at least $198,000. Although it is possible that doctors can be recruited in Europe, some of the expenses for them must be raised elsewhere; therefore, $250,000 has been set as the goal for "Operation Doctor" in North America.

"Operation Doctor" is a part of the total program which also includes a relief program for homeless Baluba tribesmen and a possible "crash" program of education and training which would be the first step in the eventual establishment of a Protestant University. The American share in the total CPRA program for the first year is $500,000.

Congo Protestant Council is a council of the Congo churches with the missions in associate membership. For many years this council has been the organization for fellowship, co-operation, and co-ordination of the efforts of more than 40 missions. Congo Protestant Relief Agency is its agency for Protestant-directed relief, with a New York committee co-ordinating contributions in North America.

Orie O. Miller represented MCC at the CPRA organizational meeting on Sept. 26 at which plans were made for "Operation Doctor." MCC is one of the seven groups co-operating in CPRA and will channel all its Congo relief interests through this agency.

our churches

HARVEST HOME SERVICE

Flatland, Quakertown, Pa. A gift was given to Eugene Baringer, from the Sunday school, before he left for service in the army. Jean Christman and Robert Neal were married on July 2 in Elkton, Md. Flora L. Fellman passed away July 15 at the Frederick Home, at the age of 84. A son, Richard Dale, was born to Mr. and Mrs. Alfred Frei, July 31, in the Doylestown Hospital. Flatland members were happy to have Ralph Rosenberger and Ralph Loux preach in our church while the pastor and family were on two weeks vacation. The midweek Bible study started Sept. 7, in the evening and will continue through fall and winter. Mike Packi, a layman from the First Philadelphia Church, was our guest speaker at the camp-fire service on Sept. 11. Flatland Church had Harvest Home on Sept. 18. Many canned and packaged goods were brought by the members for this service. Jean Frei and Kermit Nester were married on Sept. 24 in the Upper Milford Church. Fall Communion was observed in our church Oct. 2.—Myrna Baringer

---

THANKSGIVING TO NEW YEARS

Nov. 24	Psalm 23:1-6
Nov. 25	Psalm 46:1-11
Nov. 26	Ephesians 6:1-24
Nov. 27	Proverbs 8:1-36
Nov. 28	Deuteronomy 5:1-21
Nov. 29	Isaiah 35:1-10
Nov. 30	Isaiah 40:1-31
Dec. 1	Isaiah 55:1-13
Dec. 2	Jeremiah 31:1-9, 23-34
Dec. 3	Romans 8:1-39
Dec. 4	Luke 1:57-80
Dec. 5	Matt. 5:1-16
Dec. 6	Matt. 5:17-48
Dec. 7	Matt. 6:1-34
Dec. 8	Matt. 7:1-29
Dec. 9	Matt. 4:12-25
Dec. 10	Isaiah 9:2-7; Gal. 4:1-7
Dec. 11	Mark 12:1-31
Dec. 12	John 3:1-21
Dec. 13	John 11:1-27
Dec. 14	John 20:1-31
Dec. 15	Romans 5:1-21
Dec. 16	Isaiah 61:1-11
Dec. 17	Luke 7:18-30; Matt. 11:25-30
Dec. 18	Isaiah 42:1-13
Dec. 19	1 Cor. 13:1-13
Dec. 20	1 Cor. 15:1-28
Dec. 21	1 Cor. 15:35-58
Dec. 22	2 Cor. 4:7—5:10
Dec. 23	Philippians 3:7-21
Dec. 24	Luke 2:1-20
Dec. 25	John 1:1-18
Dec. 26	Colossians 1:1-29
Dec. 27	1 Thess. 4:13—5:11
Dec. 28	Hebrews 12:1-29
Dec. 29	James 1:1-27
Dec. 30	Revelation 21:1-27
Dec. 31	Revelation 22:1-21

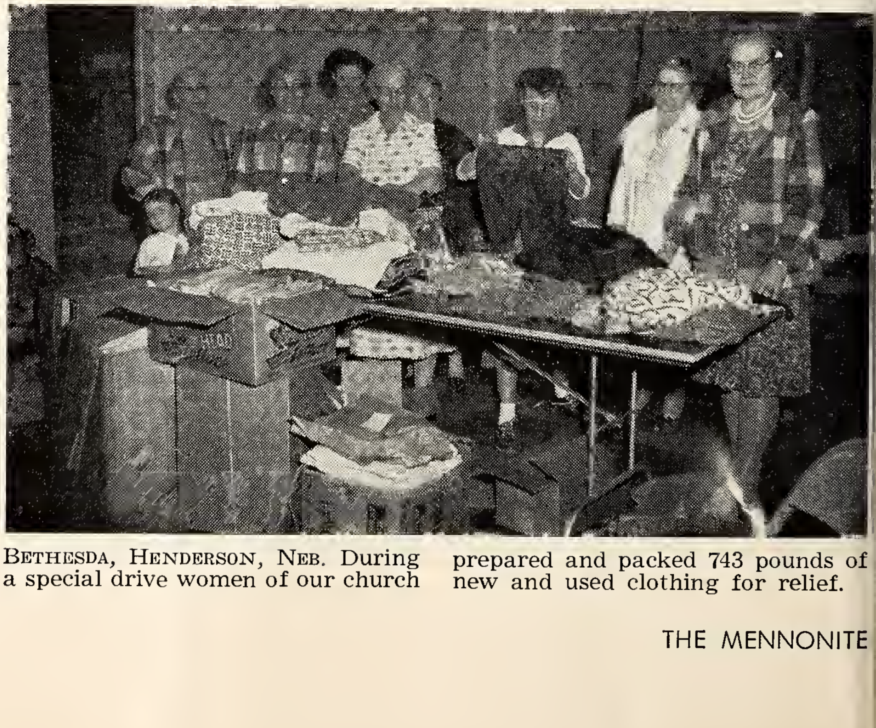
FIFTEEN JOIN CHURCH

Grace, Enid, Okla. Our retreats at Hydro were well attended this year. Janice Henthrone, Janell Unruh, Roger Unruh, Leonard, Nightengale, Dorothy Koehn, Lionnel Buller, Karon Unruh, Sandra Mueller, Ray Unruh, Dannis Koehn, Norma Buller recently joined our church. Mr. and Mrs. Orlando Jantzen, Mrs. Edwin Eck, and Ella Wichert joined by transfer of letter. Aug. 7 Jacob Unruh was with us and told us of the conditions of Negroes in the South. Pastor Albert Unruh had a successful operation on his ears. Recent births include: Christen Ranae to Mr. and Mrs. Harold Buller; Steven Wayne to Mr. and Mrs. Russell Mueller; Timothy Allen to Mr. and Mrs. Robert Johnson. Martin Dean was adopted by Mr. and Mrs. Elmer Nickel. Revival meetings were held in our church on Sept. 11-18. Missionary Walter Gomez from Mexico was the evangelist. The Okla. S. S. Convention was held in our church, Sept. 16-18. The Okla. Bible Academy had its opening Sept. 5. Eighty-one are enrolled.—Mrs. Simon Unruh

MISSIONARY BRINGS MESSAGE

First Church, Burns, Kan. On July 10 Missionary Laverne Rutschman brought the message. The Grace Hill Church presented a C. E. program in our church on July 17. Bernard Weiss brought the message July 24. On Aug. 21 the young people of our church gave an interesting C. E. program on "Mennonite History." We held our annual business meeting Sept. 9, to make plans for the new Sunday school year.

RELIEF CLOTHING PREPARED



Bethesda, Henderson, Neb. During a special drive women of our church prepared and packed 743 pounds of new and used clothing for relief.

PENNSYLVANIA CHURCH BUILDS NEW PARSONAGE

L-R: Richard Ratzlaff, David Habegger, and Robert Landis, vice chairman of the Home Missions Committee of the Eastern District Conference.

"This is another step forward in bringing the gospel to this area." This comment was made by Eastern District Conference President David Habegger at the dedication of the new parsonage of the Church of the Good Samaritans on October 23.

The parsonage, which is temporarily being used for worship, is built on the ten-acre plot of land purchased by the Eastern District Conference in Northampton Township, near Richboro in suburban Philadelphia. There is no other church for three and one-half miles in all directions from this site. There are housing developments nearby which are scheduled to extend to the area shortly.

The church now has seventeen members. The pastor is Richard Ratzlaff from Pretty Prairie, Kan.

TWO WEDDINGS ANNOUNCED

FRIEDENSRUH, FERNHEIM, PARAGUAY. Lydia Wall, daughter of Henry Wall, and Warner Klassen, son of Preacher Peter Klassen, were married on September 3. The sister of the bride, Erna, returned just at this time after a three-year stay in Ontario where she had married Jakob Boldt, also from Paraguay. Both weddings were celebrated at this time.

YOUTH PRESENT DRAMA

HEROLD, BESSIE, OKLA. On July 31 our Youth Fellowship presented in drama form the origin of the greatly loved hymn, "What a Friend We Have in Jesus." Our Mission Society presented a program in the interest of Congo missions on Aug. 7. Slides were shown, and the offering was for passage and needs of our missionaries who had to leave the Congo. On Aug. 21 the Clinton church was our guest and brought us a fine C. E. program. A banquet was held on Aug. 24 in the Clinton church for all young people and young married people of the Bergthal, Clinton, and Herold churches. Albert Schmidt, now of Corn, brought the message for our evening worship service on Sept. 4. Our annual S. S. business meeting was held Sept. 2, followed by the installation of newly elected officers and teachers on Oct. 2. The Oklahoma Convention and Song Festival was held in Enid, on Sept. 18. Milo Kaufman was the convention speaker. Don Nickel was married to Mary Lou Janzen of Enid on Aug. 26. Steven Wayne was born to Mr. and Mrs. Russell Mueller on Aug. 8. Bernadene Jeanette was born to Mr. and Mrs. L. D. Harms on Aug. 17. —Mrs. Fred Harms

into the beyond

Kenneth John Letkeman, small son of Mr. and Mrs. Frank Letkeman, passed away in the Rosthern Union Hospital on November 1, 1960, at the age of seven months.

William K. Stover, Wadsworth, Ohio, and member of the First Mennonite Church of Wadsworth, was born December 20, 1884, and died October 30, 1960.

Mrs. Amanda Stoll Stuver of Wadsworth, Ohio, and member of the First Mennonite Church of Wadsworth, was born August 13, 1869, and died November 3, 1960.

our conference

continued from back page

RAMSEYER ELECTED CHAIRMAN OF JAPAN CONFERENCE

The annual conference of General Conference Mennonite workers in Japan meeting near Miyazaki City, October 3-8, elected Robert L. Ramseyer (Bluffton, Ohio) as their chairman for the next two years. All of the twenty-three workers attended the conference.

MCC CALLS FOR DIMES

School supplies, Christian literature, medicine, and vitamins are listed by Mennonite Central Committee as "money projects" for needy children overseas. MCC has prepared dime cards for children here to save money for these projects. Money is needed to help children in Indonesia, Korea, Hong Kong, Jordan, Haiti, and Vietnam, where MCC personnel is located.

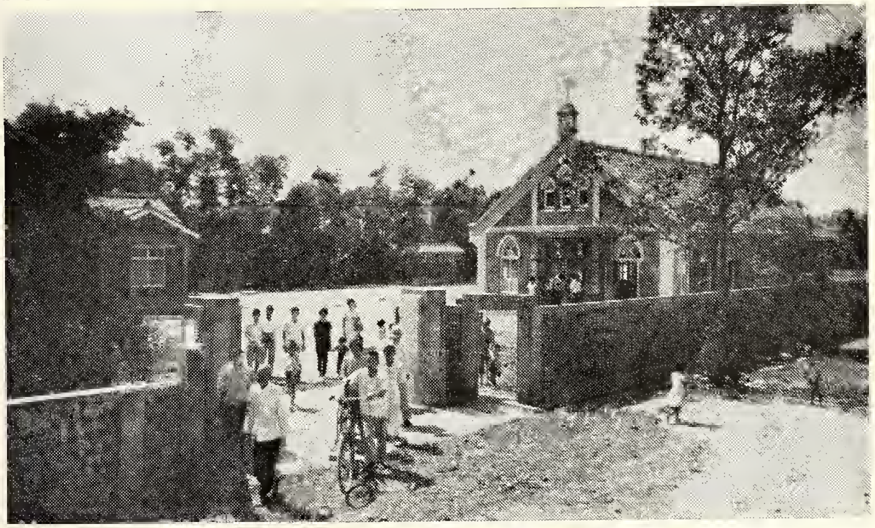
Besides money projects, MCC lists items that can be sent. These are listed in several folders prepared by MCC for distribution in Sunday schools or other children's gatherings. For quantities of these folders and dime cards, write to Board of Christian Service, 722 Main, Newton, Kansas.

HELPS FOR TEACHERS, MINISTERS

Ministers will want to read the article, "How I Prepare A Sermon" by Russell L. Mast, in the December issue of *Builder*, the magazine for church workers. Another article for ministers is "A Self-Study Plan for Your Congregation" by Nelson E. Kauffman.

For the Sunday school teacher, besides the lesson helps for the adult and youth teachers of the uniform series, the December *Builder* carries an article for teachers of the graded curriculum. "Presenting the Church to Children" relates to the teaching of the Book of Acts, this year's study in the children's department.

DOORS OF NEW CHURCH OPENED IN TAIWAN



On October 2 the first worship service was held in the new Tayia Church in Taiwan. The new building replaces the chapel destroyed by a hurricane last year. There is now also a new residence for the pastor.

The Board of Christian Service sent emergency funds to assist in the building. Wilfred Unruh, associate executive secretary of the board, observes that it is only when people regularly support the relief program that funds can be made available to our own missions. The board sends relief to various areas of the world. As persons contribute regularly, they make possible also relief to disaster areas in which our Conference carries on missions.

our conference

TWENTY-THREE MEN APPOINTED AS 1-W ADVISERS

The Board of Christian Service has appointed 1-W placement advisers in each district. Pastors are asked to refer young men participating in 1-W service to these advisers. Through the placement advisers, men can obtain information on openings and receive help in securing jobs which are qualified for 1-W.

Advisers are as follows. In the Central District: Arnold Funk, Danvers, Ill.; Gordon Dyck, Nappanee, Ind.; Omer Nisley, Wayland, Iowa; Virgil Gerig, Pandora, Ohio; James Reusser, Dalton, Ohio. In the Eastern District: Claude Boyer, Akron, Pa. In the Northern District: John J. Hofer, Munich, N. D.; Hugo Mierau, Freeman, S. D.; William Unrau, Freeman, S. D.; John Gaeddert, Henderson, Neb.; Albert Gaeddert, Mountain Lake, Minn.; Jacob A. Dick, Mountain Lake, Minn.; Bruno Penner, Glendive, Mont. In the Pacific District: Albert Epp, Downey, Calif.; Aaron Epp, Reedley, Calif.; Harry Howard, Barlow, Ore.; Lester Janzen, Ritzville, Wash.; Walter Dyck, Aberdeen, Idaho. In the Western District: Don Wismer, Arvada, Colo.; H. B. Schmidt, Moundridge, Kan.; Walter Neufeld, Hillsboro, Kan.; Henry H. Unruh, Meno, Okla. Persons in Missouri and Texas should contact the Newton office.

SLIDE SET ON RETREATS AVAILABLE TO CHURCHES

The Retreat Committee of the Board of Education and Publication is making available a set of sixty-four slides of General Conference retreats and camps. Mariellen Shellenberger collected the slides and data; William and Lucille Gering produced the twenty-four-minute recording. A script is also available.

The narration includes the history of camps and retreats, how and where they were started, what they attempt to accomplish, and how they achieve their purpose.

The set is available for showing at $2.00. Rent from Audio-Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kan.

FOURTH MANUAL PUBLISHED BY YOUNG PEOPLE'S UNION

The Young People's Union has published the last manual in the series of four. *Christian Faith and Life* was written by Frank H. Epp.

The sixty-page manual, intended as "a guide for faith and life committees in local youth groups," covers a variety of topics. The booklet is full of ideas for young people who want to make their youth fellowships purposeful. Some of the chapter titles are the following: The Committee and Its Functions, Planning Is Important, Materials for Program Building, Conversation and Commitment, Bible Study, Prayer and Personal Devotions, Group Worship, The Meaning of Church Membership, Christian Doctrine, Our Christian Heritage, Personal and Social Conduct, and Leadership.

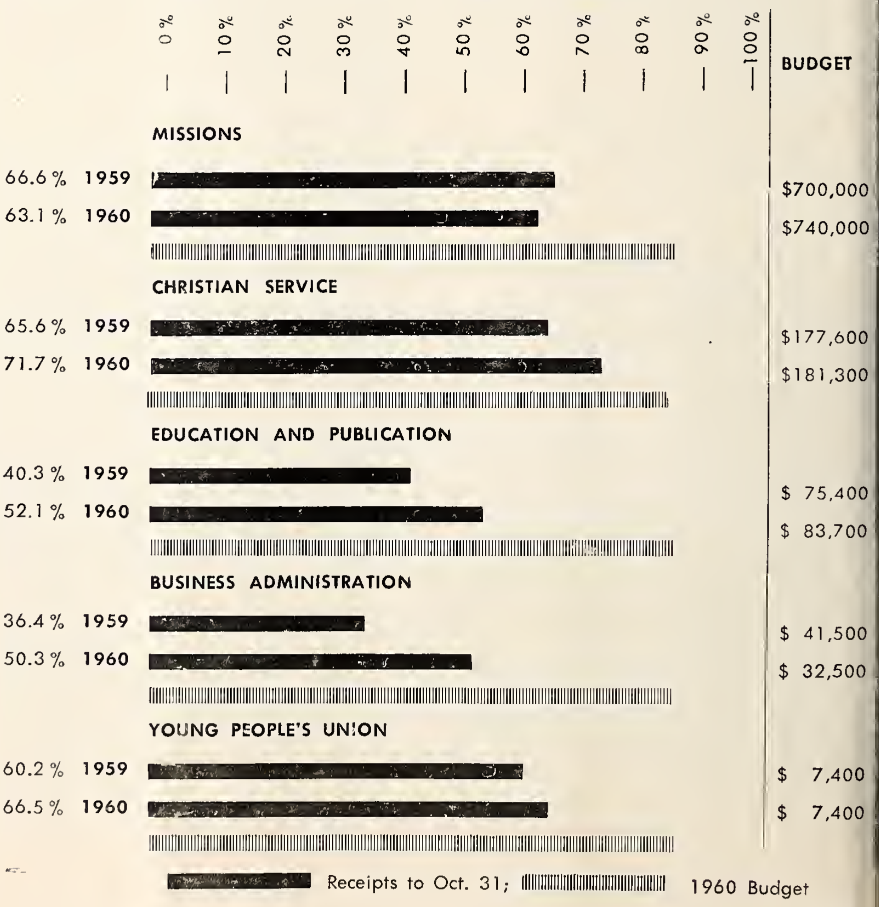
Christian Faith and Life, like the other manuals in this series, is available at Mennonite bookstores.

BIBLE SALE IN COLOMBIA

A group of Christians from Anolaima, Cund., Colombia, recently canvassed a number of towns in the General Conference mission area, selling Bibles and other Christian literature. They report an enthusiastic response, 75 per cent of the people contacted buying Bibles.

conference stewardship

October 31, 1959, as compared to October 31, 1960



NOVEMBER 29, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

INDIA HARVEST

in this issue

ARTICLES
THE TEST OF A BIGOT
David C. Auckland.... 763
POTENTIAL OR PROBLEM?
W. F. Unruh 764
WITH GOD IN INDIA
S. Kumar 765
120 YEARS IN IOWA
Howard D. Raid.... 766
MEN AT WORK
Richard Simmons 767

DEPARTMENTS
EDITORIALS 762
FOCUS ON CHRISTIAN CONCERNS
Frank H. Epp 768
YOUTH
The Night We Had a Bull Session .. 769
Message to Young Men.... 770
Ideas for Sale! 771
OUR SCHOOLS 772
MCC NEWS 772
OUR CHURCHES 773
OUR CONFERENCE 776

CONTRIBUTORS

David C. Auckland, pastor, Bethel Church, Perkasie, Pennsylvania; W. F. Unruh, pastor, Faith Church, Greensburg, Kan.; S. Kumar, chairman of the church conference in India and master of all primary schools in the Jagdeeshpur, India, orea; Howard D. Raid, professor, Bluffton College, Bluffton, Ohio; Richard Simmons, member of the Hereford Mennonite Church, Bally, Pennsylvania; Frank H. Epp, graduate student, University of Minnesota, and editor of **The Canadian Mennonite**; Don Wismer, pastor, Arvada Church, Arvada, Colorado; Milton Harder, director of youth work.

CREDITS

Cover and page 765, courtesy of the Baard of Missions; page 769, Shelton from Monkmeyer; page 771, photo by Larry Becker.

of things to come

Nov. 28-Dec. 3—Faith and Life radio speakers, representatives from the Board of Christian Service.
Nav. 30-Dec. 3—Council of Boards, Newton, Kan.
Dec. 5-10—Faith and Life radio speakers, Bethel College students.
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 47**

THANKSGIVING—TO BE CONTINUED Thanksgiving mu not end with the consumption of the big dinner on Thanksgivi Day. This thanksgiving chapter is not to be concluded but to continued. In fact, Thanksgiving Day should make us so definit aware of our great cause of gratitude that it should be but the b ginning of the deepening of the grace of gratitude—a grace much be desired.

For thanksgiving can be a development rather than an occcasion mood; a life instead of a few minutes. Older people in particul should have built up a reservoir of thankfulness that the gold years of their life will be saturated with genuine gratitude. The ve presence of elderly people can be as a ray of sunshine on a clou day. Yet too often the reverse seems true; they can be a cloud the sunny horizon of life. But the difference between the two is pronounced and has such far-reaching effects upon others that it is tragedy to find older people missing the opportunity of being livi examples of grateful souls.

Older people sometimes lament the fact that there is not mu they can do, and so give themselves over to a complaining and sel pitying mood. But there is something they can do if they prepa themselves for it in time. They can create an atmosphere of gratitu and appreciation, both for all God is and does and also for th goodness of people all about them. Fault-finding and complainin can poison the spirit, while expressions of gratitude and thanksgivin give it renewed life and beauty. We are now in the process of b coming either the kind of person that people will someday love have around when we are old, or the kind of person whom othe will instinctively shun. With God's help we can master the art gratitude.

OPPORTUNITIES FOR SERVICE Too often we think Christian service as something reserved for ministers, missionarie and specially-trained Christian workers. All the while there are prob ably opportunities to render real service in the name of Christ righ at our doors. The article in this issue telling of the work of a grou of men in Pennsylvania should be an incentive to other communiti to look about for opportunities for Christian projects.

Adult Sunday school classes would do well to study the variou possibilities for Christian projects and adopt some form of concret service in their immediate community.

We usually find what we seek. To search for practical, ordinar ways of bearing Christian witness may reveal opportunities whic could easily be overlooked. Churches, Sunday school classes, missio societies, brotherhoods — each might set for itself some witnessin project to show forth something of the Christian spirit of love an service. Why not begin the new year with some such definite plar and thereby be a blessing to the community and in the meantim strengthen your own religious faith.

For faith merely being voiced without being lived in the daily con tacts of life is not real faith. Our religious convictions must have a outlet and be put to the actual test of everyday living or such convic tions weaken and die. It is still true that "Faith without works i dead."

THE TEST OF A BIGOT

David Auckland

JESUS WAS TALKING to His disciples. He had said some startling things. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:1-4).

Jesus' disciples were often troubled at things He told them. It is obvious from the reply of Thomas that this was one of these occasions. "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?"

Jesus answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Who would dare make such claims? He commanded them to believe in Him just as they believed in God. He told them He was going to His Father's house. On many occasions He had previously spoken of His "father in heaven" or a similar phrase. He therefore claimed to have authority in heaven itself, seemingly at will. He claimed He would prepare many mansions, signifying self-given authority in heaven.

It stands to reason then, that Jesus was either more than a man, greater in His teachings and in His works than you or I, or He was a plain fraud. His claims reflect upon His person, His teachings, and His works.

His person. Who was Jesus? No mere man would dare talk like this. No mere man would claim authority to build mansions in heaven. Who was Jesus, that He could make such claims?

The answer comes in verse six. "Jesus saith unto him, I am . . . the life."

You and I could claim to possess life. We can even, on the basis of the word of God, claim to possess eternal life if we have met God's conditions (John 3:36). But none of us would claim to be life.

Jesus did not say, "I became life." There are those who would tell us that Jesus was a created being, inferior to God the Father. The claim of Jesus was greater than that. Jesus said He existed before the Triune God began to create any life, for He is "the life."

This phrase also implies that all of life in its created form comes from Him. John says of Jesus, "All things were made by Him; and without Him was not anything made that was made" (John 1:3). He is also the source of eternal life. "He that hath the Son hath life" (1 John 5:12). In other words, this claim is bold and plain. Only the true God would dare say, "I am . . . the life."

His teachings. In our text, Jesus taught that He had access to heaven in addition to authority in heaven. Moses would not have dared to teach such things—nor Elijah, nor Isaiah, nor John the Baptist. What right did Jesus have?

He had the right to teach in such a way because He is "the truth."

You and I may claim to know the truth. We may claim to believe the truth. We claim to preach the truth and speak the truth. We seek, by the power of God, to persuade others of the truth. But who of us would claim to be the truth?

Jesus did! This means that He is all-knowing. The ages of eternity past were known to Him. The present and the future were laid out before Him like an open book.

What right then did He have to teach in such a way? He possessed the right because He is "the truth."

His work. Jesus claimed to have access to heaven, the abode of the Father. He could go right to Him. He could make such a claim because of His work. He said "I am the way" (John 14:6) to the Father and to heaven.

Man, because of his disobedience to the law of God, had become a sinner. He was cut off from God and condemned to an eternal hell by the demands of the law of God. But God sent Jesus Christ to come to this earth, live a perfect life, and die a cruel death on the cross as a substitute in the sinner's place. On the third day Christ rose from the dead. By doing this, He opened the way to heaven.

Not only did Jesus claim to be the way, but He claimed to be the only way. He said, "No man cometh unto the Father, but by me." He, and He alone, opened up heaven to the sinner who would repent of His sin and trust Jesus Christ (Acts 20:21). He had the right because of His work.

It is needless to say that in the eyes of many men today, Jesus would be a religious bigot. He claimed to be the "way, the truth, and the life."

Was Jesus a religious bigot? Not if what He claimed and taught was true! But if it was not true, He was the greatest fraud and bigot that ever lived.

But it was true. And this same Jesus who made such claims about himself reaches with outstretched arms to us today. He is worthy of our trust. He longs for us to repent. Will we?

Potential or Problem

To a large extent our senior citizens themselves make this decision

W. F. Unruh

Are old people a problem or a potential? We now have fifteen million people over sixty-five years of age in the United States. They tell us that if present trends continue for fifty years, we will have thirty million.

President Eisenhower considers these older citizens a potential. He said not long ago, "Our nation must learn to take advantage of the full potential of our older citizens, their skills, their wisdom, and their experience. We need their traits fully as much as we need the energy and boldness of youth." The President is calling a White House Conference on Aging this coming January when representatives from all our states will discuss ways to help older people to live rich lives and to contribute their best.

There is much for which older people should be grateful. In 1850 the average life span in the United States was forty years. Today the average life span in America is seventy years. These thirty years that have been added to our life are bonus years. We should accept them with a sense of responsibility.

Older people who receive social security benefits after having made social security payments for only a few years receive the full benefits which younger people will receive after they have made payments all their life. This gracious consideration and provision should warm our hearts and inspire us to want to make our best contribution as long as we live.

The industrial world has set sixty-five as the age for retirement in order to allow young people with family responsibilities to have a chance to get good jobs. But in the kingdom of God there is no retirement age. As Christians we should never feel that we are not needed and not wanted. Jesus nowhere speaks exclusively to young people. Nor does He speak anywhere exclusively to old people. What Jesus says is always for all of us. He never leaves anyone out. And what is just as wonderful is the fact that Christ nowhere leaves the impression that the best in life is in the past. It is His will to manifest himself increasingly to us in fellowship and service. The best in life is always ahead as we live in the fellowship and under the Lordship of Jesus Christ.

There is then no need for older people to feel that their day is past. We older people need vision and a sense of purpose in life. No one needs to feel useless. As long as we can love people, and as long as we are being loved, we make a contribution to the community of love. Someone has said that love is "erfinderisch." Love will search for new ways to express concern for the well-being of other people. Here the field is wide open for us.

At the Northern District Senior Family Retreat at Swan Lake and also at the Camp Mennoscah Senior Family Retreat, older people faced the opportunities of service in old age. Since most older people now draw social security support, they need no longer make money for a living. They are free to concentrate on living usefully. The emphasis was not on how to retire to a life of leisure. It was rather on how to retire to a life of usefulness. Some of the ideas on how to make old age a time of fulfillment in life may be shared here.

Some older people have skills which can be put to use in the church. They might publish a monthly church news letter. They might serve as church custodians. They might serve as church librarians. They might take charge of the church bulletin board and by imaginative and fresh displays do a great deal to guide the thinking of people.

There may be people who love to repair and "fix up" broken things. They might set up a repair shop where children could bring their broken toys and housewives their broken kitchen tools. And they might repair broken screens and windows and shelves and locks in the church building.

Older people can do a great deal for MCC relief. Our MCC relief centers will gladly give counsel and help to plan projects on which they might work. In this way their loving hands would reach out to the ends of the world.

Some people may be adept in planning meaningful fellowship for older citizens. They might plan birthday or other anniversary celebrations with the purpose of giving older people an opportunity to tell of how they have experienced God's mercy and leading in their lives. Such sharing of experiences might become one of the most significant contributions older people can make to the new generation.

These are but a few of the suggestions which came out of our discussions. It seems clear that our future is bright with opportunities if we "have what it takes" to recognize them and take advantage of them. Old and young should work together to make old age a time of fulfillment.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodword Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

WITH GOD IN INDIA

S. Kumar

“Other foundation can no man lay than that is laid, which is Jesus Christ.” “Bless the Lord, O my soul; and all that is within me, bless his holy name.”

With these verses, our beloved brothers and sister, we, the representatives of the twelve churches, extend you a hearty welcome to our annual conference of 1960, and to the sixtieth anniversary of our General Conference Mennonite Church in India.

It is but natural and pertinent to recall to our mind, at this happiest of times, the trials and tribulations that the pioneering missionaries had to undergo in obedience to the commission of our Lord Jesus Christ: “Go ye into all the world, and preach the gospel to every creature.” It was their love of the Lord that constrained them; it was their love of the Lord that sustained them, and it will be our love of our Lord Jesus Christ that can impel us to shepherd the sheep and feed the lambs.

The subtle currents and counter currents set in motion force the church to a reconsideration of our principles and methods. The present situation brings to the surface also the need for the church to get revitalized by the Holy Spirit, for without this dynamic power we are like a blind man groping in the abyss of darkness and uncertainty. A church dynamic is a church missionary.

The Christian church is a worldwide community. The solidarity in faith and love and hope, in which the older and the younger churches are bound together, points to the obligation of renewed missionary consecration and activity. Obligation is that of the old and also of the new.

The newly-founded churches are the adult children of the older churches. As part of the universal Christian church, and having to represent the gospel, its gifts and its claims, in this turbulent non-Christian world so full of tensions and danger situations for the Christian church, they have an extremely difficult position and an arduous task. That task is fraught with the possibilities of ruin as well as victory, because humanly speaking their numerical, material, and spiritual strength is entirely inadequate to the demands of the situation. As the adult children of older churches, they have a natural claim on the continuous interest of their parents.

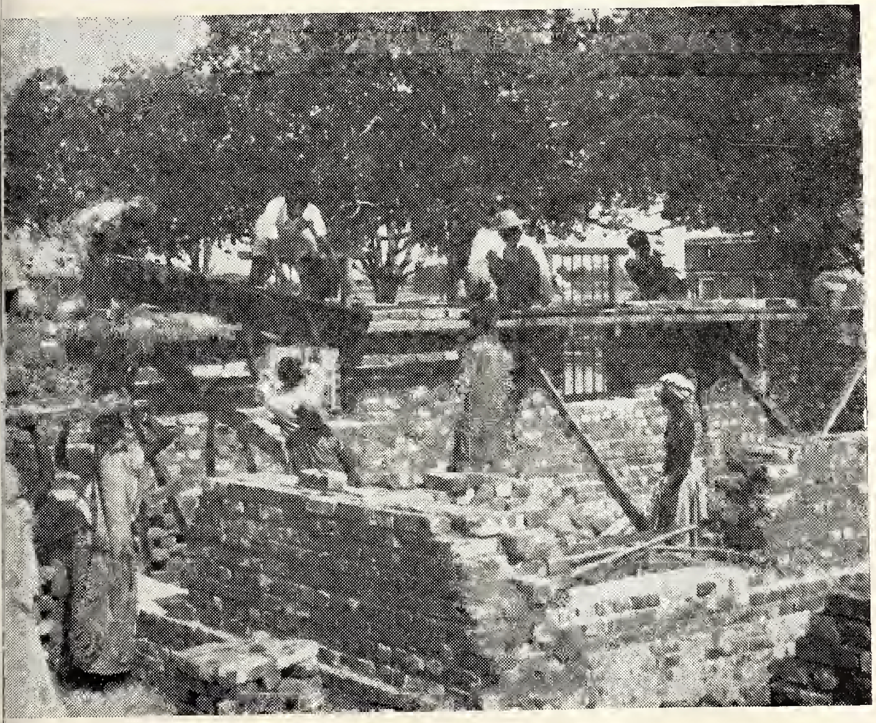
Our church conference has rightly taken upon its shoulders the responsibility of disseminating the word of God. So far, we have four messengers of Christ in the field. This is a small beginning, but it may not be insignificant in the sight of God. We pray God to send more laborers. And when God sends He also provides. Small though the venture, it must succeed. We cannot look back after having put our hand to the plow.

When we survey the manifold blessings that have been ours all these sixty years, the sacrificial love poured out for us to know our Savior, how can we keep from singing:

What tho’ my joy and comforts die?
The Lord my Savior liveth!
What tho’ the darkness gather round?
Songs in the night He giveth:
No storm can catch my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing.

In closing, we express deep appreciation for the services of the missionaries and urge you to continue to send us such worthy and devoted people.

. and like living stones be yourselves built into a spiritual house. . . .” (1 Peter 2:5)



This is the welcome presented to Orlando A. Waltner and Willard W. and Lola Wiebe in India. It was given by the chairman of the church conference, S. Kumar, who is master of all primary schools in the Jagdeeshpur area.

120

YEARS IN IOWA

Howard D. Raid

Home Land. In this paper we shall attempt to present to you the experiences of the first Mennonite people west of the Mississippi River in Lee County, Iowa. Primarily, we are interested in what has been happening to ourselves as Mennonites through 120 years of living in the area. So let us first study our background.

Almost all of our forefathers were driven from Switzerland because of their religious beliefs. They came from the Emmental in the canton of Bern and also from Zurich down into southern Germany. They lived in the Palatinate for 100-200 years and then migrated into the United States as pioneers. In Germany our people lived in the villages, farming the surrounding areas. Most of our people were farmers, millers, or carpenters, closely allied to the soil.

Those who had lived there for a time had obtained a position of some wealth and stability. There was, however, the problem of war which raged continually through the area. Also, as Mennonites, we were not always fully accepted as citizens. In the middle 1800's the younger people were finding difficulty in securing land. The new land of America to the west, beckoned to them with its great opportunities to enlarge their scope of economic operation. Mentioned also in a number of cases was the fact that military training was required of them and so the young men were constantly faced with the decision of whether to go into the army or whether to leave the country.

Faith in God. Our people faced the future with a tremendous faith in God. On the flyleaf of the hymnbook given to Grandfather Daniel Koller as he left the parental home in Stockborn, his father wrote: "This Christian Hymnary which has my name printed on the outside, I give to you for your journey to America, the country for which you have longed, for so long a time. It shall serve to console you and enlarge your knowledge, if you take this in good faith and obey it, because only the word of God which is in it has the power to do this work. May our Lord, to whom everything is possible allow you to reach your destination in good health and happiness. To this we add a whole-heart 'Amen.'" His father was a minist at Küebörncheshof, the church sta ed by Great-Great-Grandfather He ry Koller.

The mother, Marie Bachman K ler, quoted Tobias 6:4: "For yo whole life have God before yo eyes, and in your heart. Bewa lest you commit any sin or a against God's command." Wh courage and faith it must ha taken to allow an eighteen-year-o lad to leave home and family ar travel 3000 miles to an unknow land, knowing full well that the would never again meet on th earth.

This tremendous faith in Go was important to our people in th everyday walk of life. For exampl they report that on board the sh there was a great storm, the ches broke loose and came tumbling a around them. The storms als caused them to become seasic They were truly alone on the dee Or again, imagine leaving Phil delphia two days before Christma and walking through the winte over the rugged mountains, 46 miles. This is what the wome and men in the early Krehbill grou had to do.

Nor were these pleasant miles t walk. It is reported that the froze ground and water and ice were s rough that the horses lost the hai on their legs as far up as the ic and water came. This trip laste until February 9. Those of you wh drive the turnpike across the moun tains from Ohio to eastern Penn sylvania in just a few hours migh pause to remember that a little ove a hundred years ago people expose to the elements traveled for si weeks to cover that same distance

Leaders. John C. Krehbiel, the firs known Mennonite settler in Lee County, came in 1839. Ten years later he and Great Uncle Jacob Ellenberger were chosen as lay ministers of the West Point Mennonite Congregation. Jacob Ellenberger's father, Great-Great-Grandfather Rev. Henry Ellenberger, migrated to Lee County in 1850. He was the first landholder on the Franklin prairie.

The first large migration of Mennonites to the Zion settlement was in 1851. They reached the area in the late spring and by that fall had rganized a congregation, under the eadership of Henry Ellenberger. Christian Schowalter in writing up he history of that organization inicates the close relationship to God. Next to God, the following familes were the founders of this conregation."

These people had a tremendous aith in God. The fact that God vas with them every day as a part f the work day world caused their fe to be centered around Him and His church. This was indicated by the fact that the church was formed immediately and that they went ahead very quickly to construct their own church, to establish their own school, and to set up their own community organization.

"Finally," Schowalter writes, "at the end of 1851 the Providence of God had led and guided them. He did not leave the flock without a shepherd. Even in the wilderness of the western United States he permitted them to taste of goodness and love through Jesus Christ and poured on them the rich blessings of his mercy and grace for his sacrificial offering. The Lord will not forsake his own."

This is our background. This is our heritage. This is the source from which sprang our strength in the past. Let us observe what this background caused us to experience as a church down through the years.

Men at Work

Richard Simmons

THE MIGRANT WORK in Bally, Pennylvania, began when Robert Haines, a Quaker, received the vision to get he gospel to the migrants in the area. He relayed this vision to Brother Cliff Long, a member of he Schuylkill Valley Christian Businessmen's Committee.

The C.B.M.C. received his plan with enthusiasm. They began work mmediately in the E.U.B. Church in New Berlinville in 1954. The first chairman was Ralph Landis of Souderton. This work began to broaden into the North Penn C.B.M.C. and Camden (New Jersey) C.B.M.C. Services are held annually in these areas.

I should mention that there is an established Spanish church in Bethlehem, Pa., that existed before any of these other groups. Services in the Bally area were held in the E.U.B. church for three years. When this church began the renovation of its interior in 1958, the services were moved to the Hereford Mennonite Church in Bally. After the first few meetings several men of the church had a burden for these Puerto Rican souls. They began helping with the work and are still active.

After this work was organized, Earl Stover, a dentist from Souderton, returned from the mission field and has been of great assistance in keeping this work active.

Besides the Hereford Church, Calvary Mennonite of Souderton and Grace Mennonite of Lansdale are active in this work. Hereford and Grace are General Conference churches.

The Calvary Mennonite services last about six or seven weeks or as long as the tomato season lasts. The work at Hereford begins between April and July by the men of the church. The C.B.M.C. helps with the work from August to November. The men of the church then continue until most of the migrant workers leave for their homes in Puerto Rico.

The Lansdale church has their services every Sunday morning and the work is self-supporting. Qwiliam Chequin is the Spanish pastor.

For the past two summers Gabriel Coll, a Goshen College graduate from New Jersey, has been in charge of the Hereford services. He is formerly from Puerto Rico and is a good friend of Luis Guterariz, a Bluffton College and Mennonite Biblical Seminary graduate.

During the off season when the attendance is small, local Spanish speaking Bible students are used. Speakers in the past six years have been used from Mexico, Colombia, Paraguay, Puerto Rico, Venezuela, and Bolivia.

The services are held on Sunday evenings and the attendance this summer was between forty and fifty.

The C.B.M.C. and men of the church furnish transportation from the camps to the church. They cover an area of twenty-five to thirty miles.

A schedule is made up assigning each driver to a camp. They are scheduled every three weeks but some come every week during the summer months.

These men give of their time sacrificially for this work. Many have families who would like them at home, but they feel it is important to have souls fed with the gospel. Many of these migrant workers have been led to the Lord for the first time. Some have other church backgrounds and have never heard the gospel preached in this manner.

During the Spanish services, the drivers and others have a prayer meeting of their own. Prayer has a leading hand in bringing some to Christ at almost every meeting.

There are many discouragements in this work as there are in any Christian work. Sometimes upon arriving at the camps we find many of the fellows in a large circle gambling. There are also liquor bottles around and some may be under the influence of liquor. Under these conditions they will not go along. Some camps may have forty fellows and you leave with none. Other church groups come in during the day and they feel this was their church for the day. These camps are also open to various religious sects.

This is a challenging home mission field. We who are active in this work challenge other Mennonite Men to start services in their respective communities. We covet your prayers for this work in the Eastern District.

Many lcoal churches have discovered ways to spread the gospel to their respective communities. These activities are never reported in a co-ordinated way. The sum total of this witness, however, is very great. This is an account of what one church in Pennsylvania is doing to reach migrants in that area.—Andrew R. Shelly.

Focus on Christian Concerns: Frank H. Epp

Waste Is Not a Virtue

WASTE SEEMS TO have become an economic necessity in our society.

Our need to waste things is pointed out by Vance Packard in his new book, *"The Waste Makers."*

Mass production calls for mass consumption. Mass consumption calls for mass desire. This mass desire is taken care of 1) by creating a psychological need—the task of the salesmen, and 2) by creating a material need—the technique of the manufacturers.

The latter is accomplished by planning for obsolescence of a manufactured item. Many household appliances, automobiles, and a host of other things now have a built-in death-date. The latest definition of a "square" is a guy whose purchase outlasts his installment payments.

This may satisfy the immediate need of keeping the assembly line rolling. But it has serious long range implications, not only for ou moral and spiritual progress, bu also for our economic life. The export markets are already bein threatened by the philosophy o quick "product death."

The moral threat lies in the complete destruction of values. We ten to turn economic practices toda into moral virtues tomorrow. I fact, we seem to be well on our wa to living wastefully habitually.

The superintendent of garbag collection in our city recalls th day before the deep freeze "whe it was nothing to see half a turke in the garbage." Refrigeration ma have curbed wastefulness aroun the table somewhat, but still ou garbage cans are always full, ou incinerators always burning. In this throw-away-age, $25 billion dollars worth of packaging become waste annually.

In the past forty years, Packard estimates, American society has used up more of the world's resources than all the people of the world had used up in 4,000 years o recorded history up to 1914. It is not hard to conceive that a few decades from now our sons and daughters and neighboring peoples will look upon us as the biggest thieves in all of history. Something to think about this Thanksgiving Christmas season!

Our Lord was teaching a timeless lesson in economics when He ordered His disciples to pick up the crumbs left over from a huge picnic on the grass-covered slopes of a Galilean mountain. Packard's book* comes to us as a prophetic sermon on the text, "Gather up the fragments that nothing be lost."

The Contest

As Russia progresses so too must we.
This is our leadership's stated decree,
Though it may cost us a bankrupting fee
To match or outdo their arms-building spree.
Because Russia spends we spend and we lend
And seeing us spend they lend and they spend—
Two wasteful rivals bankrupting their land
So each can threaten, impress, and command,
Spending for arms in promotion of peace
Sounds like the logic expected of geese.
Spending and wasting for weapons galore
As frightened statesmen keep asking for more.
We blame the Russians, the Russians blame us,
Oh, what a wasteful, provocative fuss,
While through it all the taxpayer groans
Paying for weapons and sputniks and loans;
Paying the funds that can build and install
The future equipment to slaughter us all.

Please, tell us, you statesmen, so ready to spend,
How can this wastefulness come to an end?
It seems a cycle quite endless in span,
Offering no hope for the future of man,
Offering us only bankruptcy and war
Once your vast spending has pushed us too far.

—*Vernon Stucky*

---

*Available for $4.50 at the Mennonite bookstores in Rosthern, Sask.; Berne, Ind.; and Newton, Kan.

To and From a Pastor

Don Wismer

THE NIGHT WE HAD A BULL SESSION

Dear Pastor,

A bunch of us fellows had a three-hour bull session the other night. We talked about a lot of things — mostly serious. All the guys were Christian. I've never had such a good experience in my whole life. We didn't solve any big problems. But it just seemed we were really talking to each other—and most of our talk made sense.

I guess I shouldn't be saying this to you, but I think it did more good than going to church—for me, at least. I'll have to admit it makes me feel kind of guilty—feeling that way about church.

Joe

Dear Joe,

You may never have finer experiences than the ones that are coming to you now. There is nothing better than talking things over with someone who understands what you are saying. And there is no better group than that of your own age, those with similar thoughts and feelings.

I'd venture to say, Joe, that even though you may not have had a prayer asking for God's presence with you in that bull session, that the Holy Spirit was there. Wherever a person honestly seeks for truth, the Spirit of God is present to direct. And whenever a person is in the presence of God, he is inspired.

I can see why you feel that your evening together did more good than church. You were talking about things that are really important to you. You're looking at questions from your point of view and at your level of understanding.

Sometimes in church the theme of the morning is not of vital interest to you. Sometimes you don't go to church to give and learn as you did with your bull session. You always get more out of something in which you really participate.

Let me point out one more thing, and then I'll give a gentle warning. You have in a bull session something that I believe is of vital importance to any church. That is the atmosphere where each is free and honest with himself and with the other person. Where you have this in the Spirit of Christ, you have the church. This should happen whenever the church is gathered together. But it doesn't always.

You felt free to ask questions and to speak up about things you weren't too sure of yourself. You felt that you could speak of your problems and needs without being laughed at. You felt good toward the other fellows—you trusted them and respected them. And you believed that they feel the same toward you. This was real brotherhood — helpful, honest sharing of life. It takes some deep love and maturity to be able to do that.

But—and here is the warning—don't think that this is the only place to learn truth. You are in a group of fellows—inexperienced in many ways as you are. Sometimes you may arrive at conclusions that, when put into life, will not pan out for you and for Christ. Also test your ideas with others who are a bit older and perhaps a bit wiser. There are a lot of older people who enjoy talking with young people like you and there are many who can understand you, too.

Why don't you plan other sessions like the one you had? Maybe you would like to study parts of Scriptures in such a group. It can really be rich!

Your Pastor

Many young people hesitate to voice their deepest questions for fear of shocking or disappointing elders whom they respect. The problem of untalked-about questions i one that breeds descendants. In few years when today's young people are tomorrow's parents, they too will likely be stumped when forced to "give an answer" to questions that were never answered for them.

This semimonthly column by Don Wismer (pastor of a Mennonite church in the suburbs of Denver Colorado) is a door that is open to your questions. Perhaps you are an older young person who would like to have an opinion on that conflict that keeps nagging your home life Perhaps you have a friend whose unanswerable questions would be easier to live with if they were shared. Perhaps you're up against a mental and spiritual block in your relationship with someone. Perhaps it's more personal.

The other day one of the men that works here at 722 Main in Newton Kansas, said to me, "The thing I never had the courage to ask anyone about was my fear to pray aloud in public." The result was that the pastor who writes our column received a postcard from "Joe.'

The address for letters from all the Joes and Marys and Joe's dads and mothers is: Don Wismer, 10102 W. 64th Place, Arvada, Colo. —M.T

Message to Young Men

If you're planning for 1-W, here are seven recommendations. Pick out the ones that apply to you.

School If you have any interest in education beyond high school, we strongly urge you to continue your training. More training will not only help you find better jobs but will also prepare you for a more rewarding 1-W experience.

Marriage We're for it! While we do not wish to encourage early age marriages, we feel married couples consistently have had a better 1-W experience. Serving together is a fine way of learning Christian responsibility. Less loneliness, less time wasting, and more meaningful sharing is usually the happy result of serving together. All other factors being equal, we encourage marriage before 1-W.

Age Older 1-Ws are the best liked and best paid workers. Hospital personnel directors urge us to send older fellows. The best age seems to be between 20-22 years. We wish to confirm this recommedation again.

Finding a job To secure your 1-W work, you are asked to consult with the 1-W Placement Advisor nearest you. Your pastor can give you his name. These advisors have up-to-date information about current openings and service choices.

Service choices Which will it be: VS; Pax; 1-W mission supporting, or church-related 1-W service? We would like to see all our men in VS, Pax, or 1-W mission supporting service.

Training schools Every man entering 1-W will participate in a training school. This is a new requirement for 1-W. These schools will be scheduled each spring and fall and you can attend without cost. See your 1-W Placement Advisor for details.

Your Pastor Talk with your pastor as a friend about your plans. He won't try to be "nosey," but by talking things over with him you may get a new idea of how God is calling you in 1-W service.

For information write: Fred Unruh, 722 Main, Newton, Kansas.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

Ideas For Sale!

HAS YOUR YOUTH fellowship program planning committee come up with some interesting new ideas lately?

Do you have good variety in your youth programs or are you in a rut?

Are you getting a balanced diet of faith, fellowship, and service or is your Christian growth stunted?

Do you sometimes feel that your counselors could sharpen up a little?

If any of these questions speak to your condition or that of your youth fellowship, we have good news for you. The Young People's Union manual series is now complete.

What is a manual? Generally speaking, a manual is a little booklet which you get along with a new car, camera, or farm implement. It tells how to use and care for the equipment. You don't have to, but it's usually a good idea to read the instruction booklet before trying to use the product. Or, if something malfunctions, you can look up to see what you did wrong.

Our Young People's Union manuals are something like that. They are not exactly instruction books, but they explain what each area of your youth program should try to accomplish. They give many program ideas which will help you reach that goal. As with the car manual, it would be best if each new committee member would read his manual before he begins work and then keep it on hand for ready reference. Since we have three areas of emphasis in our youth program, the Young People's Union has produced a manual for each of the three areas—faith and life, fellowship, and service—and one for the adult counselors.

Christian Faith and Life by Frank H. Epp is the newest one—just off the press. Some of the chapter titles are: The Committee and Its Functions, Planning Is Important, Materials for Program Building, Conversion and Commitment, Bible Study, Group Worship, Christian Doctrine. Price, $1.00.

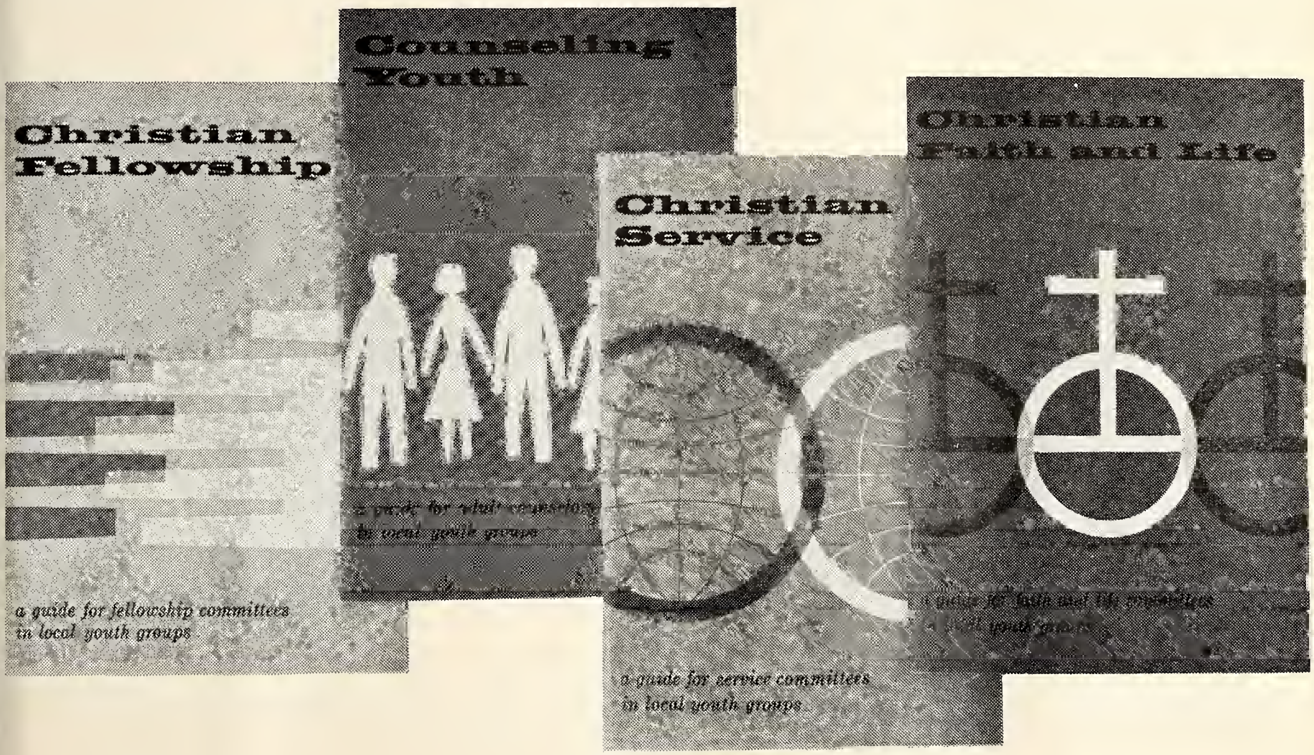
Christian Fellowship by Gordon R. Dyck and William Gering gives chapters on: What Is Christian Fellowship, Members Away from Home, Neighboring Churches, Other Races, The Home, Boy-Girl Relationships, Planning a Party or Social, Planning a Banquet, etc. Price $1.00.

Christian Service by Leola Schultz emphasizes: Why an Area of Christian Service, Vocations, Evangelism, Stewardship, Participation, The District Fellowship, The Community, and The World. Price 75 cents.

Counseling Youth by Claude F. Boyer is intended for the adult counselor. It takes a lot of understanding and skill to be a good adult counselor. This booklet offers some helpful suggestions. Price 75 cents.

Each youth fellowship should own a set of these manuals. Check to see which ones you do not have yet, or order a complete set. Order from the Mennonite Book Stores: 720 Main Street, Newton, Kansas; Rosthern, Saskatchewan; or Berne, Ind.

—Milton Harder


Counseling Youth
Christian Fellowship
a guide for fellowship committees in local youth groups
Christian Service
a guide for service committees in local youth groups
Christian Faith and Life

our schools

"MESSIAH" SOLOISTS CHOSEN

Nine student soloists for the December 11 performance of the "Messiah" by the Bethel College choir have been announced by Director Walter Jost.

Soprano: Elaine Banman of North Newton, Kansas; and Rita Fliginger of Hurley, South Dakota.

Alto: Phyllis Goering, Upland, California; and Kathryn Dick from Winton, California.

Tenor: Tom Schrag of McPherson, Kansas; and Gerald Loewen of Altona, Manitoba, Canada.

Bass: Arlo Kasper of Hutchinson, Kansas; and Marvin Thieszen of Henderson, Nebraska; Gerhard Klaassen of Laird, Sask., Canada; and Charles Flowers of Gulfport, Mississippi.

NINE SENIORS HONORED

Nine seniors have been chosen to represent Bluffton College in *Who's Who Among Students in American Universities and Colleges.* Nominees are chosen by the faculty and Student Council on the basis of scholarship and leadership in college.

Included on the list are Ted Berkey, Smithville, Ohio; Phyllis Bixler, Kidron, Ohio; Elizabeth Clemens, Sellersville, Pennsylvania; John Gundy, Graymont, Illinois; Von Hardesty, Uniontown, Ohio; Loretta Hilty, Versailles, Missouri; Anna Kreider, Wadsworth, Ohio; Thomas Lehman, Berne, Indiana; and Doris Liechty, Berne, Indiana.

27 DENOMINATIONS REPRESENTED AT BETHEL

A total of twenty-seven denominations, including eight branches of the Mennonite Church, are represented in the 569 students enrolled at Bethel College for the fall quarter.

The largest number, 426, come from the General Conference Mennonite Church and another 38 come from the seven other Mennonite branches. This means that 83.07 per cent of the students are Mennonites.

A break-down of the General Conference enrollment figures reveals that the Western District leads with 297 students; the Northern District follows with 57; Pacific, 34; Canadian, 22; Central, 8; Eastern, 3; Hammon, Okla., mission field, 3; and Germany, 2.

Of the 105 non-Mennonites there are 12 who have not indicated any religious affiliation. The remaining 93 students represent 19 denominational groups, including Catholics, Pentecostals, Evangelical United Brethren, Christian, Methodist, and Baptists, and Presbyterians.

TRAVELLING PLAY SCHEDULES APPEARANCES

The Bluffton College travelling peace play, "Which Way the Wind?" is being jointly sponsored by the college dramatics department and Peace Club and will be given fo times before Christmas. Membe of this year's players cast are th following: narrator, Von Hardest Uniontown, Ohio; Miss W, Mar Margaret Steiner, Bluffton, Ohi Miss X, Janis Lantz, Berne, Ind ana; Mr. Y, Ted Berkey, Smithvill Ohio; and Mr. Z, Larry Smucke Bluffton, Ohio.

The production staff includes stag manager, Phillip Kingsley, Monro Indiana; lighting, Richard Kau man, Middlebury, Indiana; co tumes, Ann Musselman, Orrtann Pennsylvania, and Claudia Steva us, Sugarcreek, Ohio; business ma ager, Jolene Reichenbach, Pandor Ohio; student director, Mary J Diller, Bluffton, Ohio; and directo Christine Purves, Bluffton Colleg speech instructor.

The cast had the opportunity la week to discuss "Which Way th Wind?" with Mr. Albert Bigelow, renowned Quaker and captain the Golden Rule, who travelled wit the original professional cast of th play for over 50 performances fro coast to coast last winter. M Bigelow informed the group tha negotiations are under way to pr sent this contemporary Doc Drama, revised as it has been fo 1960-61, on television next seaso Mr. Robert Eddy, who is producin the play for an eight-week summe tour, and travelling with Mr. Big low, has asked members of the co lege cast to consider trying out fo the summer tour.

MCC news

INCREASED WITNESS PLANNED BY PEACE SECTION

Akron, Pa. (MCC) — Members of the MCC Peace Section Executive Committee, meeting here on Nov. 10, planned for further extension of the peace witness in East Asia, Europe, and southern United States.

Paul Peachey, recently returned from Japan, reported on Peace Section work in the Far East. Following his report, the committee discussed possibilities for further peace work in East Asia.

Harold S. Bender reported on his representation of Peace Section interests in Europe during the past summer. The Peace Section is working toward placement of a regular peace worker in Europe in the near future.

The committee took action to initiate a project in some part of the southern United States. It is planned to send a leadership couple to a southern urban area to witness in the area of race relations. This leadership is to be supplemented later by a Voluntary Service unit.

SWISS BIBLE SCHOOL BEGINS 14-WEEK SESSION

European Mennonite Bible School, Bienenberg, Switzerland, had its formal opening on Monday, Nov. 1 and classes started the followin day. A fourteen-week course o three levels and in dual languag (French and German) is offere Clarence Hiebert is the MCC repre sentative on the faculty.

TWO SPONSORS NEEDED FOR EUROPEAN TRAINEES

Two European trainees, an ele trician and a mechanic, are in nee of sponsors for the second half o their year in the U.S., to begin i February. Interested persons shoul write Emma Schlichting, Mennonit Central Committee, Akron, Pa.

our churches

SHOWER FOR MISSIONARIES

First Church, Pretty Prairie, Kan. On the evening of Sept. 4, a reception and food shower was held for Calvin and Sidonia Flickinger, our missionaries on furlough from Colombia. At our Sept. 11 C. E. meeting Marlin Schrag showed pictures and related some of his experiences while in Pax work. Our annual Harvest Mission Festival was held Oct. 9 with Edward Burkhalter, missionary to India, as guest speaker. Visiting speakers in our church recently were Erwin Goering, Executive Secretary of our Conference; H. A. Fast who spoke and showed pictures of his recent trip to Russia; Norman Wingert, a veteran MCC relief worker; Harry Martens who spoke in behalf of our seminary; and Elma Esau, who spoke and showed pictures of the Holy Land. The MCC canner was in our community on Nov. 18.

NEW PASTOR WELCOMED

Grace Church, Dallas, Oregon. We are grateful to the Lord for sending our new pastor, W. J. Flickinger, and his wife to us. We observed our annual harvest festival as well as installing and welcoming our new pastor on Oct. 16. In the morning service Pastor Flickinger brought the message after being welcomed by Ernie Schmidt, speaking in behalf of the board of deacons, and Dr. E. A. Flaming, speaking in behalf of the board of trustees. The pastors of the Oregon Mennonite churches brought greetings in the afternoon service and J. M. Franz was in charge of the installation. Pastor Flickinger brought the message. Lunch was served, and the Flickingers were pleasantly surprised with a beautifully decorated cake and many gifts for their 28th wedding anniversary which they were observing on that day. The Young People have harvested their potatoes and squash from their "Lord's Acre" and are selling them. On the afternoon of Oct. 9, they enjoyed an outing and boating near the ocean. After their supper of "hobo stew" and watermelon, they held an inspirational vesper service. —Mrs. E. A. Flaming

EVANGELISTIC MEETINGS WITH CONGO MISSIONARIES

Bethel, Inman, Kan. Our annual Mission Festival was well attended in spite of bad weather. Recently we had a series of evangelistic meetings with two of our Congo missionaries as speakers, F. J. Enns and G. B. Neufeld. A pageant of Scripture and song entitled "The Word" was presented recently by the combined choirs under the direction of G. B. Neufeld. Pastor P. A. Wedel pointed out the highlights of the books of the Bible and commented on the writers. The pageant was sponsored by the Charity Society and an offering was taken to further their work. Mr. and Mrs. George E. Kroeker and Mr. and Mrs. Elmer Regehr recently celebrated their twenty-fifth wedding anniversary. The wedding of Velma Kroeker to Stanley Goertzen took place in our church on Nov. 24.—J. H. Ediger

HARVEST FESTIVAL PLANNED

Johannestal, Hillsboro, Kan. The marriage of Orletta Brandt and Marvin Heide of Mountain Lake, Minn., took place Sept. 3. The film "Gates Ajar" was shown at our C. E. meeting on Sept. 26. The Men's Brotherhood had a meeting with Erwin Goering as guest speaker. Midweek activities began the first week in Oct. There are study classes for all ages, and choir practice. H. F. Janzen gave an illustrated lecture at a recent C. E. meeting of his trip to Europe. Five young people have professed their faith in Christ and were united with our church through baptism. Holy Communion was observed Oct. 2 during our worship service. Our junior choir took part in Junior Choir Festival in North Newton on Nov. 13. Ben Krahn, chaplain of Bethesda Hospital and Home at Goessel, conducted our worship service Oct. 16. The visiting conference ministers in our church were E. Stanley Bohn of Kansas City and Floyd Bartel of Topeka. Our mission sale was held Oct. 28, and netted $482.32, which will be distributed evenly to home missions, foreign missions, education and publication, and Christian service. Peter Letkeman and family were with us on Oct. 30. Brother Letkeman is a student at Bethel College and is also serving the Friedenstal Church. Our harvest festival was held on Nov. 20 with services morning and afternoon, a fellowship meal at noon, and pre-Thanksgiving evening services with L. R. Amstutz, pastor of Emmaus (Whitewater, Kan.) Church, for our guest speaker.

BLANKETS GIVEN FOR MCC

Friedensfeld, Turpin, Okla. The last Sun. in Sept. we gave $37.50 for Home Missions. The first Sun. morning in Oct., John Lehnert from our neighboring Church of God brought us the morning message. Chet Windsor, Mrs. Jim Swan, Mrs. Gene Kliewer were elected on the Christmas program committee. Nov. 13 was set aside for our mission festival. Missionary and Mrs. Samuel Entz from Congo were the speakers. Mrs. Agnes Becker opened her house recently for friends and relatives to visit with the Friesen sisters: Mrs. I. H. Friesen from Henderson, Neb., and Mrs. Henry F. Friesen from Buhler (Kansas) Sunshine Home. On Oct. 9 Harold Jantzen of the Liberal (Kan.) Mennonite Church brought us the morning message. Recently we gave $66.28 for blankets for MCC. On Oct. 30 colored slides of Formosa were shown.—Mrs. Chet Windsor

FAMILY RETREAT HELD

Bethel Community, Santa Fe Springs, Calif. Quite a group attended family retreat at Cambria Pines over Labor Day. Al Stuckys were with us for several services. They hope to return to their field in New Guinea. The Bethel and Bluffton alumni reunion was held at our church Sept. 25. At the morning service Vernon Neufeld, president of Bethel College, gave the morning message. Dr. and Mrs. Peter Pankratz and Harry Martens were also guest speakers in Sept. A Sundav school workers' training program was held during Oct. The Ray Widmers welcomed Lori Lyn into their home on Oct. 13. Our second annual missionary conference was held Oct. 28-30. The theme was, "Look on the Fields." We had challenging messages by LaVerne and Harriet Rutschman, Peter and Theodora Pankratz, and Frank Manning. The Sun. afternoon program was a symposium and each service was a real challenge to all who attended.—Edith Huser

CONFERENCE ON AFRICA HELD IN OHIO CHURCHES

Salem, Dalton, Ohio. Our fall missionary conference was held Nov. 4-6. The theme of the conference was "Africa at the Crossroads." Again this year we cooperated with the Oak Grove Church and the churches in Wadsworth and Sugarcreek. The speakers were Robert Kreider, Orie O. Miller, Vernon Sprunger, and Don Jacobs. The father-son banquet was held Oct. 19, with Harry Martens of Mennonite Biblical Seminary bringing the evening message. Miss Jennie Diller has joined our church by transfer of church letter from the St. John's Church in Pandora, Ohio.—Mrs. Alice Hahn

NEW BUILDING DEDICATED

Church of the Good Samaritan, Holland, Pa. Dedication services were held Oct. 16 at the new parsonage of the Church of the Good Samaritans. About a hundred guests and forty of our own people attended. The men plan to lay cement walks around the building. The children are going to plant trees which they started in buckets given them by Pastor Richard Ratzlaff at the ground-breaking ceremony earlier in the summer. We enjoyed the morning worship service by Howard Habegger on pulpit-exchange Sun. Our ladies are planning a Thanksgiving dinner to be held in the parsonage.

6 NEW MEMBERS WELCOMED

Community Church, Fresno, Calif. The Women's Missionary Society has spent several meetings on the subject "The Church in Town and Country." On Oct. 2 we welcomed Mr. and Mrs. John Hofer and Rosella, Mr. and Mrs. Ramon Jantz, and Mr. and Mrs. Don Knowles into our church fellowship. We now have over a hundred members. On Layman's Sunday several men in our church spoke on the subject, "What difference does being a Christian make in my work?" Nov. is mission emphasis month in our church. Mission films have been scheduled. The P. J. Pankratzes who served in Formosa were with us on Nov. 6. Herbert Kieth was born to Mr. and Mrs. Don Caskey on Aug. 31. Dwayne Ora was born to Mr. and Mrs. Clarence Aurenheimer on Sept. 16. A daughter, Shirley Diane, was born to Mr. and Mrs. Floyd Quenzer on Sept. 14. Mr. Quenzer is attending Bethel College.

SUNDAY SCHOOL CONVENTION FOR ROSTHERN AREA

United, Rosthern, Sask. On Oct. 25-27 the S. S. teachers from Rosthern, Eigenheim, Laird, Horse Lake, Drake, Aberdeen, met for a convention in the Rosthern United Church, with Willard Claassen, Nettie Kroeker, and H. T. Klassen as main speakers. Many topics of interest were discussed and each age group of the S. S. was discussed in the workshop which followed the message. Through these discussions solutions were sought to the different problems in the classes. Meals were supplied by the ladies of the church. We believe the conference will have helped many and also given a new zeal to this great work. Born to Mr. and Mrs. Menno Neufeld (nee Verna Schapansky), Oct. 26, a girl, Roscana Rae. Born to Mr. and Mrs. Henry Schultz (nee Martha Boldt), a girl, Oct. 31, a sister to Randy. Approximately 400 guests attended the wedding of Clara Harder to John Heese on Oct. 31. J. C. Schmidt officiated.

MISSIONARY CONFERENCE IN MOUNTAIN LAKE

Gospel, Mountain Lake, Minn. In observance of World-Wide Communion Sunday, our church participated in Holy Communion. The same evening, Missionary Lawrence Rempel from Congo was the speaker for a joint C. E. at Immanuel Church at Delft. Our mission societies were invited to the Delft Church on Oct. 4 for an evening program and fellowship. J. J. Esau, interim pastor, spoke at the first public service of the new Mennonite church in Minneapolis on Oct. 16. Harvest festival was held Oct. 30 with Richard Tschetter of Cordell, Okla., as the special speaker. On Oct. 12 the three children's Bible classes (Maranetha, Sunshine, and the Ambassadors) and the young people's class joined the adults for an evening of promotion given by teachers together with classes. Vernon Neufeld, president of Bethel College was the guest speaker at the morning service on Nov. 6. A missionary conference was held Nov. 14-20.

YOUTH VISIT WICHITA CHURCH

Brudertal, Hillsboro, Kan. The Young People's Society together with their sponsors, Mr. and Mrs. Lloyd Rempel and Mr. and Mrs. Richard Balzer, and Pastor Walter Neufeld, made an educational tour to the St. George Orthodox Church in Wichita, Kan., early in the summer. At our baptismal service, June 5, Myrna Funk, Roland Riesen, and Donnie Penner were added to the membership of our congregation. Mrs. Ralph J. Funk and Mrs. Nelson Funk joined the congregation by letter at this time. Harry H. Funk was elected deacon to serve a term of three years. A Youth Rally, held at Spring Lake in June, was attended by young people of the five G. C. Mennonite churches in this area and the E. U. B. Church of Hillsboro. Russell L. Mast, pastor of the Bethel College Church, was the speaker. Sharon Nickel was a summer V. S. worker at the Youth Farm at Rosthern, Sask., and Verda Epp took part in the work camp at Gretna, Man. Mr. and Mrs. Linferd Funk and Loren Funk are in 1-W service at Indianapolis, Ind. Marilyn Riesen received a scholarship to Junior High Retreat at Camp Mennoscah in July. The scholarship was given by the local Men's Brotherhood for scripture memorization. Lloyd Funk, Kenneth Riesen, and Pastor Neufeld served on the retreat staff. Mrs. P. W. Penner, retired missionary to India, is now a resident of the Bethel Home for the Aged in Newton, after accompanying her daugh-

Let Me Be a Thanker

Let me find Thy lovingkindness, dear Lord,
In a million hidden places . . . .
Blossoms, instinctively knowing how to progress
from bloom to ripened fruit;
The sun, swift-hurrying chariot of the busy day;
And countless stars that lullaby the weary wanderer
to his sleep;
The smiling cheerfulness of a flower wedged in among
the rocks;
Ideals, that like rivulets gather strength along the
way to become at last a rushing river to the sea;
The azure of October skies, or the exhilaration of
the first warm day in spring;
The merry notes of a meadowlark, as if it too
wanted to sing in adoration of my God;
Ships, that sail like thoughts, circumnavigating
the globe;
Jagged mountain peaks pointing to Him who made me
and the universe;
The eternal nature of my life, unlike all other
forms of life, not bound to these spheres and
not terminated by what men call death;
The sheer poetry and appeal of Thy Word, forceful and
convincing in its cogitations;
The precious blood of One who died to make me free
from guilt but for my accepting Him. . . .
These, and countless others, are there to greet me at
every turn of the road.
Let me be continually, soul-sensitively appreciative
of Thy every gift,
And let this prayer be heard, dear Lord,
Make me a thanker every day of the year.

—Edwin C. Graber
in Salem (Freeman, S. D.) Church bulletin

ter Nellie as far as Calif. where her daughter embarked for the return to India after a year of sojourn with her mother. Pastor Neufeld served on the staff for the 1-W orientation school held at Camp Mennoscah on Sept. 15, 16. The congregation had their annual retreat at Rock Springs Ranch on Sept. 25.—Mrs. H. R. Nickel

VISITING SPEAKERS

New Hopedale, Meno, Okla. Clifford Koehn, serving in our Indian Mission here in Okla., spoke at our evening service on Aug. 7. Jacob Unruh, missionary among the Negroes in Miss., had charge of the evening service on Aug. 10. We had a child dedication service on Aug. 28 with four couples dedicating their children to the Lord. On Sept. 4 Mr. and Mrs. Henry Eck celebrated their sixtieth wedding anniversary with open house at the church. The Okla. Bible Academy school opening was held in our church on Sept. 11 with Milo Kauffman from Hesston College as the speaker. The Okla. Convention was held in Enid this year, Sept. 16-18. The theme was "Stewardship of Life" with Milo Kauffman as the speaker. Many churches again took part in the song festival of the convention. — Mrs. Emil Thomas

VS WORKER RETURNS

Waters Church, Copper Cliff, Ont. Three Bible schools were conducted in this area during July and Aug. Good interest was shown in these schools. Mary Jacobson, who has served one year in Voluntary Service at Brook Lane Farm, Maryland, is home again. Erma Martin entered K-W Hospital in Kitchener as a student nurse. Paul Martin has returned to Toronto University for his second year as a premedical student. Another interchurch fellowship was enjoyed at Monetville on Sept. 25. This was the third fellowship held this year. The first one was held at Waters Church in Jan., the second at Markstay Public School in June, and the third at Calvary Mennonite Church, Monetville.—Mrs. Thomas Martin

SPECIAL PRAYER SERVICE

Bethel, Waka, Texas. On May 22 we had dedication services for our Christmas bundles. Each S. S. class was responsible for contributing parts of the bundles. A filmstrip was shown in connection with this. We had a supper in the church on June 5 to honor those who had successfully completed their Bible verse memorization course. Awards were given at this time. Alene and Nadine Wiebe served as summer Bible school teachers in the Open Door Mission, Jackson, Miss. They gave a very interesting report of their work there. We gathered at the church on July 20 for the purpose of cleaning up the building and the grounds. After the work was completed we all enjoyed a hamburger fry. In Aug. we had our annual S. S. picnic at Lake Fryer. Alene and Laura Wiebe are attending Bethel College this year. On Sept. 25 we held a special prayer service with emphasis on the Congo. On the evenings of Oct. 3 and 5 we held our annual business meeting and elected officers for the following year.—Mrs. Allison Unruh

SEMINARY STUDENT IS INTERIM PASTOR

Deep Run, Bedminster, Pa. Since Pastor Claude F. Boyer took up his work for MCC as associate director of the VS program, A. Orley Swartzentruber, a student at Princeton, N. J., Seminary, supplied the pulpit for the remainder of August and the month of September. For October various ministers were with us including Claude Boyer who conducted the Communion service.

BILL EDIGER SAILS FOR EUROPE

Hoffnungsau, Inman, Kan. Bill Ediger, son of Dick and Hilda Ediger, left in Sept. for his assignment in MCC European Pax service. Twenty young people entered or returned to college this fall from this congregation. Aug. 25, our Mission Societies had a combined meeting. Mrs. George Neufeld, Congo missionary, spoke of her experiences in fleeing the Congo. A collection was held for this cause. Loris Habegger is the guest speaker on Oct. 30 for the morning worship, also speaking briefly about seminary concern. H. A. Fast reported on his trip to Russia that same eve. Communion was observed Oct. 2. Mrs. Max Froese and Mrs. Lavon Ediger were received as members of the church. Stephen Mark was born to Doris (Kim) and Earl Friesen on Aug. 20. David Willis was born to Dorothy and Willis Harder on Aug. 27. Buhler community services were held with John Friesen, Bakers, Calif., as speaker on Sept. 25-29. The George B. Neufelds spoke to the Junior and Senior C. E. about their recent experience in leaving the Congo.—Mrs. John P. Franz

MUSIC GROUPS VISIT SHUT-IN MEMBERS

Bethesda, Marion, S. D. The Lord has blessed Mr. and Mrs. Roy Ensz and Mr. and Mrs. Jesse Hofer with baby girls in the month of July, and Mr. and Mrs. Clarence Engbrecht with a baby boy in Aug. The men's chorus and the ladies' octet have been going out to cheer the sick, aged, and lonely. On occasions Pastor van der Smissen accompanies them and brings inspiring thoughts from God's word and has prayer with them. July 24, on our C. E. program, Max Miller of the Good Shepherd Church of Sioux Falls, S. D., was the guest speaker. His topic was "Freedom and Responsibility of Christianity." July 31, we had singspiration. Mr. Schellenberg was song director. Communion was observed Aug. 28; in the afternoon a group of ladies from the Mission Society went to visit and sing for Mrs. Corney Berg who is not in good health and cannot attend church as she would like. In the evening we had a request C. E. and John Rader was guest speaker. The Jr. S. S. teachers' meeting was held Sept. 18, at which time a film, "Johnny, Don't Do That," was shown. Sept. 25, 1,500 marbles were dedicated and sent to the Arizona mission field. In the evening Dale Ras was the guest speaker for the C. E.

GUEST MISSION SPEAKERS

Friedensberg, Avon, S. D. Orla Blair, missionary to Southern Rhodesia, under the Evangelical Alliance Mission, was guest speaker on Oct. 9. The Mission Society sponsored a special mission program on Oct. 30, with the Harold Barbers as guest speakers. The Barbers are missionaries in Colombia, South America. Mrs. Barber grew up in this community. Evangelistic meetings are planned for November.

CONFERENCE PRESIDENT VISITS

Grace Hill, Whitewater, Kansas. During Pastor Herbert Miller's absence in August, Waldo Kaufman, Mrs. Russell Schnell, and Edwin Stucky served our congregation. Four young men of our congregation are in 1-W service and two are in voluntary service. Allen Nickel and Lenora Voth, Jerry Nickel and Marlis Doell were married in August. The following observed their silver anniversary: Mr. and Mrs. Jake Voth, Mr. and Mrs. Leland Jantz, and Mr. and Mrs. Carl Nickel. Erland Waltner spoke one evening in the interest of training Christian leaders.

mutual aid placement

WANTED

Young married couple experienced with farming and farm machinery for a year-around farm work on salary basis plus some crop rental benefits. Couple with trailer house preferred, but housing can be provided if necessary. Contact Mutual Aid, 722 Main Street, Newton, Kan.

into the beyond

Mrs. Bertha Lugibihl Bucher, member of the Ebenezer Mennonite Church near Bluffton, Ohio, was born December 18, 1891, and died at the Bluffton Hospital on September 14, 1960.

Daniel S. Waltner, McPherson, Kansas, member of the Eden Mennonite Church, Moundridge, Kansas, was born October 23, 1878, and passed away October 19, 1960.

our conference

WHEN YOU GIVE TO CROP DESIGNATE FOR MCC

This is the time of year that CROP (Christian Rural Overseas Program) and Mennonite Central Committee are conducting campaigns in many midwestern states for the collection of cash and grains for overseas relief. The following suggestions from the Board of Christian Service are offered:

1. Contributions to the joint MCC-CROP campaigns are a special way of supplementing our regular MCC relief support.
2. You are encouraged to give generously to the MCC-CROP drive, clearly designating your gift for MCC.
3. When you give to MCC-CROP be sure to complete the stub on the "Thank You" receipt card and turn in this stub to your church treasurer to be forwarded to our General Conference office.
4. It is only the gifts that are clearly marked for MCC use that can be credited for our Mennonite relief work.

EIGHT SERVICE OPPORTUNITIES FOR WINTER MONTHS

The winter service program has begun, with eight locations listed at the present time. Volunteers may serve at General Conference missions in Arizona, Montana, Mississippi, or Colombia (South America); at Rosthern, Saskatchewan; Goessel, Kansas; Newton, Kansas; or Sioux Falls, South Dakota.

Designed especially for persons older than "young people" (youth are not excluded), the program gives opportunity to use such skills as carpentry, sewing, cooking, masonry, nursing, fruit farming, children's work, and maintenance. Volunteers may work from several weeks to several months. Interested persons should write to the Board of Christian Service, 722 Main, Newton, Kansas.

GLIMPSES INTO MISSIONS

Waldo Harder of Newton, Kansas, leaves on November 25 for the Congo. Since word has been received that missionaries have been able to make contact with some of the Congo Inland Mission stations, it is expected that Harder will go directly to Tshikapa. He will be in charge of pastor training and the Bible institute there. Mrs. Harder will live in Elbing, Kansas, where the children are attending school.

Archie D. Graber, in charge of the Bakwanga relief program for the Congo Protestant Relief Agency at Elizabethville in the Republic of Congo, reports great need. There is still much intertribal fighting, roads to various places are blocked, and there are many refugees. One day recently Graber distributed food rations to 6,200 people.

Daniel and Amy Schirmer, missionaries to the Cheyenne Indians in Birney, Montana, are presently on furlough. Themselves Hopi Indians of Arizona, they have served the Cheyennes since 1950. Prior to their move to Montana, they served in Arizona for sixteen years.

A DOZEN SPECIAL PROJECTS FOR CHRISTMAS GIFT IDEAS

Individuals or church organizations wishing to make a special contribution to an area of need may do so this Christmas. In response to requests for special projects in past years, the Board of Christian Service has printed a list of twelve projects in need of financial aid. Write for "A Dozen Special Projects" to Board of Christian Service, 722 Main Street, Newton, Kansas.

WEEKDAY CURRICULUM RECOMMENDED BY COMMITTEE

The cost of developing a weekday curriculum for the General Conference Mennonite Church was estimated by the Publishing Committee at $33,000 over a period of six years. Meeting in Newton, Kansas, on November 15 and 16, the committee resolved to recommend this project to the Board of Education and Publication for approval at the board's meeting in December. The committee will also propose further development of Mennonite Bookstores and some minor improvements such as new equipment for Mennonite Publication Office.

Members of the Publishing Committee are Herman J. Andres, Newton, Kansas; Edmund J. Miller, chairman, North Newton, Kansas; George G. Dick, Winton, California; Frederick H. Liechty, Berne, Indiana; and Dick Rempel, Mission City, British Columbia. Ex officio members are Walter D. Unrau, Willard K. Claassen, and Maynard Shelly.

S. A. SEMINARY MOVES FORWARD

An attractive brochure entitled "An Eye to the Future" has been released, announcing the purchase of a new building for the Montevideo Evangelical Biblical Seminary in Uruguay. The brochure was published jointly by the Mennonite Board of Missions and Charities of the (Old) Mennonite Church and the Board of Missions of the General Conference Mennonite Church. Both boards participate in support of the seminary and in supplying personnel for the faculty.

The seminary, which was opened in 1956, recently purchased a three and one-half acre estate in Montevideo, with two buildings which will be used for classrooms, offices, library, and dormitory. Students attending the seminary (*Seminario Biblico Evangelico*) are from Argentina, Brazil, Paraguay, and Uruguay.

"OUR FAMILY WORSHIPS" IS NAME OF NEW MAGAZINE

The Editorial Committee at its meeting in Chicago on November 7 and 8 decided on *Our Family Worships* as the name for its new family worship magazine which is now in the publication process. The magazine will be printed in time to begin the April, May, June quarter of 1961.

A major item on the agenda was the planning of a weekday curriculum. A joint meeting was held with the curriculum committee of the (Old) Mennonite Church, in which plans were projected for cooperative publication.

Members of the Editorial Committee are Paul R. Shelly, chairman; Willard K. Claassen, Jacob J. Enz, Aaron J. Epp, Bertha Harder, Arthur Isaak, and H. T. Klassen. Maynard Shelly and Walter D. Unrau attended ex officio.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

DECEMBER 6, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

AFRICA HORIZON

in this issue

COVER

This picture was taken by Jahn M. Janzen while he was serving as a Paxman in Canga.

ARTICLES

THE CHURCH CONTINUES IN CONGO
Latus Trayer 779
TWELVE DAYS IN TAIWAN
Willard W. Wiebe 781
A LITTLE CHILD BECKONED
Rachel A. Osbarn 782
ROAD TO HEARTS 783

DEPARTMENTS

EDITORIALS 778
FOCUS ON CHRISTIAN CONCERNS 784
MENNONITE YOUTH
Interview with a Saldier 785
Daes It Matter What Yau Read?........787
Pardan Me, But 787
OUR SCHOOLS 788
MCC NEWS 789
OUR CHURCHES 790
OUR CONFERENCE 792

CREDITS

Page 779, caurtesy af Baard af Missians; page 782, "One Great Haur af Sharing" paster far 1957; page 783, American Bible Saciety.

CONTRIBUTORS

Latus Trayer, minister, Meadaws, Ill., and member af the Canga Inland Missian Baard; Willard W. Wiebe, minister in Mauntain Lake, Minn., and chairman af the Baard af Missians; Don Wismer, pastar, Arvada, Cala.

of things to come

Dec. 5-10—Faith and Life radia speakers, Bethel College students.
Dec. 11—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Rabert Regier.

VOLUME 75 **NUMBER 48**

THE BOOK FOR EVERYONE We hope our readers will join the host of Bible readers around the world in taking time to read the daily passages as suggested by the American Bible Society, and found in the Nov. 22 *Mennonite.* Truly these great passages come out of the heart of men of God of the past and fit into our own hearts. There is some portion to meet every condition of life unde every circumstance.

The requests for these lists of Bible readings continue to grow year by year. This year fourteen million copies in English will be distributed free. Many religious and secular publications are printing them. Many churches are sponsoring the printing of these readings in their local papers. Some radio stations have ministers and laymen read the selections daily. One woman from a home for the aged distributed 16,000 copies of the list of Bible readings to libraries motels, stores, and local prisons. Our readers could think of ways to distribute them in some such manner.

The honorary chairman of the committee sponsoring these worldwide Bible readings is the president of the United States, who has said in a letter to the Bible Society, "You have written The Word upon the doorposts of the world."

We have a two-fold privilege in connection with these Bible readings. One is to help in the distribution of them to men everywhere The other is more difficult: to carefully absorb their spiritual message until our whole being is brought into proper tune with them. Many people will get the message by reading from the Bible the suggested lists. But they will be more deeply impressed to see these grand truths written deep into our life and character and read them from our life.

When the word of God becomes flesh people can understand it.

WHEN A CHILD BECKONS The reprint from *Quaker Life* found elsewhere in these pages graphically points up a great truth: we are more selfish than we like to admit. Our concern for others is often so shallow that it does not begin to accomplish what it might if it struck deep into our hearts.

A moving story comes to us from the experience of Peter Dyck, our representative for the Mennonite Central Committee in Europe. Many of our readers may have read Barbara Smucker's book, *Henry's Red Sea,* a story of the miraculous deliverance of some refugees, among them "Henry," an actual person. This "Henry" is now studying for the ministry in a Bible school near Basel. Recently he asked Peter Dyck if he would see that some money he had saved would be given to needy refugees. Being assured that this would be done, he brought a check for over a thousand dollars. Peter Dyck was amazed, and asked if his mother agreed to the gift. "Henry" replied that she had agreed and then explained by saying, "I know what it is to be hungry."

Passing out of the Thanksgiving week-end and into the Christmas season our hearts should be made more responsive to the needs of others, particularly where innocent and helpless children are involved.

The church at Charlesville

The Church Continues In Congo

Lotus T. Troyer

DETERMINING HOW WELL the church of Jesus Christ has been established n the hearts and lives of the Congolese people was one of the points of interest to the Congo Inland Mission Board delegation when they visited the Congo last February. At each of the eight mission stations the church councils were asked: "How well would you be able to carry on the work of the church if it should come to pass that the missionary would need to leave you? Has the time come in your judgment that you could carry on the work of the church on your own without the missionary? For, if so, we are ready to withdraw our missionaries and to send them to another place in the world for missionary service."

Over and over again the answer was given firmly and clearly: "The work of the missionary is not finished, and we do not want them to leave us now." They phrased their answers in African proverbs: "The young hunter is not foolish enough to beat the bush by himself, but he takes a wise old hunter with him to teach him how." "If a bird sits on the end of an arrow in the hunter's bow, another hunter must shoot him off." "The load is not heavy when it lies on the ground. It becomes a burden when it is lifted to the shoulder and carried."

The Africans made it clear to us that they welcomed and wanted the continued help of the missionary. But it also became clear that they wanted positions of responsibility and that they wanted the missionary to work beside them to teach them how to take over these responsibilities.

"The word of God is well sown," they told us. "We do not fear for the church of Jesus Christ in the Congo. The missionary has brought us spiritual freedom, and now we want freedom for our bodies in the realm of political independence so that we can take our position of responsibility alongside the other people of the world with dignity and responsibility."

While the past trying and troublous months may indicate to us that the Congolese were not prepared for the catastrophe which led to the evacuation of the missionaries from their land, they were at least prepared to take over their share of responsibility for the ongoing program of the church. For, in spite of road blocks and tribal difficulties which we can little understand, they went ahead with the planned church conference in August at Nyanga. This provision had been made in February at the time of the agreement on mission and church integration which had been worked out at the Charlesville Conference.

They proceeded to organize according to the plan worked out at Charlesville by the home delegation, the missionaries, and the leaders of the African church. In August a slate of officers was elected to carry on the work of the Evangelical Mennonite Church of Congo.

They made provisions to open their elementary schools with African teachers and supervisors. Reports now indicate that these schools have been opened and are full of students with African teachers. Much work will need to be done in helping them with secondary schools until they are able to take over these with qualified leaders of their own. The missionaries report from the field that in this day in Congo nothing is more critical than leadership training.

The Charlesville Conference was well timed, and these events and the reports now coming back indicate that the church was firmly rooted. Responsibility had been placed in their hands in such a way that they felt free to organize and carry on the work in the absence of the missionary. The work belonged to them. They accepted the challenge and carried on a program for their people. The church had a gospel which needed to be proclaimed to both the saved and the unsaved among them. They elected Pastor Kazadi Matthew as their field chairman.

The present circumstances Congo may be God's way of telli us and them that the time is hand when the transition is to made and that this matter of esta lishing their church now lies wi them. It is evident that the m sionaries will not be able to clin back into the old driver's seat the same old way; and, if the bu den and heat of the day is carrie it will be done by the Africans or will not be carried at all. If v have been serious about our respo sibility of giving them their churc we must consider this portion least as being an answer to praye

There will need to be conside able understanding and adjustme by our missionary family and us a constituency here in the hon land. There are twelve CIM mi sionaries now on the scene, wor ing with the Congolese in the fiel of medicine and education. Becau it has not seemed advisable to r turn women and children into th back country at this time, this ha meant separating families and mai taining two households. Famili have been promised that they wi be reunited just as soon as the sit ation may warrant.

The missionaries are willing make sacrifices as their respon to the present call and situatio clearly indicated. They hear th pleading of men like Kablnga Tor pastor of Tshikapa, who writes "We are trusting the Lord to hel us in this time of suffering an wonder if the white man should n be here to suffer along with th black man of the Kasai." The mi sionary hearts answer, and the volunteer to return to whateve service they can render, even if means separation of families for time. Missionary James Bertsch writes home that emergency time require emergency measures.

We have an unfinished task i the Congo. There is no though now of abandoning the work in spit of the many difficulties involve What parent can turn his back o a child that still needs nurturing This is a time for us to continue i prayer, renewed dedication, and con tinued giving.

CONGO DIARY 1960

Feb. 25-27: The "summit conference" at Charlesville composed of Africans, missionaries, and board members unanimously adopted a plan for total integration of the mission-church program.

June 30: Congo's Independence Day was a day of prayer and rejoicing. Services were held on all C.I.M. stations and in many village churches.

July 6: Congo soldiers mutiny against Belgian officers. Tribal rivalry breaks into open warfare. Anti-white demonstrations increase. Government advises missionaries to evaculate along with other "foreign" personnel.

Aug. 24: Delegates from the Evangelical Mennonite Church of Congo meet in conference at Nyanga as originally planned except without missionaries. They elect a full slate of officers and appoint men to fill posts formerly held by the missionaries. Allan Wiebe, Elmer Dick, and James Bertsche return to Congo.

Sept. 1: Congo church delegates meet the three missionaries at Kikwit and arrange for return of missionaries.

Sept. 4: Archie Graber leaves for Congo to serve in the Baluba refugee program at Bakwanga.

Oct. 6: First MCC personnel leave for Leopoldville, Congo.

Oct. 16: Merle Schwartz and Earl Roth return to Congo.

Oct. 18: C.I.M. cars and trucks returned from Angola.

Oct. 26: Henry Hildebrand, Arthur Janz, Glenn Rocke, Irena Liechty, and Betty Quiring return to Congo.

Nov. 9: Mr. and Mrs. Lawrence Rempel return to Congo to serve in Literature program.

Nov. 11: Letter from Khanda Modial assures that Kazadi Matthew is alive and about his Master's business.

Nov. 24: Forty-ninth Thanksgiving Day in the history of the Congo Inland Mission.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks o July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paic at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of addres Form 3579 to 720 Main, Newton, Kansas.**

The Congo Inland Mission budget for 1961 will be no less than it was for 1960. To maintain two households in some instances, to pay passage for returning missionaries, and to carry the work in the field will mean that we can spend no less han formerly. We ought to be dong more, for now we can see the fruits of fifty years of labor beginning to pay the dividends of an indigenous church. In this program we have the opportunity of becoming prayer partners and partners in obedience to the call of Christ's great commission.

In spite of the chaos in the Congo, these are the most thrilling and challenging days in its history. Taking into consideration the extremely unsettled conditions, road blocks, tribal fighting, and ambushes, the danger to the missionary's life is less today than it was from disease in the early pioneer days. The American Protestant missionary has won a place of respect and admiration in the heart of the African because of his dedication to the task of bringing to him the spiritual freedom he has been seeking. To keep this place of honor and respect is a high calling and a continued challenge.

"Arise; for this matter belongeth to thee: we also will be with thee: be of good courage, and do it." These are the words of Ezra 10:4. There is evidence that the African Christians have taken seriously the first part of this challenge. How serious are we in being ready to do our part in the implications of the second part? Are we willing to pledge ourselves anew to help this young church by supplying missionaries and funds as needed by them and as the Lord provides us here in the home land? By the grace of God, let us truly be of good courage and do it!

TWELVE DAYS IN TAIWAN

Willard W. Wiebe

Our plane left the modern airfield of Taipei, capital city of Taiwan. We circled to gain altitude to fly over the mountains that surround this city of one million souls, then out above the blue Pacific to Japan. It is 12:00 noon and in a little over four hours we were to land, by God's grace, in Osaka. The sun was shining and the neat, terraced rice fields below were like a green quilt.

Our twelve-day visit to this scenic island was filled with activity. These were days in which we were in close fellowship with our fourteen mission workers. We traveled to all three of our mission points: Hwalien (on the east coast), Taichung (on the west coast), and Taipei (on the north end of the island). I delivered eleven messages, often speaking through interpreters, and once through two of them!

This small nation, currently operated as Nationalist China, has a population density far greater than that of India, but less than Japan. Her ten million people are crowded into a small fraction of her land area. A thriving increase of her industry is crowding her cities. Limited farm lands produce two and three harvests of rice, tobacco, corn, and many other crops annually. Confucianism, Taoism, and Buddhism are evident in her temples.

This 230-mile long and 90-mile wide, fish-shaped island has a one-hundred-year history of Christian missions. It is only in the last decade that Mennonites have come to her, first through our Mennonite Central Committee hospital and mobile clinic, then through the General Conference mission. Our mission there is still in its first stages. Most of our workers have had only one term of language study. Though some have served in the relief program, as missionaries our workers are still in their first term. Yet, there is an emerging Mennonite church in Taiwan. Today there are six congregations, all served by national pastors. There are vital outreaches through radio and literature. The medical work, with a school of nursing, continues to serve a bottomless need in the health program.

We found our small staff of missionaries overworked. They labor long hours, trying to keep up with a growing program. "For the next five years we need a steady influx of new personnel to fill out our present program. We need dedicated and trained young people. For the most part our medical program has reached its goal in planned expansion. But our evangelistic outreach has only begun. Our vision has broadened. We face challenging opportunities daily that result in frustration because of limited personnel. Please tell our people at home to pray. Challenge our best young people to dedicate themselves. Plead with all to give!"

One morning we drove out of Hwalien into the high mountains. Our road took us into the beautiful Taroko gorge. This scenic drive followed a stream that cut through granite for many miles. At one place the gorge was so deep and so narrow that even at high noon on a bright day we found it too dark to take pictures.

Taiwan is like a deep, deep gorge —beautiful, spectacular, but dark! Are there young people today who will join our workers to bring the light of life to this island? A growing mission program means a growing mission budget. Can we increase our giving? Is it worth it? When I remember the faces of Christians I met in Taiwan, the answer is, "Yes." When I remember Christ's atonement on Calvary's cross, the answer is, "By the grace of God, we can!"

Rachel A. Osborn

A Little Child Beckoned

A LITTLE CHILD beckoned unto me.

"I am hungry," he said. "Please give me something to eat."

I gave him a piece of bread. He ate it and smiled. I went away happy that I had helped. For a long time, I remembered that I had given a small portion of one meal. But I forgot that soon that bread was gone. And so, the little child remained hungry. My goodness was temporary—and I, who have never hungered, forgot.

A little child beckoned unto me.

"I am a refugee," he said. "Please give me a home."

I remembered my own little ones, and said, "I will do what I can." And so, I gave a little money to help that child to have a home. He smiled and thanked me. I thought I had given generously—but I had not given nearly so much as it takes to keep my own child for even one day. Soon I forgot the lonely lad. I did not see his smile vanish. Nor did I see him wandering over the face of the earth in search of a home. My thoughts turned inward and I, who have a loved home, forgot.

A little child beckoned unto me.

"I am sick," he said. "Please make me well."

I saw that he was very ill. I thought of my own children and the doctors and hospitals available to keep them healthy and happy. "I will give what I can," I said. So—I gave a little. It seemed a lot. It would have bought my child a ticket to the movie and an ice cream cone. I thought I was generous. I bought a little medicine and the child began to be a little better. I went on my way and, remembering my generosity, I was satisfied. But I had not given enough. In a few days, the child was dead.

A little child beckoned unto me.

"I am ignorant," he said. "I am superstitious and my life is filled with fear. Please give me an education."

"I will help," I answered. And I gave a little that he might learn to read. I thought I was generous. My gift would have bought a small picture book for my own child—and a pencil, too. I smiled as turned away—not knowing how complacent that smile—nor admitting I could have done more. He learned a little—but that was all. I have forgotten.

A little child beckoned unto me.

"I am black," he said. "Please give me your friendship — and a chance. That's all I want."

And I said, "I will help." So, I gave that child some clothing—which had belonged to my own child. It would do. It was clean. He thanked me, and ran joyfully to join my child in play. "No, no!" I called—and the little black child turned around surprised, sad, hurt—and went away. I soon forgot.

A little child beckoned unto me.

"Please give me God," he said. "I want to know your God."

I then remembered One who loved all little children — One who took them in His arms and blessed them. I told him a bit of the story and he was interested and for a moment, joy filled his heart. But I had other things to do. I was busy; and the child learned only a little of this One. I soon forgot about the child.

A little child beckoned to me.

"I am the world's children," he said. "I need a home, food, health, education, God. I need you. Give me your thoughts, your prayers, your help."

"I have helped you," I said. "Do you not remember? Are you not grateful?"

Then I looked within myself and I knew that I had actually been selfish. I knew I didn't really care, for to care would be to give myself. I was not willing to give myself.

—*Quaker Life,* by permission

ROAD TO HEARTS

NEARLY TWO THOUSAND years ago a Man walked the dusty roads of he Holy Land and summoned men o follow him. They did!

He spoke words of such force nd truth that men memorized them, spent their lives repeating them, and so convinced other men that they devoted their lives to passing on he message.

The moving force of His words nspired a man named Paul to travel hroughout the Roman empire telling the story. Suffering from a chronic ailment, and having to earn his food and lodging, still he went to village after village with his message and nourished the interest he had aroused by letter, by return trip, by messenger.

A doctor named Luke heard this message. Wanting to know more about Jesus, he went to Jerusalem to talk to the people who had known Him personally. He collected all the written accounts of Jesus' life and sayings he could find. He jotted down all the words, told and retold, memorized by those whose lives had been touched by Jesus. He lovingly weaved them all together into two books.

Not all men are capable of understanding the significance of the message and surrendering their whole lives to passing it on as Paul and Luke did, but men of extraordinary perception have been touched and challenged by it ever since.

Artists of the Renaissance such as Giotto, Angelico, Mantegna, Francesca, Raphael, Michelangelo, and Da Vinci must have pondered the significance of the Bible stories for they painted masterpieces before which men still stand wonderingly. Through the Middle Ages down to recent times, painters such as Van der Weyden, El Greco, John Singer Sargent, and Benjamin West have wrestled with the implications of the events surrounding the life of Jesus.

The challenges in the Bible have motivated men who understood the power of this truth—doctors, scientists, ministers, humble men who have lived sacrificial lives. The words of the Bible permeate our lives. The titles of more than 200 novels and plays written in the U.S. in the past ten years have been taken from the Bible. A study of the *New York Times* editorial page revealed 466 biblical verses, phrases, and references in 367 editorials in 262 days.

Among the men who valued the undergirding strength of this book were a group of delegates who met in New York City on May 8, 1816. Leaders of the spiritual life of their new nation, they met with the avowed purpose, "Resolved unanimously, That it is expedient to establish, without delay, a general Bible Institution for the circulation of the Holy Scriptures without note or comment." One who helped to write the constitution of this Society was Lyman Beecher, illustrious minister, orator, and author.

From the mainstream of American history were drawn men to guide the infant steps of this organization, to be known as the American Bible Society. For its president, they chose the Hon. Elias Boudinot of Elizabethtown, New Jersey, member of the Continental Congress who had worked tirelessly to secure ratification of the Constitution of the United States of America.

The officers chosen represented eighteen states. The constitution of the American Bible Society was adopted and an address to the people of the United States was prepared which began thus:

"Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations. That there are in reserve, occurrences of deep, of lasting, and of general interest, appears to be the common sentiment. Such a sentiment has not been excited without a cause, and does not exist without an object. The cause is to be sought in that Providence which adapts, with wonderful exactitude, means to ends; and the object is too plain to be mistaken by those who carry a sense of religion into their speculations upon the present and the future conditions of our afflicted race. An excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the one living and true God, as revealed in his Son, the Mediator between God and men, Christ Jesus."

the BOOK for EVERYONE
Holy Bible
WORLDWIDE BIBLE READING
AMERICAN BIBLE SOCIETY

Since its founding in 1816, the American Bible Society, itself, has issued more than 500,000,000 copies of the Bible. In 1959 alone, it issued 1,114,647 Bibles; 1,846,267 Testaments; 14,690,003 gospels and other portions. Some part of the Bible had been published in 1,151 languages as of the end of December 1959.

The American Bible Society cooperates with missionary translators from the earliest stages of their work and through years of experience has learned a great deal about the problems of putting an unwritten language into written form, developing an orthography, and working out and perfecting a translation. Assistance is given through consultation between the missionary and one of the society's field representatives, or by correspondence and the use of printed materials which the Society has published.

But it is not alone to the translation and publication into new languages that the Bible Society has bent its efforts. Its constant purpose has been to have the man with the Bible meet the man without the Bible; to encourage its use by men everywhere that they may "carry a sense of religion into their speculations upon the present and the future condition of our afflicted race."

It was therefore with a sense of satisfaction that the Philadelphia office of the Bible Society in 1943 heard about a lonely Marine who was able to establish a comforting fellowship with his family by reading with them a chapter of the Bible each day. His mother telephoned the society's office to tell of her son's request from Guadalcanal and to ask for suggested readings. He had written, ". . . I will feel, somehow, we are united, sort of joining invisible hands."

What a wonderful idea! Perhaps around the world each day a light of comfort, of love, of truth could be snapped on if a billion minds could share the same words, pondering them, searching out their truth. What a force for good!

The first step was a list of readings for all who would join in this fellowship. Who would distribute them? The pastors of the more than fifty denominations who support the society with their prayers their money, their advice.

For the past sixty years, the churches of America have put aside a Sunday—Universal Bible Sunday—to give special thought and attention to the Bible, the nucleus in the cell from which the church had grown. This has become the high point of the Worldwide Bible Reading program. It begins on Thanksgiving Day, a day of remembrance of God's blessings, and ends on Christmas, the celebration of the birth of the Savior. Worldwide Bible Reading, if kept, reminds people in the midst of their frenzied Christmas shopping that the holiday approaching is a religious holiday. It reveals again the wonder the power, the faith of this wonderful book, the Bible.

—*American Bible Society*

Focus on Christian Concerns: *Frank H. Epp*

Prisoners Are People

"IT IS TIME that we realize that we have probably the most ferocious penal policy in the whole civilized world."

With this challenge Henry Weihofen, an outstanding American legal authority, introduced his book, *The Urge to Punish,* to the American audience.

He was right. And this "ferocious penal policy" has often found its staunchest supporters in Christendom. The most shocking example of such support occurred earlier this year, when the editors of *Christianity Today* called for a speedy execution of Caryl Chessman.

However, more and more Christian leaders are being led by the Spirit to reconsider this traditional way of thinking and to relate the New Testament gospel of redemption to the needs of men and women whom society has labeled as "criminals."

This is true, for instance, in a newly revived United Church of Canada, where just five years ago its Board of Evangelism and Social Service recommended that capital punishment be retained. Four years ago this position was reversed.

Then, this year the General Council of that denomination introduced entirely new concepts in penology on the basis of its Christian insights. According to the Council's recommendations, courts should only determine the guilt of an offender. The punishment, or what to do with the guilty, should be decided by another agency, probably the National Parole Board.

Moreover, an emphasis on diagnosis and treatment should become a substitute for sentencing and punishment. The hope of release should always be held out for every convicted person.

This is a radical departure from presently accepted norms in the field of penology. But it is in harmony with the teachings of Jesus. As He challenged the vengeance-minded in His day, so He is speaking to us, "He that is without sin cast the first stone."

In 1959 our own D. Rempel, Federal Probation Officer stationed at Winnipeg, had similar things to say (after pointing out that in a recent year, 1956, there had been fifty-seven Mennonites in Canadian prisons):

"It is only recently that we have talked in terms of treatment and rehabilitation, but frequently our courts are still more concerned with vengeance. Christians may not answer hostility with hostility, but we must witness to the great redemptive love of Christ by accepting our responsibility as our brother's keeper."

Prisoners are people, created in the image of God, with potential for good and evil. If our faith in their redemption were a little stronger, our emphasis on condemnation would be weaker. This is not to say that treatment will not sometimes include punishment. But punishment which is treatment is different from punishment which is vengeance.

Christian love and compassion were meant primarily for prisoners. After all, "They that are whole have no need of the physician, but they that are sick. . . ."

Kurt Singer

INTERVIEW WITH A SOLDIER

In 1917 Martin Niemoeller was the ace submarine commander in the German Imperial Fleet and had torpedoed more enemy submarines than any other naval officer. In 1960 Martin Niemoeller is a veteran of Hitler's concentration camps, a living symbol of Christian resistance to a totalitarian government, and a dynamic world church leader working to help build a bridge between East and West through Christian fellowship. Niemoeller is a complex character "who seems to have only friends and foes! If he were less impulsive and fearless, he would never have defied the terrible, brutal dictator whose young followers were taught to sing: 'It's your souls we want.' Like all men in controversial positions, he has been the victim of much misquotation. When the real record is considered, he continues to grow in stature, and will go down in history as one of the martyred spirits of a compromising age."

They referred to him as a "soldier of God" . . . a hero, a martyr. In all truth, Martin Niemoeller probably was and is a non-conformist in the eyes of all political powers.

"Not you, Herr Hitler! The Lord is my leader," he shouted into the Fuehrer's face. For such insolence against the Nazi tyrant, Pastor Niemoeller was arrested in 1935 and again in 1938, each time becoming Hitler's most famous prisoner to be subjected to the barbed-wire concentration camps treatment.

Recently, Martin Niemoeller was on tour in the Western countries to speak on religion and the futility of history's gigantic, grinding wheel, a cycle which seems to turn each twenty-five years with periods of wars and revolutions and ultimately brings the men on the top to be found on the bottom with the oppressed as the oppressors.

History also points out the vivid lesson that, as long as masters and their subservients cannot make peace, the world is still far from being Utopia.

"My trip to the Soviet Union has been misunderstood," Dr. Niemoeller said. "I went to Russia, not out of sympathy for godless communism, but with the sincere hope I could convince the officials there to free at least a few of the German war prisoners whom they still held and a few of the 'missing' persons believed to be in their prisons and camps."

Dr. Niemoeller is not a man known for his tact but for his forthrightness. He expresses his views without fear. The soldier of God dared Hitler's reprisals. He antagonized

Quote in the introduction is by Dr. Henry Smith Leiper.

"The moment you begin to weigh consequences, you are lost. We talk of wanting to build a strong world. Instead, try to protect your neighbor. That makes a strong world. A world in which everyone tries to protect himself is a weak world full of envy and jealousy. . . . The hope of the world is the same as it has always been, in the beginning, in the Middle Ages, in the time of the Nazis, and today—the love of God and obedience to the beliefs and hopes and ideals of His son, Jesus Christ."—Martin Niemoeller

many Americans at the end of the war when he said, "You people in the United States say you are Christians. You profess to love your former enemies. Then help us!"

Millions of people remember Niemoeller from his early days in the pastorate in Berlin-Dahlem. They refer to his sufferings in the concentration camps where he secretly organized religious services for Protestants, Catholics, and Jews. Under his leadership, the internees prayed in their dormitories while the Nazis were helplessly unaware.

It was the impact of deep religious experience that led Niemoeller to enter the ministry.

In 1917, during World War I, Niemoeller was the ace submarine commander in the German Imperial Fleet and had torpedoed more enemy submarines than any other naval officer.

During Christmas week, an urgent message was sent to him. A Greek schooner, carrying contrabands, was sinking. Dozens of Greek sailors, members of a neutral country, were struggling in the waves of the Mediterranean, attempting to save themselves in the broken lifeboats that dotted the area. Niemoeller was ordered to machine gun the men so they could never sail again.

As Niemoeller read the directive, he, the Prussian officer who comes from a long line of Prussian soldiers, realized the horrible and inhumane insanity of the laws of war. He promised himself and the Lord that if he survived the battles he would be a servant of God and would enter the ministry.

After the end of the war, Germany faced chaos, hunger, revolutions, inflation . . . and above all, confusion. Niemoeller, who had joined the Nazi movement during its early birth pangs, was equally fast to leave the party in 1933 when Hitler betrayed Christianity.

Martin Niemoeller's life has never been smooth and serene. In many respects, he could be called a forerunner of Evangelist Billy Graham. While Mr. Graham has never undergone the tortures of politics, both men have shown enormous courage and have worn a badge of Protestant militancy.

Niemoeller, whose sole aim is in leading people to accept God, can be symbolized by his favorite anecdote, coming from his days in a concentration camp:

A Nazi minister, visiting the forlorn inmates, turned to Martin Niemoeller with the question, "Brother, why are you in prison?"

Niemoeller shot back the answer: "Brother in Christ, why are you *not* in prison?"

Dr. Niemoeller believes that in times of religious crisis or under the whip of a dictatorship, the best Christians will always be in prisons, just as were the Apostles.

Dr. Niemoeller has recently spoken in twenty-five cities in the United States as well as at St. Paul's in London. At St. Paul's, he contended that the Bible, unlike other books, does not become antiquated. He testified quietly and earnestly about the comfort and strength derived from words of Scripture; about his arrest in 1935, when he publicly opposed the Nazi paganizing doctrines; about his imprisonment in 1938, when a Christian policeman shouted a text for him in a tunnel leading to the German Court and about transfer to a concentration camp, which he endured fo three and one-half years, and where in gratitude to God for being allowed to retain his Bible, he repeated texts to unseen fellow prisoners passing by his cell window He also described a unique occasion of Holy Communion, after the repentance of a former member of Hitler's bodyguard court-martialed on a capital charge. For that service in a cell, only two were gathered together in Christ's name. The only available sacramental elements were water in a tin mug and a crust of bread.

Niemoeller puts heart-searching questions to his audiences: "Do we read our Bible regularly day by day? More than fifty-five years ago my father told me, 'The Bible doesn't belong on the shelf but in your hand, under your eye, and in your heart.' Do we need Jesus in our heart? This is the decisive question indeed. What is our answer? Each one of us can give it only from his own experience. You and I can help each other by honestly expounding our experience. Then we can judge from these the things we have in common. If you live with this Book, sooner or later you have your experience."

Dr. Niemoeller concluded with a Biblical assessment of the value of the individual and the place of freedom and responsibility in society. "God would never have allowed His Son to die for world progress or an earthly fatherland. It was for the individual people of the nations that God offered Him—that you and I might inhabit forever the new heaven and the new earth. We know from the Bible the real human freedom and responsibility which cannot and must not be taken away, or the human becomes inhuman. This witness, brought to us in Jesus Christ, to whom this book witnesses, we owe in love to the Communists. I am disappointed that all over Christendom a spirit of fear is abroad; it is Communism which ought to be afraid of Christianity. If only we Christians would listen to the witness and become bearers of the witness and be what we ought to be—the salt of the earth and the light of the world!"

—B. P. Singer Features

To and from a pastor

DOES IT MATTER WHAT YOU READ?

Don Wismer

Dear Pastor,

The P.T.A. is on the warpath. They intend to hunt down every magazine, book and picture in town that they call obscene. Personally, I don't see what they're so excited about. I know some of that stuff isn't what you'd call wholesome literature—I've seen some of it myself. But I don't think it is as bad as all that. Shouldn't they go a little easy? I think the more they make a fuss, the more kids will want to find out what all the fussing is about!

Joe

Dear Joe,

I'm not aware of what your P.T.A. is doing, so I can't comment very well on their actions. But I would like to help you understand that they are dealing with a very serious problem.

There is a whole range of "literature" that has a sex theme. On one end is that which is merely suggestive—not really very bad, and on the other end is that which is out-and-out obscene, or pornographic. All of this deals with sex for sex's sake.

In sharp contrast to this is true literature, that, at times may have some of the same content as obscene literature, but deals with sex for another specific, more serious purpose. Medical books, professional writings, and even portions of the Bible fall under this category. What each person has to do, then, is to distinguish between literature that is for the sake of sex (whether it is borderline or obscene) and literature which has other more serious purposes. To determine this I shall simply say that respected adults and/or book reviews in respectable magazines can help us.

I still haven't answered the question, though. What is wrong with sex for sex's sake?

Obscene literature is not wrong because sex in itself is sinful. God created us with sex to provide for the reproduction of the human race. It is a good thing, if used right. But when it is misused it becomes sinful for the one who misuses it. Eating is a good thing, too, but if one overeats it becomes harmful to him. Similarly, if one eats what is not earned, or what belongs to another when he has not been invited to share it, it becomes sinful. Further, one doesn't eat just for the pleasure of eating, but to provide nourishment. And he has to choose what is good for him to eat.

Sex can be seen as another appetite that if controlled and used properly will be of value—a servant—to a person. But if one indulges in satisfying sex appetites just for the pleasure of it (for example, by reading obscene literature), that person becomes a servant to that appetite. He spends money, goes places, and does things to satisfy that appetite. Sex has become his master! The "image of God" in him has become a slave. Sex becomes what alcohol is to the alcoholic.

Obscene literature is put out by people who want to make money off of another's possible weakness. If you know the place of sex in life and if you are strong, you say, "No thanks! It's not good for me."

But, if you are weak and if it is hard to control this appetite, you buy it. And you find that the more you buy, the more your appetite is stimulated till you become a slave to sex, living like an animal that lives by the demands of his appetites. And men are making money off your degradation! That is criminal! That is kicking a guy when he is down! That is why people try to get rid of obscene literature. If no one opposes it, it will prey more and more on the weakness of others.

So it's serious business, Joe. The P.T.A. knows this too. They are working in the interest of young people. I am, too. And I would urge, if it is hard for you to control this appetite in any way, that you come to me and we'll try to work at the problem together.

Your Pastor

Pardon me, but . . .

. . . I'm sure you must have heard people say it. Perhaps you have even said it yourself.

"What a racket! What a panic! My Christmas shopping list will be the death of me. And I can't seem to get into the spirit of it all."

And then think of the contrast—between this and God who gave the first and most personal and most needed Christmas gift.

If the gifts we give are little symbols of the core of Christmas, the question that bounces back over and over again is: "How can we get away from the web of give-and-take-and-I-certainly-hope-your-gift-to-me-doesn't-cost-more-than-my-gift-to-you."

Here are some ideas.

1. Remember that the gift you give is symbol, not a habit.

2. Let your gift mirror the relationship between yourself and the person you are giving it to.

3. Let the gift you give be personal—the kind that "couldn't be for anyone but you and couldn't be from anyone but me."

4. Use all the creativity you have. If you can't make the gift you want to give, you can at least avoid having it processed in an assembly line from price tag to wrapping paper.

5. Give a credit gift—offer your services as snow-shoveler, shirt-ironer, baby-sitter, car-washer.

6. Perhaps you and the person to whom you want to give a gift would like to combine forces to give a gift to someone else—someone who isn't expecting it.

7. Stop and think about the person to whom you want to give a gift. You will be surprised how much more meaningful your giving will become.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Moin, Newton, Kansas.

our schools

FACULTY TRAVELS

Harry Yoder, Bluffton College assistant to the president, visited in the Kitchener, Ontario, area on November 18-20. He spoke at the Sterling Avenue Mennonite Church and the Grace Church, St. Catharines, on Nov. 20.

November 29-December 2, Harry Yoder and President Ramseyer attended the annual meeting of the General Conference committees and boards, held at North Newton, Kan.

WORK CAMPS AT BLUFFTON

Six Bluffton College students participated in a student workcamp at Ypsilanti State Hospital, Ypsilanti, Michigan, recently. They were Roy Williams, Martha Niggle, Doris Liechty, Sandra Wilson, Carolyn Sauder, and Jeanette Cephas.

On the week end of Dec. 3, 4, a workcamp was held in the Woodlawn Avenue community in Chicago.

SEMINARY NEWS

Erland Waltner, president of Mennonite Biblical Seminary and of the Conference, represented the General Conference Mennonite church at the Mennonite Brethren Centennial Conference in Reedley, California, on November 13.

Professor William Klassen spoke at the Peace Rally held at the West Swamp Mennonite Church, Quakertown, Pennsylvania, on November 13. His theme was "Youth Joins Peace Witness."

Virgil Siberal, pastor of the Trinity Methodist Church, and David Yoder, Speech Therapist at the Rehabilitation Center, spoke to students in Seminary Chapel on November 9 and 10.

Professor Jacob J. Enz presented a lecture on "Present Trends in Old Testament Research" before the Goshen College Biblical Seminary Student Association November 21. Recently he also gave an illustrated talk on the Dead Sea Scrolls at the First Brethren Church in Elkhart, Indiana.

COLLEGE CHOIR GIVES "REQUIEM"

The "Requiem" by Johannes Brahms was presented in the Bethany Mennonite Church by the Freeman Junior College Choir Sunday night, November 13. The choir is directed by LaVera Schrag and consists of ten students from Nebraska, two from Minnesota, and the remainder from South Dakota.

The following students are included in the membership Soprano section: Susan Peters, Judy Senner, Verona Graber, LaVera Peters, Charlene Waltner, Mavis Preheim, Mrs. Carol Peters, Virginia Ortman, Della Kehn, Gwen Hofer, Phyllis Tschetter; alto section: Naomi Walters, Mary Ratzlaff, Myra Friesen, Shirley Pankratz, Flora Schrag, Darla Albrecht, LeAnne Ratzlaff, Melba Ensz, Goldie Becker, Lois Thieszen, Doris Senner; tenor section: Loren Preheim, Charles Kauffman, Delmar Wipf, Jeral Becker, Romaine Friesen, Maylon Peters, Cecil Graber, Orlin Graber; bass section: Doyle Preheim, Ivan Friesen, Erwin Friesen, Melroy Waldner, Ronald Peters, Leroy Harder, Kenneth Graber, Duane Pankratz, LaRoy Hiebner.

Because there was an increase in the enrollment this year, it was possible to add a Men's Glee Club to the music groups. All the men in the College Choir are singing in this club which is also under the direction of Miss Schrag.

VISITORS AT CMBC

The students of Canadian Mennonite Bible College have been quite fortunate during the past few weeks to hear special speakers. On November 3 Norman Wingert, recently returned Hong Kong MCC relief worker, spoke in the chapel. On Friday, November 4, Calvin Flickinger, missionary to Colombia, was in charge of the chapel message. Monday and Tuesday, November 7 and 8, students had opportunity to listen to Dr. Johan Vandenburg (Taiwan) present a missionary challenge. On November 16, Rev. Abram Neufeld of Margaret, Manitoba, challenged us to live a fuller Christian life. Everyone was indeed grateful to these men for coming here and speaking in the chapel services.

BETHEL COLLEGE PRESENTS GERMAN CHRISTMAS PROGRAM

The students and faculty of the department of German at Bethel College will present a German Christmas program in the Bethel College Mennonite Church on December 9 at 8:00 p.m.

The program will consist of the singing of German carols by th students of the department, song by students from Germany and Ca ada, readings, a play, and a fil dealing with folk songs.

Dr. Cornelius Krahn and Dr. J. W Nickel will sponsor the program an Katie Penner, a student, will be i charge of the singing.

MCC news

JAVA CHURCH REPORT

Mr. and Mrs. Donald Kaufma Marion, S. D., Indonesian relie workers who recently became mem bers of the Javanese Mennonit Church in Pati, have witnessed a increasing interest in the Sunda school program there. "Under th leadership of a recent graduate o the Christian University at Salatiga a program of re-activation for th Javanese Sunday schools in the Pat area has been undertaken," Mrs Kaufman wrote. "Sunday school are being organized in several vil lages where congregations hav only recently been established.

"A Sunday School Teacher Train ing Course is being offered, with Mrs. Herman Tan and myself as in structors. Most of the teachers are young people who have had little o no experience in teaching. It is a challenge to adapt principles o Christian education to this setting where equipment for activities is virtually nonexistent."

Mrs. Kaufman wrote also of taking part in the church music program: "The approach of Christmas has given incentive to get the choirs active again. Weekly rehearsals of the ladies' choir and the youth choir are an enjoyable task for me. Another challenge is presented in reading the music—numbers instead of notes—and in giving instructions in another language."

FORMER MISSIONARY AIDS CONGO RELIEF

Archie Graber, former missionary now working in food relief for Congo Protestant Relief Agency, wrote from Kasai: "I expect to fly to Luluabourg to buy a load of salt and some milk for some of the hospitals around Bakwanga. I also hope to place an order of $1,000 worth of seeds — tomato, black-eyed peas, okra, and corn. This is the season for planting, and as I go from village to village, I will give seeds for planting. The seeds will be shipped by air from Angola and South Africa."

Paxmen Abe Suderman, Haskett, Man., and Allen Horst, South English, Iowa, have been sent to the Bakwanga area to help Graber with relief.

FIVE V.S. WORKERS TEACH

Five Voluntary Service workers are on the teaching staff of the new Regional High School at Twillingate, Newfoundland, which opened Sept. 19. Serving the two Twillingate islands and several nearby islands, the school centralizes high school training for students who formerly attended nine smaller schools. A gymnasium and a cafeteria are included in the facilities.

MCC teachers at the school are Mildred Bender, Greenwood, Del.; Myron Harms, Whitewater, Kan.; Harry Isaac, Meade, Kan.; Marion Sherk, Stevensville, Ont.; and Samuel Wenger, Paradise, Pa.

our churches

YOUTH RETREAT EXTENDED

Menno Church, Ritzville, Wash. The young people's retreat at Tall Timber Ranch near Wenatchee, Wash., was extended this year from three days to five days, and was a great success. Several young people are away at colleges in various parts of the country. It is also at this time that we have our annual homecoming and thank offering Sunday. Dr. and Mrs. John Zook, who are home from the Congo, were our guest speakers and brought us first-hand reports on the troubled Congo situation. E. J. Miller, a former pastor of this church, and Vernon Pauls from Bethel College were with us also at the same time and showed pictures of campus life at the college and told of the increasing enrollment and the needs of the college to accommodate these many students. The Washington Sunday School and Christian Endeavor Convention was held at the Country Church at Monroe, Washington, and quite a representative number from our church attended. We are anticipating the opportunity of seeing the Billy Graham film "Africa on the Bridge" in the near future.

PASTOR TAKES NEW POST AS HOME ADMINISTRATOR

Topeka Church, Topeka, Ind. Guest speaker July 10 was Helmuth Harder, student at Mennonite Biblical Seminary, Elkhart. Mrs. Harder sang a solo. On July 17 Ellis Croyle, pastor of the Maple Grove Mennonite Church, delivered the message. The Crusaders Quartet gave a program of gospel music on July 17. Seventeen of our young people attended the various retreats as Camp Friedenswald this summer. A number of men from our congregation attended the men's retreat at Camp Friedenswald on July 30 and 31. This congregation united with the Maple Grove Mennonite Church for a service on July 31 when "The Key," a film dealing with mental health, was shown. Robert W. Hartzler of Goshen, chairman of the Oaklawn Psychiatric Center Board, also spoke on the proposed project at Elkhart. Harry Yoder from Bluffton College was with us Sun. evening, July 24. He presented the film "Education Is Everybody's Business." The following several days he solicited for Bluffton College. Roy W. Henry recently resigned as pastor of this congregation to take an administrative post at the Meadowlark Homestead, Newton, Kansas. A farewell pot-luck dinner and program in honor of the Henry family was held following the service Aug. 28. "Africa On the Bridge," a Billy Graham film of the African crusade, was shown in co-operation with the churches of this community at the Topeka Park on July 28. Loris Habegger of the Mennonite Biblical Seminary was guest speaker on Aug. 21; Raymond Yoder of Goshen spoke on Sept. 4 and 11. Nancy Yoder spent the summer in Voluntary Service at Gulfport, Miss. Mr. and Mrs. Calvin Taylor and Andrew Gingerich united with our congregation by affirmation of faith and Mrs. Andrew Gingerich by baptism on confession of faith. Mrs. Grace Bowman has requested a church letter to unite with the First Mennonite church at Bluffton, Ohio. Recent births were: a son Tony Jay to Mr. and Mrs. Jay D. Hostetler; a daughter Jody Ann to Mr. and Mrs. James Hochstetler; a son Terry Allen to Mr. and Mrs. Larry Beaty; a daughter Brenda Jean to Mr. and Mrs. Freeman Lambright. The marriage of Sharon Roy and Michael Seniff took place in our sanctuary Aug. 9.

CITY CHURCH CONSIDERS EXPANSION

First Church, Saskatoon, Sask. Our church has applied for an option on land in the Nutana area in Saskatoon where there is yet no Mennonite church. In view of the membership growth at the present location and the concentration of members in the Nutana area, this step was deemed advisable. As yet the land has not been developed and may not be available for purchase until the beginning of next year; it is thought that this area, in the southeast corner of the city, may become heavily populated within the next few years. When the property is put up for sale by the city, the church will have an opportunity to accept or reject the lots which have been chosen for a possible church site. Actual building of a church may not take place within the next few years, depending on membership growth and available funds.

SUGARCREEK CHURCH FEATURES SUNDAY "STUDY OF AFRICA"

First Church, Sugarcreek, Ohio. "A Study of Africa, South of the Sahara" is the theme for the Sunday evening fellowship at our church. This fellowship and study began on Sunday evening, Oct. 9, and will continue each Sunday through Nov. 6. The church serves refreshments during the fellowship hour beginning at 6:30. After that discussion and class groups are planned for all age groups.

WOMEN'S MISSIONARY RALLY HELD AT ILLINOIS CHURCH

Calvary Church, Washington, Ill. Recent weddings were: Mary Margaret Younkman to Donald Schwarzentraub on Aug. 28; Rachel Aberle to Dwan Gullett on Sept. 24; Norma Mooberry to Keith Stuckey on Sept. 25. Earlier this fall Jos. Atherton of Congerville was with us for a week of most helpful evangelistic meetings. Communion services were held Oct. 2 with 317 participating. Our pastor, Heinz Janzen, held a week of meetings at the Bethel Church at Lancaster, Pa., beginning Oct. 23. While he was there Mrs. Janzen and the two children were with her people, the Fred Wirths at Doylestown, Pa. Our church was hostess to the annual all-day Central Illinois Women's Fall Missionary Rally on Oct. 20. Guest speakers were Vernon Sprunger, recently returned from the African field, and Hugh Sprunger of Berne, Ind., who is returned from Taiwan. There was also a panel discussion on "How the home can contribute to missions."

Panelists were Mrs. Robert Kaufman of Normal, Mrs. Richard Baum of Carlock, Mrs. S. F. Pannabecker of Elkhart, with Mrs. Heinz Janzen as leader. The women of the church, under the leadership of WMA Pres. Mrs. Rufus Rich, have been busy canning and freezing surplus fruits and vegetables in preparation for the Central Dist. Conf. to be held here next spring. Catechism classes are now in progress each Sat. morning for a number of our young people. J. J. Hostetter, Herald Press representative, explained the new S. S. lesson helps, prior to our changing to that publication for the lower grades up to the eighth grade. Recently completed was a series of ten filmstrips on Christian doctrine with explanation, followed by a question and answer period conducted by our pastor. Earlier in the year a Moody Correspondence course was taken by some fifty of our people on "A Brief Study of the Entire Word of God" and was conducted by Mrs. Janzen during the C. E. hour. It created much interest and another course for after the first of the year is under consideration. The sum of $3000 was received from the estate of the late Alvin Rich, which is to be converted into a trust fund, the interest to be used for missionary needs and our church. —Verna Belsly

SUMMER ACTIVITIES REPORTED

Hanston Church, Hanston, Kan. The color film "Makoto" was shown the evening of June 12. Urgent intercessory prayer was requested for missionaries and national leaders in the Congo. Pastor W. Harley King attended the semi-annual mission board meeting and missionary orientation school in Newton, July 10 to 16. The evening of July 17, Linda Sebes who had spent the month of June in DVBS in Bacavi and Moencopi, Arizona, reported on the work. She also showed colored slides. Mrs. John Hubin passed away in the Spearville Hospital on Aug. 1 after several weeks of illness. The C.E. sponsored a picnic in the Jetmore City Park for the congregation the evening of Aug. 7. This was followed by group singing and devotions. The young people sponsored a Hymn Sing for the shut-ins the evening of Aug. 14. The C.E. rendered an exchange program at the Ransom church the evening of Sept. 4. Linda Sebes is enrolled as a sophomore at Bethel College, Jeanette Sperling is a senior at Ft. Hays Teachers College, and Leo Ziesch is a sophomore at Dodge City Jr. College. On Sept. 25 E. E. Hirschler spoke on "Doing the Will of God." Mr. and Mrs. M. J. Hirschler, Mrs. Emma Lingenfelder, Mrs. Frank Sebes, and Donald Sebes attended the S.S. Convention at Inman, Kansas, Oct. 2. Pastor W. Harley King and wife attended the W.D. Conference at North Newton Oct. 22 to Oct. 25. James Rittenhouse brought the message Sunday, Oct. 23. Mesdames Henry Ewy, Frank Salmans, and M. J. Hirschler attended the W.D. Conference Women's meetings at North Newton on Oct. 22. Rev. Loris Habegger of the Mennonite Biblical Seminary brought us a series of messages Nov. 6-9.—Mrs. E. E. Hirschler.

ANNIVERSARY CELEBRATED

North Kildonan, Manitoba. Mr. and Mrs. John Loewen celebrated their fiftieth wedding anniversary on September 24. Seventy-six studens from grades 7-12 are enrolled in the Mennonite Educational Institute, the newest private school in Winnipeg. The school began its third year on September 6. The Women's Committee sponsored a tea on September 18 for the parents of students and others which was attended by almost 350.

ELDER FROM BRAZIL

First, Saskatoon, Saskatchewan. Elder David Nikkel from Witmarsum, Brazil, spoke in our church on September 25. Nikkel and his wife are spending a month visiting former refugees in Alberta, Manitoba, and Ontario. He reported that "in a generation the language problem will be as acute for us as it is today in Canada."

SILVER ANNIVERSARY MARKED

Glidden, Saskatchewan. Cornelius Fast, our minister, and his wife celebrated their twenty-fifth wedding anniversary on September 18. Elder C. Warkentin and Hans Sonins took part in the anniversary service.

S.S. ELECTIONS HELD

Aldergrove, British Columbia. Jake Friesen, son of Elder N. N. Friesen, brought an English sermon on the evening of September 14. Sunday school elections were held on September 9 to choose thirty-four teachers for our seventeen classes in which 190 children are enrolled.

YOUNG PEOPLE GIVE PLAY

Hopefield, Moundridge, Kan. Our church again sponsored an "Alten Fest" on May 29, for people in the community aged 65 years and older. Leland Graber, Homer Krehbiel, Jr., and Richard Stucky were baptized and received as members in the church June 5. The young people presented the play, "Where Love Is," on June 5. Christmas bundles were dedicated June 19. Pastor H. B. Schmidt marked CROP Sunday with a challenging message, "A Cup of Cold Water." Our church participated in the Fresh Air program for colored children from Gulfport, Miss. A daughter, Nancy Diann, was born to Mr. and Mrs. Marion Stucky, July 15. Charles Knight was married to Wanda Rae Goering of the Eden Church on Aug. 26. The Jr. S.S. had school supplies for their project recently. We also had a soap shower for the needy of Europe. Ou church presented two programs a the Union Rescue Mission in Wichit recently. Roy Henry brought th morning message Sept. 18, in the absence of our minister who was a tending the 1-W orientation schoo at Camp Mennoscah. On Sept. 1 Jim Juhnke spoke to the C. E. on hi Pax service in Europe. Funera services for Mrs. Mary Stucky wer conducted on Sept. 23. Recent Mission Society projects have been underclothing, birthday money fo the Vorans, gloves, caps, scarfs socks, stockings, and cotton yar goods. Our Harvest Festival wil be observed Nov. 6. A week of special meetings with J. E. Harztle from Goshen, Ind., is scheduled fo Dec. 11-18.—Mrs. William Schrag

FIFTIETH ANNIVERSARY OF WOMEN'S MISSIONARY SOCIETY

First Church, Sugarcreek, Ohio On Aug. 25 the Women's Missionary Society met at the church to commemorate their fiftieth anniversary A covered dish dinner was served a noon, and several of the charter members told of the beginning of the society. Sept. 25 was promotion Sunday in our church school. Bibles were presented to the primary members moving into the junior class. A study on Africa began Oct. 9 and is continuing during the Sunday evenings in October. This will be in view of the forthcoming conference in co-operation with churches at Wadsworth, Ohio, Dalton, and Smithville, Ohio. There will be classes for kindergarten, primary, youth, and adults. The aim is to learn more about the geography of the country, its people, and the church mission program. The hymn of the month is "Father of Men, in Whom Are One," written by Henry Cary Shuttleworth. Recently married in the church were Swetlana Ahijevych and Maurice Miller, Allene Kendle and Harry M. Weibel. Births: Todd Richard, born to Mr. and Mrs. Richard Hershberger, July 26; John Warren, born to Mr. and Mrs. Joseph DuBrule, August 1; Susan Jo, born to Mr. and Mrs. Paul Snyder, September 14.—Mrs. Ernest Gross

SIX PEOPLE JOIN CHURCH

Burrton, Kan. Visiting speakers during the summer months included Glen Habegger, John Landis, Sara Ann Claassen, Harold Regier, and Wilbur Nachtigal. A baptismal service was held Aug. 28. The applicants were: Lorna Janzen, Violet Unruh, Valeta Base, and Aldine Showalter. Mrs. Aldine Showalter and Mrs. Leonard Kline were received by letter. Church services were held at the Harvey County Park on Sept. 4, with a basket dinner at noon. The church secured Randy Zercher, a Hesston College student, as music director and youth worker during the summer months. We had our annual S.S. elections on Sept. 18. A singspiration was held in connection with the meeting.—Mrs. Pete Klassen

PASTOR AND WIFE VISIT MISSION FIELDS

First Church, Mountain Lake, Minn. Pastor Willard Wiebe's tour of the mission fields went very well. He sent us cards and letters from time to time. They were to meet Esther Wiebe from Jagdeeshpur in Delhi on Sept. 16, and she accompanied them to the Robert Kampars, in Dehra Dun. They also hoped to make the trip to Landour, where the missionary children attend school. The Wiebe children were cared for by Mr. and Mrs. P. P. Buhr, who made the parsonage their home during these three months that Pastor and Mrs. Wiebe were gone. Our "Crusade for Christ" was held recently at the new high school auditorium, with Ord Morrow from Lincoln, Neb., as the evangelist. We are asked to pause for prayer every noon, when both hands of the clock point up. Ten of our young people are away at schools — Bethel College, Freeman Junior College, and Grace Bible Institute. Our midweek children's classes began the first of Oct. Our young people pulled weeds one evening in a farmer's field, to raise their pledge for MCC funds. We had John R. and Clara Schmidt from Paraguay, with us at our annual Mission Rally Sept. 27. This is sponsored by the women of the churches in the Mountain Lake, Butterfield, and Delft area.—Mary Bargen

A. H. SCHULTZES MOVE TO PENNSYLVANIA CHURCH

Gospel Church, Mountain Lake, Minn. Our Men's Chorus together with Pastor Schultz went to St. Cloud in July to give a program at the St. Cloud Reformatory. William A. Kerfhage of the United Temperance Movement gave the Sunday morning message in the pastor's absence. Mrs. Elroy Pankratz joined our church, transferring her membership from Seattle, Wash. A farewell was given for the Bruce Hollands on July 17, who left for mission work in Japan, sailing Aug. 24. The E. W. Crocketts of Worthington were the special speakers at the C. E. in July, and in August Mr. and Mrs. H. H. Peters of Mississippi spoke. Quite a number of our young people, juniors, and intermediates, attended the Tri-State Bible Camp at Lake Shetek the latter part of July. Pastor and Mrs. A. H. Schultz and family visited relatives in the West Coast in August. Fernando Fast, Elmer J. Dick, and Calvin Flickinger gave the Sunday morning messages while the pastor was away. Our men's chorus gave a program in the Bethel Church on July 24. Welcome home services were held Aug. 14 for Tina Quiring and the Calvin Flickinger family, who are home on furlough from the Congo and South America respectively. Esther Ruth Eitzen and LaVerne Fast were married in our church on Aug. 21. July 16 was the wedding of Wesley Krahn and Ardis Harries. Gilbert Friesen left for Pax work in Germany in August. A farewell for our pastor and his family was held on Sept. 4. They accepted a call of the Mennonite church in Richfield, Pa. J. J. Esau is the interim pastor.

SEMINARY STUDENT ASSISTS IN SUMMER YOUTH WORK

Bethel, Mountain Lake, Minn. Youth work was vigorously carried on during the summer by Mr. and Mrs. Marvin Dirks, Jr., who were called from Mennonite Biblical Seminary to assist our pastor, Albert M. Gaeddert. The young people had several work projects to earn money for their service projects. The senior high group motored to Worthington to give programs for three of the rest homes there. Swan Lake Retreat, near Viborg, S. D., was a busy place all summer for the various age groups. Consecrations and reconsecrations were made. Mr. and Mrs. Art Ross and Louise Pankratz were in Voluntary Service all summer. The Rosses' are staying on at Woodlawn in Chicago. Miss Martha Burkhalter, return missionary to India, was guest speaker for Children's Missions Day. The fresh-air program brought thirteen children to our church. One Sunday evening an evaluation of this project was given by those who had kept children. This was a real challenge to those present. The Orlando Schmidt family was given a farewell and appreciation service on July 31. We thank God for having given back sufficient health to take up work again. They left for Hesston College where he is engaged in the music department. Special speakers of the summer were: Hugh Sprunger from Taiwan; Frank Epp of Minneapolis (who has been entrusted by the N. D. Conf. to look into the possibilities of establishing a Mennonite Church in the twin cities); Ben Rahn from Inman, Kan.; Gerhard Friesen from Newton, Kan.; Wilbur Korfhage, a temperance speaker; Marlin Pankratz who served under MCC in Haiti; Calvin Flickinger from Colombia, S. A.; Arnold Regier from the Congo; Peter Buller from the Congo; Rev. and Mrs. Walter Denning of Germany; and P. K. Regier, N. Newton, Kan. (recent supply pastor at First Church); and H. A. Fast from North Newton, Kan. The Ministerial Association arranged an evangelistic campaign which was held Sept. 16-25 for all the churches of the community. Ord Morrow was speaker and Norman Voth was music director. Both are from the "Back to the Bible Broadcast." Sept. 27, the General Conference Missions Societies of this area had an all-day mission rally.—Aganetha Fast

MEMBERS SPONSOR TRAINEE

Deep Run Menn. Church, Bedminster, Pa. Products displayed at our Harvest Home Service were donated to the Home for the Aged at Frederick. The older folk and shut-ins were again delighted by the annual dinner given them by the missionary group. One couple was especially honored in observance of their fiftieth wedding anniversary. Chester and Gladys Diehl of our congregation had the misfortune of recently having their barn struck by lightning and totally destroyed by fire, together with contents of crops. The Disaster Unit gave good services in cleaning up after the fire. A fall clothing drive for relief is on. Eleanor Wismer Kaufman writes of their work among the natives of Indonesia. She is transferring her letter of membership to the Mennonite church there. They have a membership of about 200 natives on the Island of Java. Klaus Janzen from Germany, an agricultural trainee, is staying at the home of Norman Wismer for his first six months of service.

LEVI KEIDEL SPEAKS

First Church, Normal, Ill. Levi Keidel was our guest speaker recently. He told of the serious situation in the Congo. Ida Troyer of Hudson, our oldest member, is now making her home at the McLean County Nursing Home in Bloomington.

mutual aid placement

WANTED

Young married couple experienced with farming and farm machinery for year-around farm work on salary basis plus crop rental benefits. Couple with trailer house preferred, but housing can be provided if necessary. Contact Mutual Aid, 722 Main Street, Newton, Kan.

into the beyond

Mrs. Maria Becker, member of the Bethel College Mennonite Church, North Newton, Kansas, was born in Russia, Molotschna Colony, Janaury 20, 1865, and passed away at Meadowlark Homestead, October 13, 1960.

Esther A. Wedel, member of the Bethel College Mennonite Church, North Newton, Kansas, was born January 24, 1901, at Lindsborg, Kansas, and died November 10, 1960, at Newton, Kansas.

Jacob John Eymann, of Reedley, California, and member of the First Mennonite Church, Reedley, was born September 29, 1870, and died November 9, 1960. He was a charter member, and oldest member of the congregation.

Mrs. Eva Flaming of Hillsboro, Kansas, a member of the Alexanderwohl Mennonite Church near Goessel, Kansas, was born January 7, 1880, and died November 1, 1960.

our conference

TABULATIONS OF 1-W MEN; 6,000 PRESENTLY IN SERVICE

More Mennonites and Brethren in Christ in the United States serve in alternative service than all other denominations. *Contact,* a publication of the Methodist Church, gives the following list of approximate cumulative figures for men who on April 1 held or had held the 1-W classification since the present alternative service program was begun in 1952:

Mennonite and Brethren in Christ, 6,155; Church of the Brethren, 915; Religious Society of Friends, 320; Old German Baptist Brethren, 240; Jehovah's Witnesses, 212; Church of Christ, 150; Methodist, 91; Christadelphian, 72; Church of God, 58; United Church of Christ, 37; Association of Bible Students, 34; Presbyterian, 31; Baptist, 30; Hutterian Brethren, 30.

KANSAS MDS REPORTS FULL YEAR; TRAINING MANUAL INTRODUCED

The Kansas unit of Mennonite Disaster Service at its annual meeting in the Mennonite Brethren Church in Hillsboro on November 22 reported a heavy round of activity in the past year.

Major disaster areas in which MDS served were Sapulpa, Oklahoma, and Meriden and Leavenworth, Kansas, which suffered extensive tornado destruction; Hutchinson, Kansas, which had severe windstorm, damage; and Newton, Kansas, which experienced flood damage.

Besides actual disaster activity, the Kansas unit has done a number of things to improve its service. An important accomplishment is the publication and distribution of a manual designed for training volunteers in local congregations for service in case of disaster. Portable citizen-band radios for field operation as well as for the mobile office were secured to facilitate disaster work.

An additional project for volunteers this year was the assistance in planning and building the Mennonite Central Committee warehouse and Mennonite Disaster Service garage in North Newton.

The Kansas unit is one of many MDS units in the United States and Canada. Disaster services given since 1952 have ministered to thousands of persons who have experienced the calamities of flood, tornadoes, fires, and earthquakes.

CHRISTMAS 1961 PLANNED BY MENNONITE CENTRAL COMMITTEE

Christmas bundle folders will be released right after Christmas, Wilfred Unruh has announced. The Board of Christian Service will send a supply to each General Conference congregation for distribution to families in the church.

Mennonite Central Committee is again encouraging families to use the Christmas bundle idea as a family project. Providing instructions right after Christmas for the preparation of bundles for Christmas 1961 enables families to take advantage of year-end sales in their purchase of clothing for needy children who will receive the bundles.

NEW CHRISTMAS FILMSTRIP AVAILABLE TO CHURCHES

The Board of Christian Service has deposited in the Audio-Visual Library the filmstrip, "Peace on Earth." Produced for use in worship and dedication, particularly at Christmastime, the film introduces the birth of Christ and explores reasons for the lack of fulfillment of the prophecy of peace which accompanied His birth. It deals with the problems of war and peace, referring to the church and its social action, and can be used to stimulate discussion in this area.

The filmstrip may be rented from the Audio-Visual Library, Mennonite Publication Office and Bookstore, 720 Main, Newton, Kansas.

INFORMED PEOPLE RESPOND

Andrew R. Shelly, executive secretary of the Board of Missions, on his return from Ritzville, Washington, stated that he was convinced that if people knew the crucial needs and opportunities in missions, they would respond.

Speaking at a stewardship conference in the Menno Mennonite Church at Ritzville, Shelly saw the people respond to current needs. He said that while the Board of Missions experienced a drop in income in October and November this year, compared with last year, some churches have not yet sent in their offerings. Many churches have special offerings in the Thanksgiving-Christmas period.

WALTNER AND WIEBE RETURN FROM WORLD MISSION TOUR

Orlando A. Waltner and Willard W. Wiebe have returned from their trip to General Conference mission fields. Wiebe, chairman of the Board of Missions, returned to Mountain Lake, Minnesota, on November 25, after visiting Africa, Europe, Formosa, India, Japan, and Palestine.

Waltner, associate executive secretary of the missions board, returned to Newton, Kansas, on November 21, having been to Africa, England, Germany, Greece, India, and Jordan. The men are reporting to the Council of Boards in session November 30 to December 3 and will have reports published later.

SOCIAL CONCERNS GROUPS MEET FOR TIMELY DISCUSSIONS

At least twenty-two meetings have been held by the ten discussion groups on social concerns. Initiated by the Peace and Social Concerns Committee of the Board of Christian Service, groups meet in various areas of the General Conference.

The group studying penology and capital punishment has considered the Christian witness to the state, and the next discussion will be on the Christian view of criminal punishment.

The group dealing with international relations is studying "three cases of emerging nations—India, Congo, Haiti." Members of the group on agricultural problems discussed surpluses, stewardship of farm resources, farm organization, agricultural revolution effects on farm life and the rural church.

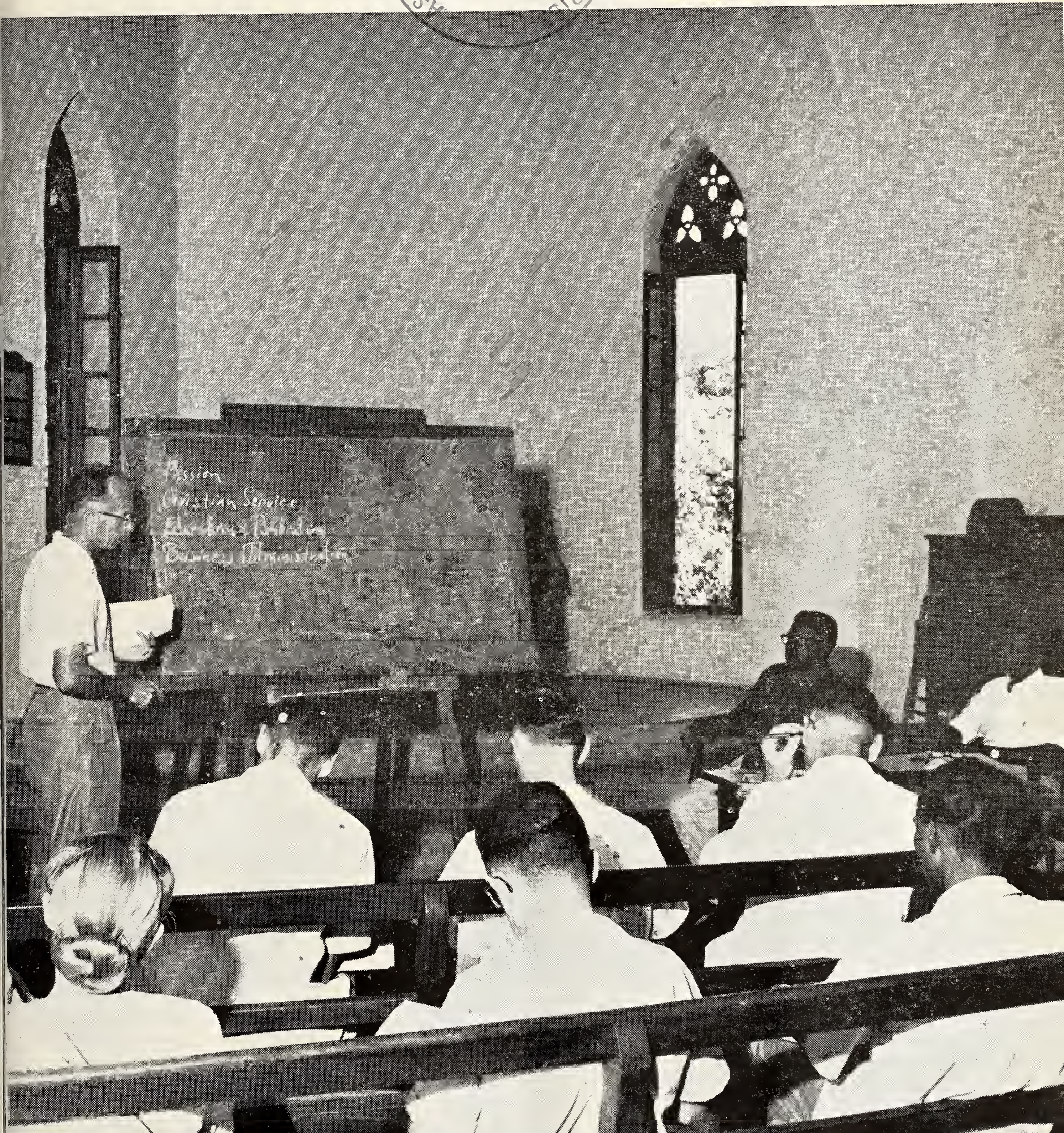
The Civil Defense group talked about the Christian perspective related to civil defense; Mennonite Disaster Service; and the current potential of the military forces. Not all groups have reported on their studies.

DECEMBER 13, 1960

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

MENNONITE ELKHART LIBRARY


Mission
Christian Service
Education & Publication
Business Administration

THE PLAN FOR SERVICE

in this issue

COVER

Willard W. Wiebe explains the structure of the General Conference to a group gathered at one of the India mission stations.

ARTICLES

A FAMILY CHRISTMAS EVE PROGRAM
Norma Voth 795
IMAGINARY
John H. Bauman 796
EXECUTIVE COMMITTEE REPORT
Erwin Goering 797
CHRISTIAN SERVICE REPORT
Leo Driedger 798
EDUCATION, PUBLICATION REPORT
Willard Claassen 799
MISSIONS REPORT
A. R. Shelly 800

DEPARTMENTS

YOUTH

A Star to Guide 801
1960 YPU Council 803
OUR SCHOOLS 804
MCC NEWS 804
OUR CHURCHES 805
OUR CONFERENCE 808

CREDITS

Cover, Orlando A. Waltner, taken on his recent trip to India; page 794, photo by Leon Kofod; page 801, Philip Gendreau, N. Y.

CONTRIBUTORS

Norma Jost Voth, curriculum writer for the Board of Education and Publication; John H. Bauman, short term mission doctor in India working at Vellore Christian Medical College; Erwin Goering, executive secretary of the Conference; Willard Claassen, executive secretary, Board of Christian Service; A. R. Shelly, executive secretary, Board of Missions; William Kruger, senior, Mennonite Biblical Seminary.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 49**

What can I give Him, Poor as I am?

If I were a shepherd I would bring a lamb,

If I were a Wise Man I would do my part.

Yet what I can I give Him? Give my heart.

Christina Georgina Rossetti (1830-1894)
"In the Bleak Midwinter"

A Family Christmas Eve Service

Norma Jost Voth

Let the family gather around an appropriate worship center. This might be the Bible, a nativity picture, a creche, or a picture of Christ. Evergreen and candles add beauty.

If you have a record player, a carol may be played as the family gathers. Or you may sing as a group, "O Come, All Ye Faithful."

Call to Worship: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

Carol: "Away in a Manger."

Lighting of the Christmas Candle by a child while another reads the following poem.

ON CHRISTMAS EVE

When Christmas Eve is here again,
And stars are shining bright,
There comes the time to read once more
Of that first Christmas night.

So, from the Bible's open page,
By this small candle's light,
Let all the family hear again
The story of that holy night.

(*Harbringer, Judson Press*, Winter, 1950)

Father: On the night when Jesus was born a star shone brightly leading the shepherds and wise men to the Baby Jesus. Tonight families all over the world are lighting Christmas candles and meeting to read the story of the first Christmas. Legend says that a lighted candle on Christmas Eve will light the way of the Christ child to your home. So we too, by the light of our candle, join with families of the world to sing, pray, and worship Him who came to be our Savior.

Christmas Scripture: Luke 2:1-20, read by the father or an older child.

Prayer

Mother: Jesus said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

First child: (lighting candle) Jesus said, "Love one another." In loving we show His light.

Second child: (lighting candle) Jesus said, "Forgive one another." When we do this we follow His light.

Third child: (lighting candle) Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

Fourth child: (lighting candle) Dear God, we thank Thee for Thy Son who is the light of the world. Help us to know Him better, to love Him more. Help us to show His light to others.

Carol: "Joy to the World."

LEISURE

I shall attend to my little errands of love
Early this year,
So that the brief days before Christmas may be
Unhampered and clear
Of the fever of hurry. The breathless rushing that I
Have known in the past
Shall not possess me. I shall be calm in my soul
And ready at last
For Christmas: "The Mass of Christ." I shall kneel
And call out His name;
I shall take time to watch the beautiful light
Of a candle's flame;
I shall have leisure—I shall go out alone
From my roof and my door;
I shall not miss the silver silence of stars
As I have before;
And, oh, perhaps—if I stand there very still,
And very long—
I shall hear what the clamor of living has kept from me:
The Angel's song.

—Grace Noll Crowell

Imaginary

John H. Bauman

As I SAT on a mat covering the bare earth under a large pandal (an open shed with thatched roof and wooden supporting poles), participating in a beautifully simple Sunday worship service, I wondered whether our own churches have not become too involved in form. The following imaginary episode came to mind.

One Sunday morning while I was reading the sports page of the Sunday paper, the doorbell rang. I went to the door and opened it.

"Good morning." A courteous young man was standing there. "May I go to church with you today?"

"Certainly," I said, "but who are you?"

"I'm a traveler—just a traveler."

Somehow I felt very uneasy, and his first question added to my discomfort.

"How do you prepare for church?" he asked.

I glanced nervously at the open newspaper by my chair. "What do you mean 'prepare'?"

"Do you spend time in prayer during the week that all who come to church might be brought closer to God, that people without a church might come, that. . . ." He paused. "There is so much preparation to be done."

"Well," I replied vaguely, "my preparation is somewhat lax."

"What time do we leave for church?" he asked.

"Church always starts promptly at ten o'clock," I answered confidently.

"Couldn't we leave early and join some of the other members in informal prayer and singing?" he requested.

"It's never done! I'm afraid that except for the janitor we'd be the only people there."

As we entered the church the usher handed us each a bulletin. I was glad that the usher gave the visitor a nice smile, but I wished that he had also given a handshake and had introduced himself. Then I thought shamefully about how infrequently I made an effort to greet strangers.

"What is this leaflet?" the stranger asked.

"It contains the schedule for the morning's service," I answered. "It's something like the program at a stage play."

"Does this mean that the entire service is planned ahead of time, with no opportunity for God's spontaneous guidance? Is Friday the last chance for the Holy Spirit to lead the minister in his choice of hymns and sermon? Can't one o the congregation request a favorit hymn or mention a prayer re quest?"

We walked into the church an sat near the back. During the serv ice the visitor did not make an comments, nor did he ask an questions. As we left, several peo ple came up and introduced them selves to the visitor. Most of th members seemed to be too bus talking to their friends to notic the stranger. When we got outsid the guest again began to prod m with his questions.

"Everyone seemed so well dressed Would a poor person feel at hom in this church?"

"I hope so." It was the best an swer I could give.

He also wanted to know why th choir wore robes. I lamely ex plained that it was to keep the con gregation's mind on the sermon an off the clothes that the members o the choir wore. But somehow this didn't even satisfy me.

"I noticed that the only perso who prayed aloud was the minister Is this always the case?" my strang er questioned.

"We used to have prayer meetings on Wednesday. There anyone was allowed to pray. We don't have them any more, however, because only a few old folks came."

He continued to question me. What about the substantial pulpit furniture? Wouldn't a simple table and chair serve the purpose? How many new members did we baptize last year? How many of these were new converts? I wanted to tell him about our extensive mission and relief program, about our seminary and colleges, about our young people's camps; but he continued to ask questions. I was relieved that he didn't inquire about our funeral services.

Finally we reached home. He said that he had to leave, for he had other visits to make. His face showed disappointment as he said, "I came today because I had been told that your forefathers patterned their church after the church of the New Testament."

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

1960 COUNCIL REPORT

Following are excerpts from several of the numerous reports given at the council of boards which met on November 30 to December 2 at North Newton, Kansas.

Executive Committee

THIS IS MY first report to you, the Executive Committee. This has been a year of orientation and becoming acquainted. As one enters a new field of service it seems wise to do much listening, a great deal of question asking, and continuous evaluation. These I have attempted to do wherever possible.

The Conference involves our church in some way or other in areas around the world. The proportions of responsibility sometimes tend to stagger one, but when these times come the words of the prophet Isaiah (54:2-3b) come to mind: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left. . . ." Opportunities to "break out" are all about us. It is for us to evaluate how far we should "enlarge our tent" and how far to "lengthen the cord."

One of the first steps it seemed wise for me to take was to become quite thoroughly acquainted with the central offices and personnel. We tried to meet weekly as executive and associated secretaries, sharing with each other the highlights of developments in the boards, plus discussing other problems and issues. Though one finds differing opinions, the team concept is becoming stronger. At first there was misgiving on the part of some about the value of regular meetings, but I do believe that the present crowded agendas for these discussions are evidence of the value of sharing. We now meet twice monthly at a regularly designated time. We continue to work for greater understanding of each other and of the total program.

One great need is for the Executive Secretary to have a meaningful relationship with each Conference board. As I read again and again the memorandum on *Duties of the Executive Secretary*, the word "coordination" seems to be the dominant note. This implies information, meaningful contact with members and personnel, and participation in discussions and board meetings. I sincerely appreciate the availability to me of minutes and committee reports. Copies of many of these from the boards come to my desk. I attempt to read these, and let me assure you that this is time consuming but necessary. It has not been quite clear to me at which point the Executive Secretary is welcome at board and committee meetings and when not. One does not wish to impose one's presence. On the other hand, unless there is complete information, coordination is difficult. A clarification on this point could be helpful.

On the basis of principle, it would

seem advisable that the role and function of the Executive Committee be clarified and amplified. Is the time not soon coming, if indeed it is not here already, when this body will need to assume some more direct administrative function? At this point two major concerns enter the picture. In this short first year of service it has become quite clear too that the function of ministerial placement, counseling, and recruitment needs very careful attention. This should be one of the most central concerns of the Executive Committee, and the lines of responsibility logically should be directly placed with the Executive Committee. This is a crucial ma ter for our Conference, I am firm convinced, and it does not seem th any one board with its myriad direct responsibilities should asked to deal with this for the e tire Conference. This is a growin matter and must have some caref consideration.—Erwin Goering

Education and Publication

The constitution says that the Board of Education and Publication "shall be charged with all the responsibilities of the Conference in the area of education and publication." What does "all . . . publication" mean?

The last five years brought a vaulting demand for more and better Conference publications and consequently more services. This demand has come from all sides. There has been first of all our own curriculum development program which has absorbed the energies of the staff in behemoth-like proportions.

In addition to this, there has come an expanded effort in Conference promotion as represented by a number of mail campaigns during the last five years. While the mail campaigns may be modified in the coming years and responsibilities for promotion distributed in different fashion, yet the specific needs probably will continue to rise.

In the last few years the scope of our board's activity has increased vastly. This is true not only of our involvement in curriculum projects, but extension of our activities includes retreat work, youth work, music and worship, etc. We have carried on with an organizational pattern that is not adequate for these new situations. We find it difficult to adapt the organizational patterns because of our involvements—for example, my deep involvement in a curriculum project.

With the completion of the Sunday school curriculum and other changes, we may be approaching a period for a restudy of staff responsibilities as they relate to our total activities.

The observation has already been made that editorial schedules are not being kept because we have squeezed in so many activities tha all of the work cannot be done. A answer to this problem would b the development of more clearl defined editorial department. On or even two, persons who could giv full time to editorial work would b a solution to this problem. If th present trend continues, we will b involved in more editorial project rather than fewer.

There are twelve committee functioning under the Board of Education and Publication. It is apparent that these committees cove a lot of ground. They authoriz books, pamphlets, study guides, research projects. This represent the work of our board. Each committee adds its bit to the total staf load. Who knows when we pla more activities than the staff ca carry through? Here, too, we cannot plan activities without seriou thought about staff requirements.

—Willard Claasse

Christian Service

After looking back to trace some of the involvements of our Conference, and especially the work of our board, it would seem that World War II may have been more of a blessing to the Mennonites than a curse. Men and women who were thrust into strange hospitals, institutions, children's homes, lumber camps, large cities, overseas, and other cultures during those war years, are now scattered throughout our congregations. This was the exodus from cozy communities into the far-off lands and new experiences of service.

With hundreds of our people seeing the needs of the world, it is understandable that we now find ourselves in the midst of concerns for society. Formal work in this field is only three years old. The newest and special emphasis has been the establishment of ten discussion groups.

Out of involvement and seeing world needs grew formal lay movements—Mennonite Men, Mennonite Disaster Service, Student Services. These show the strength of the concept of the individual priesthood of every believer.

Worthy of note is that four years ago all committees of the board without exception included board members only. Now we are involving twenty-seven non-board members in our committees in addition.

Our largest area of co-operation with other Mennonites is through MCC. Our board is fast developing programs of its own in Voluntary Service, 1-W service, peace and social concerns, hospitals, and some rehabilitation. We have held the line for strong support of MCC on all fronts of Mennonite co-operation. Other inter-Mennonite work includes Mennonite Disaster Service, Mennonite Mental Health Services, the Mennonite Hospital-Surgical Aid Plan, and others. The peace witness on our mission fields is one of our most recent developments.

This year there was a 55 per cent increase of participants in our board's summer program; 153 persons served this year in comparison to 98 last year. In MCC Summer Service there were 87 General Conference people participating compared to 78 last year. This increase may be due to the fact that we are involving more men by having projects especially designed for them—such as students-in-industry, the Illinois aging survey team, and the Mexico work camp. These projects reached another level of persons such as upper college and seminary students and teachers.

Winter service is a completely new development which began last winter and which we are continuing this year. Twenty persons served last year in four places (Mexico, Denver, Newton, and Chicago). The average age of volunteers was in the 35-60 bracket compared to 20-30 for Summer Service. This may be our answer to Voluntary Service for adults.

Peace education has been on a continuing service basis. We continue to secure names each year from pastors for our youth mailings. These are sent out bi-monthly for two years to about 1,200 young people between the ages of sixteen and eighteen. We usually get a sixty-five per cent response from pastors and I would guess that we reach about eighty per cent of our young people.

In all of this I would like to see the hand of God. The heart of the work of our board lies in the recruitment of our lay people of almost all ages and skills as well as degrees of commitment, and thrust them into the world to see some part of it and relate in some way of Christian love. It is in these areas of service, peace, social concerns, and lay movements that I wish to further enlarge on our work this year.—Leo Driedger

Missions

In the Board of Missions, this has been a year of study and evaluation. It is probably correct to state that in no other year have we visited and studied our fields to the extent of this year. Walter Dyck visited Brazil, Uruguay, Paraguay, and Argentina. Orlando Waltner visited Africa, India, Jordan, and Europe. Willard Wiebe visited Europe, Jordan, India, Taiwan, and Japan. A. R. Shelly visited Colombia, Gulfport, Montana, Oklahoma, migrant work in Arizona, and various church-related projects from Copper Cliff, Ontario, to Fresno, Calif.

Already these studies have led to decisive action. The task remaining is to evaluate our work and discover next steps in the onward march toward assuming our part in the fulfillment of the Great Commission of our Lord, Jesus Christ.

This has been a year of special crisis: Congo, a cyclone in India, a typhoon in Taiwan.

Our major advance in the area of city churches has been the creation of the Committee on City Churches.

In South America there is a need for outreach in the city of Bogota. There are only fourteen Protestant churches for the city's one million people. Our missionaries have been authorized to investigate possibilities in Bogota.

One of the key challenges in India today is Union Biblical Seminary in Yeotmal. We continue, in co-operation with others, in the five-year expansion program, contributing $3,000 per year.

As we approach the tenth anniversary of our work in Japan, we truly say, "What hath God wrought!" Some leaders are already predicting that mission work will be restricted in the future. It is urgent that we lay our foundations well. One of the most distinctive aspects of our work in Japan is the inter-Mennonite peace witness.

The lower South American churches are moving forward in organization. Our task is to work with them as partners. We need to continually remind ourselves that our relationship to them is the same as to churches in North America.

In Taiwan, where only one-half of one per cent of the people are Christians, we face the agonizing decision of where to draw the line in accepting opportunities for the spread of the gospel and the establishment of the church. One missionary wrote: "We are greatly aware of one thing—the need for more workers both foreign and national. Every time we discuss some neglected area of work we ask ourselves, 'Where are the workers?' There seems to be no difficulty in finding qualified medical personnel, but they cannot possibly devote full time to guiding the work of the church. They are already overloaded in their own program."

Our mission in Arizona is short of workers. In Oklahoma one big advance during the year was the purchase of a parsonage at Hammon.

One of the outstanding developments of the program in Montana has been the recreational leadership. It is questionable whether mission work can be carried on successfully without this dimension in the future.

As a Board of Missions, we face the problem of placing "limits on limitless needs." From all our fields we face insistent opportunities for gospel advance. It is only by the grace and wisdom of the Lord that we can choose that which we ought to do.—A. R. Shelly

A STAR TO GUIDE

William Kruger

". . . Yes, I'll be ready by eight," responded the soft voice on the other end of the line. But just before the receiver was cradled, the same voice, suddenly emotionally changed, nearly blasted Jim's eardrum.

"I'm old enough to know. . ." Jim heard, and then the circuit was cut.

Jim stood in bewilderment.

"What on earth was that last take-off?" he said half-aloud, hanging up the receiver. "Sweet as punch, and then a roar like a rocket launched. . . ." He puzzled as he prepared for his date with Anne.

Returning home from the Christmas concert many minutes later, both Jim and Anne were silent. Each was lost in thought. Finally Jim broke the silence.

"Anne, when I called you tonight—that is, before you hung up—well, I couldn't help but hear you sound off."

"At someone trying to live my life for me," Anne finished his sentence heatedly. "Honestly, Jim," she continued, "the older I get, the more questions — restricting questions—are hurled at me. If you lived at my house you'd know what I mean. For example, even before I had finished my telephone conversation with you, my mother chimed in 'When are you going to be home?' It seems to me, Jim, that wherever I turn there seems to be a searchlight prying into everything I d

Trying to show me up as though

were a child and didn't know m

own mind."

"Yes," agreed Jim thoughtfull

"parents can be pretty inquisitive i

they choose to."

"Choose to!" responded Anne sa

castically, "they seem destined t

be so."

Jim was quiet. He was thinkin

of the speech which Dr. Miller, th

local M.D., had directed to them a

last week's assembly. Dr. Mille

had said he believed that youth i

their later teens were possibly th

most worried group of all age levels. He listed a few reasons for th

hidden fears and worries that ofte

cause outward rebellion in a youn

person.

The young person is involved i

the painful process of being weane

from his family and his immediat

friendship circle — facing at th

same time the problem of choosin

a career, a marriage partner, an

formulating his own philosophy o

life.

Dr. Miller listed the personal responsibilities that come with independence. All these immediate decisions, he concluded, would be

youth

The picture is of the sand dunes in Death Valley, California.

enough to worry any normal and serious-minded person. These decisions are crucial and last a lifetime—like choosing right or left at a fork in a one-way street. His advice was for youth to avail themselves of the best guidance they could find, guidance given by persons who had experience and were interested in the welfare of youth.

These things flashed through Jim's mind as he looked down at Anne. How could he tell her without sounding preachy and without fanning the flames? He felt somewhat like Anne himself, and he sympathized with her. But he felt that there was some justification for the 'inquisitiveness' of parents.

They had reached Anne's home before Jim had formulated an answer. Turning to him, as they reached the front steps, Anne took his hands.

"Jim," she said apologetically, "I'm sorry for the way I behaved tonight. I guess I was hasty and acted like a spoiled kid."

"Oh, we'll leave that for you to decide, Anne. You're old enough, you know," Jim replied teasingly. With that they parted.

Jim's last remark bothered Anne as she tried to sleep. "You're old enough, you know. . . ."

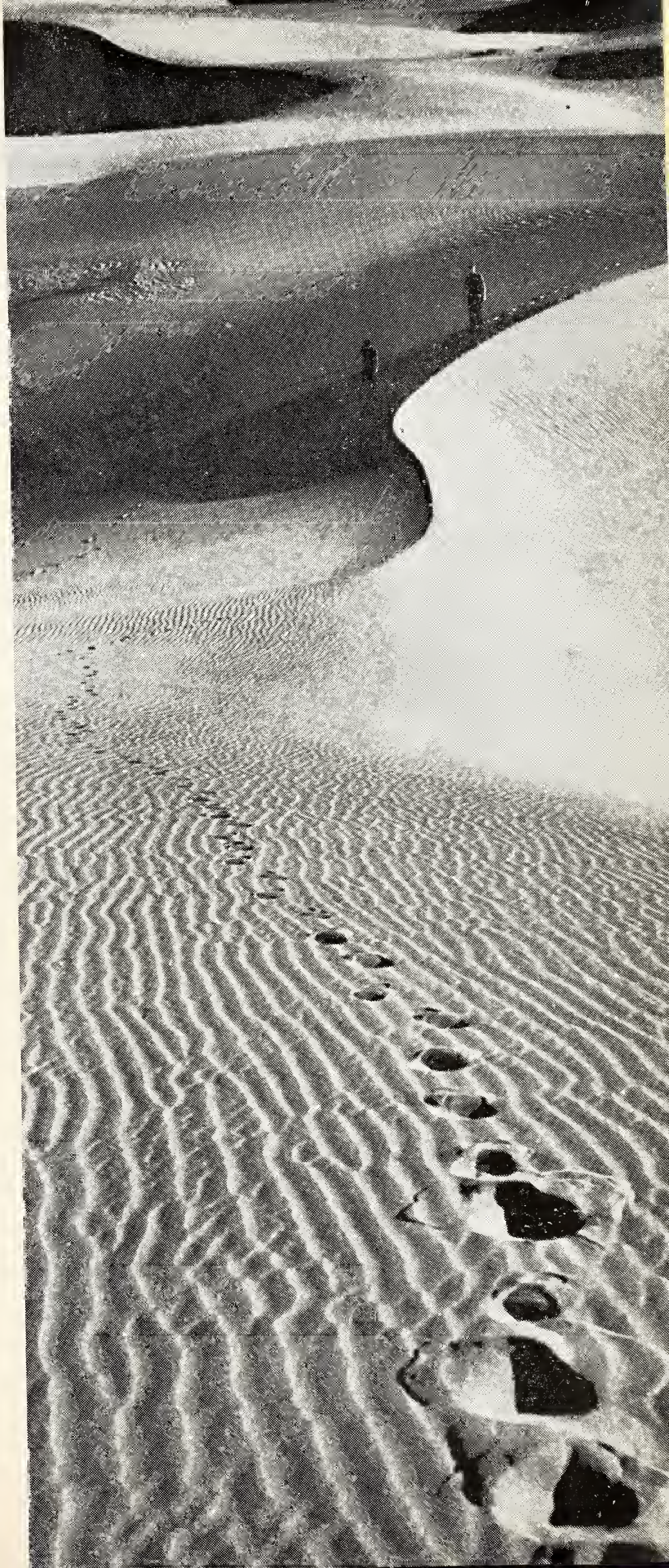
"I'll ask him tomorrow what he really meant by it," she decided.

Jim also was bothered by the evening's conversation. He wished so much that he had an answer that he could share with Anne. An answer that would explain the light that seemed to be focused on young people.

"Guide, guide, . . . that's it . . . that's it." Jim's thoughts were tumbling over each other, looking for clarity. "Like the guiding of the star which led the wise men to Bethlehem. This guiding was for the benefit of the wise men. They must have appreciated the star . . . the guiding star . . . a parallel to the searchlight focused on young people not to expose, but to guide.

"This is the answer," he prayed happily. "Thank God for parents and friends who are concerned enough about us to guide and encourage."

Peace came to Jim and he slept.



1960 YPU COUNCIL

NOVEMBER 24 TO 28, 1960, were big days for the Young People's Union. Let me give you a briefing on what went on.

The Long, Long Table

Thursday (the 24th) being Thanksgiving Day didn't keep the YPU cabinet from gathering. We met in the conference room at 722 Main Street in Newton, Kansas. Purpose of this odd move was to save time and money usually spent on a September cabinet meeting.

As the day wore on, the agenda seemed longer and longer. (So did the table—which is, in fact, 12 feet long!) When it became apparent that we wouldn't cover all the items that Prexy Marvin Zehr had listed, the idea was conceived for another cabinet meeting the following Monday.

Prayer Calendar Re-endorsed

A big question was: "Should we continue publishing a YPU prayer calendar?" (This year marks the calendar's tenth anniversary.) Faith and Life Chairman Duane Friesen read a recommendation stating that we should continue. The reasons he gave included: It is absolutely necessary that the young people of our Conference be provided with some kind of devotional material; it is worth publishing a prayer calendar even if relatively few people are actually faithful in using it.

Future editors of the prayer calendar will be asked to beam even more specifically to General Conference Mennonite young people, to include a variety of approaches in grouping the Bible readings, to have a smaller group of people preparing the calendar to give unity. The use of these calendars on our mission fields and in remote areas up north is increasing. Muriel Thiessen was appointed editor for the 1962 prayer calendar.

What We Talked About

As the hours ticked by on Thanksgiving Day, we discussed the republication of the Youth Fellowship Manual written by Elmer Ediger. We talked at length about the philosophy, future, problems, strengths of a Conference-wide YPU missions project. We outlined a tentative budget. (As adopted at the council meeting, two days later, our budget totals $7,400—same as it was for this year. We cut down on the money for program helps and travel, adding $150 for the 1961 retreats.)

Faces We Saw

The council meetings themselves were held in the Women's Residence Hall recreation room on the Bethel College campus. First I'd like to tell you who all was there.

Canadian District: Margaret Regehr (Alberta), Menno Epp (B.C.), Arthur D. Dick (CMYO president), John Enns (Ontario), and Katie Penner.

Central District: Barbara McDowell (C.D. secretary treasurer), Tom Lehman (C.D. president), Glenn Baughman (C.D. vice president), and Carole Dirks (C.D. youth editor).

Eastern District: Marjorie Bleam (E.D. vice president), and Ralph Shelly (E.D. president).

Northern District: Percy Brockmueller (N.D. president), John Harder (N.D. vice president), Mary Ratzlaff (N.D. secretary treasurer), and Flora Schrag. Paul Isaak, N.D. adviser, was also present.

Western District: Arlo Kasper (W.D. president), James Juhnke (W.D. vice president), and Verlin Bartel.

We regret to say that the Pacific District was not represented at the council.

Representatives from the colleges were: Kenneth Lohrentz (Bethel), Loretta Hilty (Bluffton), Charles Kauffman (Freeman), and Henry Friesen (CMBC).

Members of the Committee on Youth Work (YPU's link with the Board of Education and Publication) were also participants: Jack Purves, Ray Hacker, Jacob T. Friesen, Bill Block, and Milton Harder.

Young People's Union cabinet: Marvin Zehr, president; Bill Block, vice president; Nancy Wismer, secretary treasurer; Ralph Shelly, service chairman; Duane Friesen, faith and life chairman; Peter Letkeman, fellowship chairman; Jacob T. Friesen, adviser; Muriel Thiessen, youth editor; and Milton Harder, director of youth work.

A New Cabinet Member

1960 marks the end of a three year term for Fellowship Chairman Peter Letkeman. Chosen to succeed Peter is Larry Kehler. People who have access to *Der Bote* will recognize Larry's name as he served fo a time as editor of "Jugendbote (youth page in *Der Bote*). Larry is a graduate of CMBC, presently a senior at Bethel majoring in social sciences, has done mission work in Northern Manitoba, plans to do graduate work in sociology and/or journalism, has a wife and two children. We welcome Larry to the cabinet.

The Keynote

"Coming to Grips with Vital Issues Facing Young People" was J W. Fretz's topic. With his help we plunged right into two days of "How can we help Christianity make sense to members of youth fellowships, students in college, young people at work or at home?"

"Why Don't We Care?"

Bill Block spotlighted this triennium's emphasis on evangelism with this title. His short talk on Friday evening was a fitting introduction to Nancy Wismer's illustrated story about Gulfport, Mississippi (where she is spending a year in V.S.).

And There Were Reports

Sprinkled throughout the agenda were reports — from the districts, the colleges, by the director of youth work, by the YPU president, the secretary treasurer, and the youth editor.

Looking to 1961

On top for next year is the Youth Leadership Retreat. This will be held at Rocky Mountain Camp in Colorado. The dates are June 19-25. Circle them!

Your youth leaders and advisers are the people for whom this retreat is being planned. And now is not too early to be thinking of ways in which you can send the youth leaders to this retreat. They are the potential links between you and this mountain-top experience. With the chain complete, you will be the richer.—M.T.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

FOUR ATTEND CONFERENCE OF INTER-SEMINARY MOVEMENT

Four students of Mennonite Biblical Seminary left on November 24 to participate in the Fall Inter-Seminary Conference to be held in Kansas City, Missouri, on November 25 and 26. Victor Fast (Chortitz, Manitoba), and Adolf Ens (Winkler, Manitoba) are representatives on the Inter-Seminary program, and Bill Kruger (Osler, Saskatchewan) and Roger Siebert (Larned, Kan.) also attended.

SEMINARY FACULTY MEMBERS ATTEND COUNCIL OF BOARDS

Seminary faculty members attending the annual General Conference Council of Boards meetings in Newton, Kansas, November 30-December 3, were: Erland Waltner, Executive Committee; C. J. Dyck, Board of Business Administration; S. F. Pannabecker and Leland Harder, Board of Missions; and Jacob J. Enz, Board of Education and Publication.

COLLEGE CORPORATION MEETS

Bethel College's annual corporation meeting was held on Friday, Nov. 25.

President Vernon Neufeld's report to the meeting showed that the college had an income of $592,007.34 and expenses totalling $564,501.58 during the 1959-60 academic year. Approximately 42 per cent of the income came from student fees and tuition.

During the same period students received $96,502.26 in aid—scholarships, grant-in-aid, discounts, employment, and loans—from the college. For the current school year this figure is expected to reach nearly $110,000.

The president also reported that the 169-member Menno Church, Ritzville, Washington, led all the churches in per capita contributions to the college, giving $34.37 per member during the year. The Eden Mennonite Church, Moundridge, was second with an average contribution of $10.98 per member.

The keynote speaker of the meeting was the vice-chairman of the board of directors, Arnold Nickel, pastor of the Eden Mennonite Church, Moundridge, who delivered an address entitled, "Gates Without Walls."

At the afternoon session, four subjects were introduced for group discussion by members of the administration: (academic requirements, student expenses, enrollment and future development, and student aid). After the subjects were presented, the assembly was divided into ten groups to discuss the problems.

Menno Schrag, chairman of the board of directors, presided at the meeting. It was estimated that over 400 people attended the two sessions.

EVANGELISTS SPEAK TO STUDENTS

Two area churches shared speakers conducting special meetings for their congregations with Freeman Junior College. Vernon Duerksen who conducted evangelistic meetings in the Zion Mennonite Church in Bridgewater spoke in chapel on November 15. Rev. Duerksen, a graduate of Freeman Academy, is at the present time on the Grace Bible Institute staff. His subject was, "The Life That Wins."

Elmer Reimer, pastor of the Kingsburg Church near Avon, S. D., spoke at chapel services on November 16. He pointed out the infallible truth of God's Word, basing his comments on Num. 23:19.

MCC news

MCC PLANS NEW PROGRAM FOR SERVICE IN CRETE

Extension of MCC services to the island of Crete was approved at an executive committee meeting Nov. 18-19. Proposed services will include a one-year program of material aid distribution consisting of food, clothing, and bedding for victims of this year's crop failure in Crete and a Pax program of technical assistance.

MCC plans to send a home economist to a girls' vocational school now being erected in Kastelli, to which approximately 50 girls from surrounding villages would come for two years of training in housekeeping, sewing, cooking, and child care.

Two Paxmen or German Mennonite volunteers, one skilled in motor mechanics and the other in electrical work, will be sent to a technical school for boys in Kastelli, where 30 to 40 young men will receive training in basic mechanical and electrical skills.

Four Paxmen or German volunteers and one matron will be needed for an agricultural training school in Kandanos. The school would be essentially an agricultural demonstration and experimentation project.

The Diocese of Kissamos and Selinon, to which MCC has been invited, comprises the western tip of the island and is inhabited by shepherds and farmers living in approximately 350 villages and cultivating small orchards of olive trees and some vineyards. A new 100 per cent crop failure of grapes and about 80 per cent failure of olives during the last year has increased the need for assistance in this part of the island.

NSBRO OBSERVES TWENTIETH ANNIVERSARY

The 20th anniversary of the National Service Board for Religious Objectors was observed by members of the NSBRO Board of Directors and other interested persons meeting in Washington Nov. 22. Participants included long-time NSBRO associates General Lewis B. Hershey of Selective Service, M. R. Zigler of the Brethren Service Commission and O. O. Miller of Mennonite Central Committee.

GROUP FROM SWISS SCHOOL WILL TOUR U.S., CANADA

A visit to the United States and Canada of a vocal and instrumental musical group from the European Mennonite Bible chool, Bienenberg, Switzerland, is being planned for August through October of 1961.

Samuel Gerber, principal of the school, and Clarence Hiebert (Enid, Okla.), MCC-sponsored teacher at the school, will accompany the group.

our churches

SUMMER REPORT

Eicher Emmanuel, Wayland, Iowa. Nine of our young people attended the various retreats at Camp Friedenswald. Mrs. Erwen Graber assisted on the camp staff during the junior retreat, and Mrs. Warren Schlatter and Mrs. Arthur Duncan assisted during the pre-junior retreat. Pastor and Mrs. H. E. Nunemaker spent their vacation in Ohio and Indiana from July 5 to 15. Omer Nisley of the Wayland Church spoke at the worship service on July 10 in the absence of our pastor. The annual S.S. picnic was held July 19. Our pastor and his wife entertained the church council and their families at a wiener roast on July 22. William Freyenberger, Junior Graber, Warren Schlatter, and Marvin Widmer attended the men's retreat at Camp Friedenswald on July 30-31. Several from our church attended the "get-together" of the four Iowa churches at Lacey Park, Keosauqua, on Aug. 14. Our church was saddened by the death of Albert Graber on Aug. 30. The Ladies' Annual Mission Festival was held on Sept. 18, with Miss Lois Slagle as guest speaker. Miss Slagle has spent several terms as a missionary nurse in the Belgian Congo and was sent home at the time of the uprisings in the Congo. On Sept. 19 Miss Slagle again spoke and showed pictures at our family night. On the evening of Sept. 18 our church joined with the Wayland church when Harry Yoder spoke and presented a film. Joseph Atherton of the Congerville Mennonite Church, held a series of meetings here Sept. 25-30. A blessing was received by everyone who attended. On Oct. 8 the pastors of our four Iowa churches and their families enjoyed their quarterly fellowship dinner at the Eicher parsonage. On Sunday evening, Oct. 9, the young people of our church and their sponsors, Mr. and Mrs. Junior Graber, gave an inspiring program. —Mrs. Robert Freyenberger.

WOMEN STUDY MISSIONS

Hutterthal Church, Freeman, S. D. The mission fields of South America, India, and Taiwan were studied this year by the Woman's Mission Fellowship. On Sept. 11, we had the privilege of having the ladies from the Salem Zion (North) Church give us a guest program. Fern Kleinsasser and Clyde Kaufman were united in marriage on June 28. A number of our young people and adults attended the different retreats held at Swan Lake. On Sept. 3 and 4, our church took part in the 36th annual Sunday school and Christian Endeavor convention of eight Mennonite churches in the Freeman and Huron areas. The Mount Olivet Church of Huron was host church. The convention theme was "Looking Unto Jesus." Wednesday family night classes have again been resumed. On Oct. 2, Communion was observed. Funeral services were held on Aug. 18 for Alfred J. Hofer. Mrs. Peter P. Miller passed away on Aug. 19 and funeral services were held on Aug. 22. Funeral services were held on Oct. 10 for Joseph D. Hofer.—Mrs. Jonathan Mendel.

ADDITION DEDICATED AT EAST SWAMP CHURCH

East Swamp, Quakertown, Pa. Rally Day on Oct. 2 was well attended. The various departments of the Sunday school participated in the program, after which everyone enjoyed Herman Heffie, a chalk artist. On Oct. 9 we dedicated the addition to our church. This was a memorable occasion. Communion was observed in the morning. At the afternoon dedication service, A. H. Schultz, who was our pastor from 1945-1954, preached the dedicatory sermon on "Descending Glory." Greetings were offered by pastors from the community and Eastern District Conference. The evening musical service featured a sermon in song by John Boehr of Omaha, Neb., a member of East Swamp. The Boy's League held a car wash on two occasions to help finance their project of purchasing shrubbery for the church lawn. Many other gifts and memorials were given, including stained windows and *The Mennonite Hymnary*. Henry Landis passed away after a brief illness. Mr. and Mrs. Amos Kratz and son united with our fellowship on Reformation Sunday.

SADIE DYCK REPORTS

West Abbotsford, Abbotsford, B. C. Sadie Dyck reported and showed slides of mission work in the Congo on Sept. 8. Afterward, David P. Wiebe in the name of the congregation handed our pastor, P. J. Froese, the keys to the 1960 Chevrolet car. The car fund drive was sponsored by the Mennonite Men. The Mennonite Men jointly with the Bethel Bible Institute and the Sunday school are doing the singing, Bible study, and crafts on Wednesday evenings with the boys and girls. Women's missionary societies have received an abundant supply of yard goods and wool batts for sewing projects for this winter from the Yarrow MCC clothing depot. Missionary Peter Falk from the Congo and Walter H. Dyck from Aberdeen, Idaho, were speakers at the missionary conference on September 23, 24, and 25. Special features were the film, "Gates Ajar," and the missions drama, "The Return of Chandra" (a play of the New India by Dorothy Clarke Wilson). Young people in Voluntary Service are Agnes Dueck who is teaching in Newfoundland and Mary Froese, a nurse, en route f Mexico. The wedding of Correli Klassen of Black Creek to Eliz beth Wieler of Abbotsford too place in our church on Oct. 15. C Oct. 19, Mr. and Mrs. David Drie ger celebrated their silver weddin —Mrs. George Unger

WIEBE IS PASTOR

Zion, Donnellson, Iowa. July 3 Harold Thiessen gave his farewe sermon. In the evening a carry-i supper was enjoyed by a larg crowd, followed by a fellowshi service at which time Rev. Thie sen showed pictures of each famil of the congregation. Aug. 14, th four southeastern Iowa Mennonit churches held a joint service a Lacey Park, Keosaqua, Iowa, wit Howard Raid as speaker. Our ne minister, Orlando Wiebe, and fam ily arrived Aug. 30. The installa tion service was Sept. 4, with R. I Hartzler in charge. Ladies of th mission society gave a program a the Lee County Home on Aug. 14 John Boehr of Omaha, Neb., gave singing sermon on Oct. 5. A sor Philip Andrew, was born May 13, t Mr. and Mrs. Richard D. Wolfe. daughter, Lucille Marie, was bor July 18, to Mr. and Mrs. David Gay lord. A daughter, Lori Marie, wa born Aug. 16, to Mr. and Mrs. La Verne Loges. Lois Loges and Jo Kline were married on Sept. 10.

FORMOSA WORKERS VISIT

Springfield, Pleasant Valley, Pa The Missionary Society had th Hugh Sprunger family and J. Van denberg, missionaries to Formosa show slides and give very interest ing talks on their work in Formosa Andrew Shelly spoke in our churc Oct. 20, in the interest of world wide missions. On pulpit exchange Sunday, we had David Hillegas from Saucon Church, as our gues speaker, with our pastor going to the Pine Grove Church, Bowmans ville. The "Abundant Life" meet ings were held Oct. 26-30, with Paul Wikerd of the Denver Church speak ing to us. The church fellowship supper was held Nov. 19. Our C. E. on Oct. 23 had the film "Makoto" shown, telling of the struggle that many Japanese find in leaving their religion and accepting Christ as Savior and Lord.

PASTOR DISCUSSES CULTS

Emmaus, Whitewater, Kan. Harvest has been good. On Oct. 5 Mr. and Mrs. John Dougherty, representing the "American Mission for Opening Closed Churches," gave a program in our church. It was an interesting program of vocal solos, duets, trombone solos, and a short message and slides. The pictures were of some of the churches that had been opened and also of the farm that is being made into camp grounds. Mrs. Lester Wuthrich spoke at the Willing Workers Mission Society meeting on Oct. 6. At a recent adult C. E. Pastor Amstutz discussed the Jehovah's Witness cult. On Oct. 23, Albert Unruh from the Grace Church (Enid, Okla.), spoke in our church. Wednesday evenings we have Family Night. The adult group is studying the booklet, "Authority," by D. Martyn Lloyd-Jones. Sept. 23, Mr. and Mrs. Gustav H. Regier, Jr., celebrated their silver wedding anniversary. Mr. and Mrs. Gustav U. Entz celebrated their silver anniversary Oct. 23, in their home.

JOHN ZOOK SPEAKS AT HARVEST MISSION FESTIVAL

Glendale, Lynden, Wash. The harvest-mission festival speakers on Sept. 11 were Dr. and Mrs. John Zook, presenting challenging thoughts and information regarding our responsibilities to the work in Congo. The Washington state S.S. and C.E. convention convened at Monroe Country Church on Sept. 24, 25. Speakers were Peter Peters, pastor of Sweet Home (Oregon) Chapel, and Milton Harder, director of General Conference youth work. Pastor D. G. Regier, chairman of the Home Missions Committee of Pacific District Conference, presided at the ordination service for James Gingerich, pastor at the Warden(Wash.) Mennonite Church. Mr. and Mrs. Jack Decker celebrated their twenty-fifth wedding anniversary on Oct. 23. It was the privilege of our church group to help present the program on Nov. 6 at the Grace EMB Church, Abbotsford, B. C. This was a return exchange program.—Mrs. D. G. Regier

SIX MEMBERS SERVE IN VS

Stirling Ave., Kitchener, Ont. During Pastor Wilfred Ulrich's vacation the following ministers had charge of services: Henry Epp from Waterloo, James Reusser from Ohio, Edgar Metzler from Kitchener, and U. K. Weber, who is our pastor emeritus. On Sept. 11, Catherine Snyder, who served as our Voluntary Service worker for one year, spoke to the congregation about her work. This was followed by an informal gathering held in the church basement. Miss Snyder is now attending Mennonite Biblical Seminary. On Sept. 12 the young people had a corn roast. On Sept 16-18, J. E. Hartzler was our special speaker. On Sept. 25 the young people had their installation of new officers; Douglas Millar was guest speaker. Also on Sept. 25, we had a service with the theme, "Our Participation in Mennonite Voluntary Service." Mr. and Mrs. Floyd Bauman left on Sept. 20 for a three-year term of Voluntary Service in Calcutta, India. Mr. and Mrs. Harold Culp recently reported on their year of service at Camp Rehobeth in Illinois. The Brotherhood meeting was held on Sept. 27 at the home of Maurice Plummer. The Fall Communion service was held Oct. 9. The Women's Missionary Association and the Vesper Circle met together on Oct. 11 at which time there was a food shower for the House of Friendship—an organization in Kitchener which provides meals and lodging for transients. Leona Cressman, our missionary on furlough from India, prepared an Indian dinner for the Vesper Circle. On Oct. 25 Bette Martin and Bruce Becker left for Akron, Pa., to attend service orientation. Bruce will be a Paxman in Paraguay, working on the Trans-Chaco Highway. At present our church has six young people serving under MCC. Jim Plummer recently gave an illustrated report to the Brotherhood on his Pax service in South America. H. S. Bender was the guest speaker for the Conference of Historic Peace Churches on Oct. 29. Andrew R. Shelly was our guest missions speaker on Nov. 13. On Sept. 20 the film, "Gates Ajar," was shown.—Myrtle Moss

MISSION, THANKSGIVING SERVICE

Tiefengrund Church, Laird, Sask. Our annual mission and thanksgiving service took place on Sept. 25. A program for the children with songs and recitations as well as a message to the children by Miss Bernice Regier was followed by a German message on missions by Ed Enns, instructor in the Rosthern Junior College Bible department. Robert Friesen spoke on the theme of Thanksgiving. On the following Friday Ed Enns was the guest speaker at our S.S. teacher's meeting, representing the Board of Publication and Education. Oct. 16 was the day of our Communion service with Elder A. E. Regier officiating. In a spirit of Thanksgiving, Mr. and Mrs. Walter Neufeldt celebrated their silver wedding anniversary Oct. 22 in the church. After a meaningful program conducted by D. Quiring, a lunch was served. Rev. Quiring also rendered the sermon on Sunday. The cause of peace was stressed on Nov. 6. Christian Education Sunday was observed on the following Sunday marked by a dedicatory service for the S.S. teachers.

NEW S.S. OFFICERS ELECTED

First Mennonite Church, Normal, Illinois. We observed Communion on Oct. 2. Our new primary S. S. supt. is Mrs. Leon Schmucker; asst. superintendent Mrs. William Dunn; chorister in primary dept. is Mrs. James Rowe; pianist, Mrs. H. N. Harder. Miss Doris Irwin is again able to be in our midst after a three month absence due to a fractured hip. Our young people gave a program at the home for the aged at Meadows, Ill., Sept. 25. Pastor H. N. Harder is now conducting a Bible class every Sunday evening. We are studying the book of Philippians. Roy Bucher from the Metamora Mennonite Church was our guest speaker at our Friendship Circle on Oct. 25. A Pennsylvania Dutch theme was used throughout the evening. We are enjoying the fellowship with Elizabeth Belger and Catherina Westroek, both of Holland, who are now employed at the Mennonite Hospital. A goodly number of our YPU group attended a rally at the Calvary Church on Oct. 23. The Young Married Couple's Fellowship had a carry-in supper, followed with a musical program and discussion. Mr. and Mrs. Ronald Powell are the parents of a son, Keith Matthew, born Oct. 9. This is their second child. The Goodwill Circle held an auction sale and bazaar recently. A mission film, "The City of the Night," was shown on Oct. 30.—Ethel Streid

PROVINCIAL CONFERENCE CONVENES AT VINELAND

Vineland United Church, Vineland, Ont. On Nov. 12 and 13 the provincial conference of the United Mennonite churches convened in our church at Vineland. The meetings were chaired by the moderator, N. N. Fransen. Approximately a hundred delegates attended. The new church at Waters, represented by Erwin Albrecht, was received as member into the conference. The pastor there is Menno Ediger, originally from Inman, Kan. The fellowship group of Ottawa, the Canadian capital, was represented by William Dyck. Ottawa is the newest mission station of the conference. Upon recommendation of the mission committee, $10,000 was allotted for a superstructure for the basement church at Waters, and $9,000 toward the purchase of a church lot for Ottawa. Reports were read on the work of the Sunday schools, youth organizations, Canadian Mennonite Bible College, and the seminary at Elkhart. Highlights were the four talks given by David Schroeder (of C.M.B.C., Winnipeg) on Gal. 6:10. Other special guests were Andrew Shelly, Dr. and Mrs. J. R. Schmidt of Paraguay, and P. R. Harder of Winnipeg. The new moderator is A. I. Rempel of Leamington.

ASSISTANT PASTOR BEGINS WORK

Bethel College Church, North Newton, Kan. A reception for the Robert J. Carlson family, who arrived to make their home on the Bethel College campus, was held Sept. 25. Mr. Carlson is serving as assistant minister of our congregation. Our midweek classes began Sept. 12 and continued weekly through Nov. 16. There were two adult classes: a Bible course on the theme, "The Land and the Book," conducted by Pastor Russell Mast, and a series of discussions on the theme of political issues in the Christian perspective led by various church members. Classes for children were planned on the theme, "Into All the World with the Bible," with Mrs. D. H. Suderman as superintendent. There was a good attendance at the annual student reception held Sept. 18 in Fellowship Hall. The Junior Choir directors' workshop, with Mrs. Helen Hubbert Kemp as leader, was held in our church on Sept. 23-25. The annual mother-daughter dinner was held on Oct. 11. During National Book Week, our church's literature committee, the Western District Education Committee, and the Mennonite Book Store sponsored a Book Fair in our church. Book exhibits, a parade of book characters, and other activities were featured. Our Thanksgiving Mission program was held Nov. 20, with Mrs. George Neufeld, missionary from Africa, as speaker. This was preceded by an international fellowship meal. Recent Sunday morning guest speakers were: Loris Habegger, representative of Mennonite Biblical Seminary; Donald Wismer, Arvada, Colorado; Elton Trueblood, Earlham College, Richmond, Ind. Pastor Mast is completing a series of inspiring Sunday morning messages based on Luke 15.

NEW OFFICERS CHOSEN

Salem-Zion, Freeman, S. D. New officers for our Christian Endeavor are: Sollie Kaufman, pres.; Mrs. Gerhard Buhler, vice pres.; and Mrs. Arlan Ortman, sec.-treas. Carl J. Graber and Chris Miller were appointed by the Church Board as co-ordinators in our church of volunteer workers to help in the Sioux Falls Good Shepherd Mennonite Church building project. Twin daughters, Colette and Charlotte were born to Mr. and Mrs. Cordell Graber, on Aug. 1. Vinette Graber and H. Barry Bomhoff were married in our church on Aug. 12. Hugo Mierau and Ed. Duerksen served us during Pastor Olin Krehbiel's vacation. For our midweek fall services we were studying the Epistle of 1st John. At the business meeting of "The Daughters of Zion," Virginia Ortman was elected pres.; Pat Graber, vice pres.; and Corene Mierau, sec.-treas. Our new Sunday school officers are Arlan Ortman, supt.; W. Jim Graber, asst. supt.; and Darla Albrecht, sec.-treas. Erland Waltner, president of our Conference and of our seminary, was in the community for a few days helping his parents celebrate their 50th wedding anniversary. He also gave us the sermon Oct. 19. The following Sunday, Martha Burkhalter, missionary to India for forty years, was our guest speaker. The Women's Missionary Society a their annual meeting elected Mr Elias Kaufman as pres.; Mrs. Sila Graber, vice-pres.; Mrs. Pete Gra ber, sec.; and Mrs. John Schwart treas. Pastor Krehbiel spent th first week of November in Kansa speaking in the Hutchinson and I man churches. In his absence Wayn Perry, athletic Coach at Freema Junior College, gave us an interes ing sermon on "Speak Up an Live." We are expecting the MC portable canner in this communit Dec. 15 to 17. Albert Gaeddert, pa tor of the Bethel Church in M Lake was our guest speaker fo the pre-thanksgiving services.—Car Miller

into the beyond

Mary Overholt Barlett, membe of the First Mennonite Church o Wadsworth, Ohio, was born Apri 15, 1883, and died Nov. 19, 1960.

Mary Sommer Bixel, member o the Grace Mennonite Church in Pan dora, Ohio, was born December 10 1879, and died October 9, 1960.

our conference

continued from back page

Mennonite Board of Missions and Charities.

Regarding home missions, the board approved a statement to work toward full autonomy of the Indian American churches on our several fields. Work in city churches is growing. The board will appoint an executive secretary during 1961 to work in this area.

Four missionary applications were approved. Harold and Rosella Regier of Inman, Kansas, presently studying at Mennonite Biblical Seminary, will go to Gulfport, Mississippi. Edward and Barbara Senner of Monroe, Washington, also at the seminary, will go to Taiwan.

Pax-missions service was reviewed and approved. The board will send four additional men in this capacity if qualified persons can be found.

The Committee on the Ministry confirmed its plans for a missionary orientation, ministers, church workers, and young people's retreat at Divide, Colorado, next summer.

The Evangelism Committee reported that the tract "Stop! Look! and Listen!" was well received. They plan to publish another tract this year.

The Women's Missionary Association works closely with the Board of Missions. Their report to the board indicated that they have made good progress during the year and wish to further co-ordinate their work with that of the board. The WMA met in separate session December 3, although its officers attended council sessions.

Studies are to be made of the various field papers, including *Missionary News and Notes.* A field publicity committee was appointed in the persons of Mrs. Olin A. Krehbiel, W. W. Shelly, and Elmer Neufeld. Work is being done on the development of a missionary manual which will probably be published soon.

Board of Education and Publication

Urgent needs in Christian education in General Conference congregations compelled the Board of Education and Publication at its meeting last week to seriously study its organization and personnel needs.

The board must find a replacement for Maynard Shelly, associate executive secretary, who will assume the duties of editor of *The Mennonite* soon after February 1. Growing needs in publication as well as the challenge of leadership training in the local church have prompted an extended program which requires an enlarged staff. Twelve committees functioning under the Board of Education and Publication channel their activity through the staff.

A new venture for the board is the development of a weekday curriculum for use in midweek or Sunday evening study. This will follow the pattern of co-operation with the (Old) Mennonite Church in the production of the Sunday school series.

The proposed family magazine, *Our Family Worships,* will be of much help to parents in their family worship, especially where young children are included. This will be available by April 1, 1961. Both the family worship magazine and the weekday curriculum will supplement the graded lessons which the children study in the Sunday school.

Besides publishing curriculum materials, periodicals, church bulletins, and resource materials for its various committees, the Board of Education and Publication, according to the General Conference constitution, is responsible for all the publishing in the General Conference, which includes the large number of publications for the Board of Missions and the Board of Christian Service.

Apart from publication, the board works in the areas of retreat workshops, writers' conferences, family consultations, and leadership education. A retreat workshop is scheduled for the end of December at Camp Friedenswald. Plans have been made for a writers' conference in July 1961 at Goshen, Indiana, together with the (Old) Mennonite Conference. As the result of a family consultation last summer at which representatives from the district conferences met, the Committee on Education in Church, Home, and Community, is assisting pastors and local leaders with the publication of a guide to help in planning study groups on family life.

The Board of Education and Publication has increased its budget to $97,600 so that this important aspect of the total work of the church can be carried out.

Board of Christian Service

The Board of Christian Service was pleased to hear the report at its annual sessions that 567 persons are in some type of service in its program. The all-time high figure of volunteers includes persons in Summer Service, Winter Service, regular Voluntary Service, Pax, relief, 1-W, and Women in Church Vocations.

In the area of social concerns, the Board of Christian Service planned a study conference on the church and society to be held in the summer or fall of 1961. The ten discussion groups which have been meeting throughout the year to talk about social concerns such as race relations, labor and management problems, and capital punishment, will present papers on these topics to the study conference.

The Board of Christian Service also explored the larger vocations area. Work will be done to give guidance to young people in choosing not only church vocations or the Women in Church Vocations program, but also the larger area of vocations generally.

A totally new proposition is before the Board of Christian Service and the Board of Missions. Members are studying the feasibility of securing a missions-service center in Newton, Kansas, so that there would be a place to accommodate transient personnel coming from the field or going to their field of service. This would give the boards a center for worker orientation and classes of various kinds. This project will receive further study before a final decision is made.

RELIEF WORK IN CONGO FILLS CRUCIAL NEED

Archie Graber, missionary in the Congo under the Congo Inland Mission, has been called by an official in the Bakwanga government the "savior of the Baluba people." Graber and two Paxmen, Abe Suderman and Allen Horst, are the only relief workers at Bakwanga. The United Nations and the Red Cross have practically turned over their relief program to Graber.

Mennonites have an offer from Kalonji to fill a plane with five tons of food to send to Bakwanga.

Working conditions for the Congo Protestant Relief Association (with which Mennonites are working) are difficult due to the suffering of the people, the terrorism of the "Jeunesse," and the looting and destruction in the Bakwanga area, reports Robert D. Bontrager from Leopoldville.

GRADUATE STUDENTS WILL MEET DURING CHRISTMAS VACATION

The Mennonite Graduate Fellowship will hold its third annual meeting in Houston Hall on the campus of the University of Pennsylvania in Philadelphia from Tuesday afternoon to Thursday afternoon, December 27-29, 1960. The theme will be "Psychology and the Christian Faith."

The program will consist of formal papers on various facets of the theme, followed by open discussions. It will cover at least to some degree the philosophical, clinical, theoretical, and experimental aspects of psychology in relation to the Christian faith. The papers will be presented by an interesting array of graduate students and distinguished professional persons. Their formal presentations should provoke some extremely interesting and useful discussions.

Following is a list of the papers to be given in the order in which they are tentatively scheduled for presentation: "Basic Constructs of Contemporary Psychology," Oren Glick; "Existentialism and Some Illustrations of Its Influence on Modern Phychological Thought," J. Lawrence Burkholder; "A Discussion of Etiology in Functional Psychopathology as Related to Christian Interpersonal Relationships," James Kuhns; "Pathologies and Varieties of Religious Experience," Willis Hallman; "Experimental Studies in Frustration with Goats, Sheep, and Humans," Sanford Shetler; "Factors in Mennonite Culture Contributing to Mental Breakdown," Jacob Goering; "Christianity and Problems Faced by Psychiatrists," A. M. Hostetter; "The Soul Struggles of Herman Melville," John Ruth; "The Hebrew Concept of Man," Orley Swartzentruber; and "Religion and the Sociologists," Paul Peachey.

The previous two meetings of the fellowship have proved inspiring to all who attended. Last year's topic was "Evolution As It Relates to the Christian Faith." As in previous years, the meeting will be open to all interested persons, regardless of academic background.

The cost of food and lodging combined will be $5.50 per day. For further information write immediately to Milton J. Harder, Student Services Committee, 722 Main, Newton, Kansas. If you are reasonably sure of attending, send your reservations at once to Dr. David Harnish, 1 Bladen's Court, Philadelphia 6, Pennsylvania.

Members of the program committee are Stanwyn G. Shetler, chairman; Maynard Kaufman (General Conference representative), Albert Meyer, and John Ruth.

our conference

EXECUTIVE COMMITTEE APPROVES EDTIOR APPOINTMENT

The Executive Committee of the Conference approved the appointment of Maynard Shelly as editor of *The Mennonite* at their Nov. 29, 1960, meeting. The nomination came to the Executive Committee from the Board of Education and Publication. Announcement of the appointment was made to the council of boards meeting at the Bethel College Church, North Newton, Kan.

Shelly succeeds J. N. Smucker who has served as editor of the Conference's official publication since 1950. The new editor will assume responsibility soon after February 1, 1961.

Maynard Shelly, Associate Executive Secretary of the Board of Education and Publication, comes to his new job with experience and qualifications. After graduating from Bluffton College and Mennonite Biblical Seminary, he served the First Mennonite Church in Allentown, Pennsylvania, from July 1949 to March 1955. While attending college and seminary he held pastorates at the New Stark (Ohio) Federated Church and Boynton (Hopedale, Ill.) Mennonite Church.

During the years that Maynard and Griselda (Gehman) Shelly lived in Allentown, Maynard served the Eastern District as conference secretary, member of the Missions Committee, chairman of the Peace and Service Committee, and chairman of the Retreat Committee.

The Shellys moved to Newton, Kansas, in April 1955 where Maynard began work with the Board of Education and Publication. In line with his interest in *The Mennonite,* he is currently one of its associate editors and has served as youth he is currently one of its associate editors and has served as youth editor. After a period of service, he was named Associate Executive Secretary of the board. In this capacity he has related concerns of the board to editors of the Conference publications—*The Mennonite, Der Bote, Junior Messenger,* and *Kinderbote.*

Maynard Shelly's work as Associate Executive Secretary of the board has been mainly concentrated in three areas: leadership training, publications, and committee work. As editor of publications, he has been responsible for administration of General Conference News Service, book review service, Church Bulletin Service, Conference reports, books and pamphlets published by the Board, and editing of *The Builder,* formerly *The Herald Teacher.* Working with committees—the research arm of the board, Maynard Shelly has been responsible for carrying out assignments given b the committees on visual aids, educational institutions, church an home and community, the historica committee, and the radio committee

In addition to numerous articles Maynard Shelly is the author o "We Are Pilgrims," the centennia pageant featured at the 1959 sessions of the General Conference.

Maynard Shelly is the oldest o nine children (eight sons) born t Mr. and Mrs. Howard Shelly o Quakertown, Pennsylvania. The editor-elect and his wife and eleven-year-old son live at 1823 Windso Drive in Newton, Kansas.

—L. L. Ramseyer
Chairman, Board of
Education, Publication

COUNCIL OF BOARDS NEWS

Board of Missions

At least four of the persons attending the Board of Missions sessions during Council of Boards could report firsthand on General Conference missions. Willard W. Wiebe and Orlando A. Waltner returned from Europe, Asia, and the Orient the week prior to Council of Boards. Andrew R. Shelly was in Colombia, South America, earlier this year. Vernon J. Sprunger went to Africa in February. Reports from these men gave the board opportunity to review present policy on the field and to intelligently discuss the needs there.

The board has authorized another study trip for 1961. S. F. Pannabecker will go to the Far East, including Hong Kong, Korea, Japan, and Taiwan. The trip will be timed to include the tenth anniversary celebration of the Japan mission.

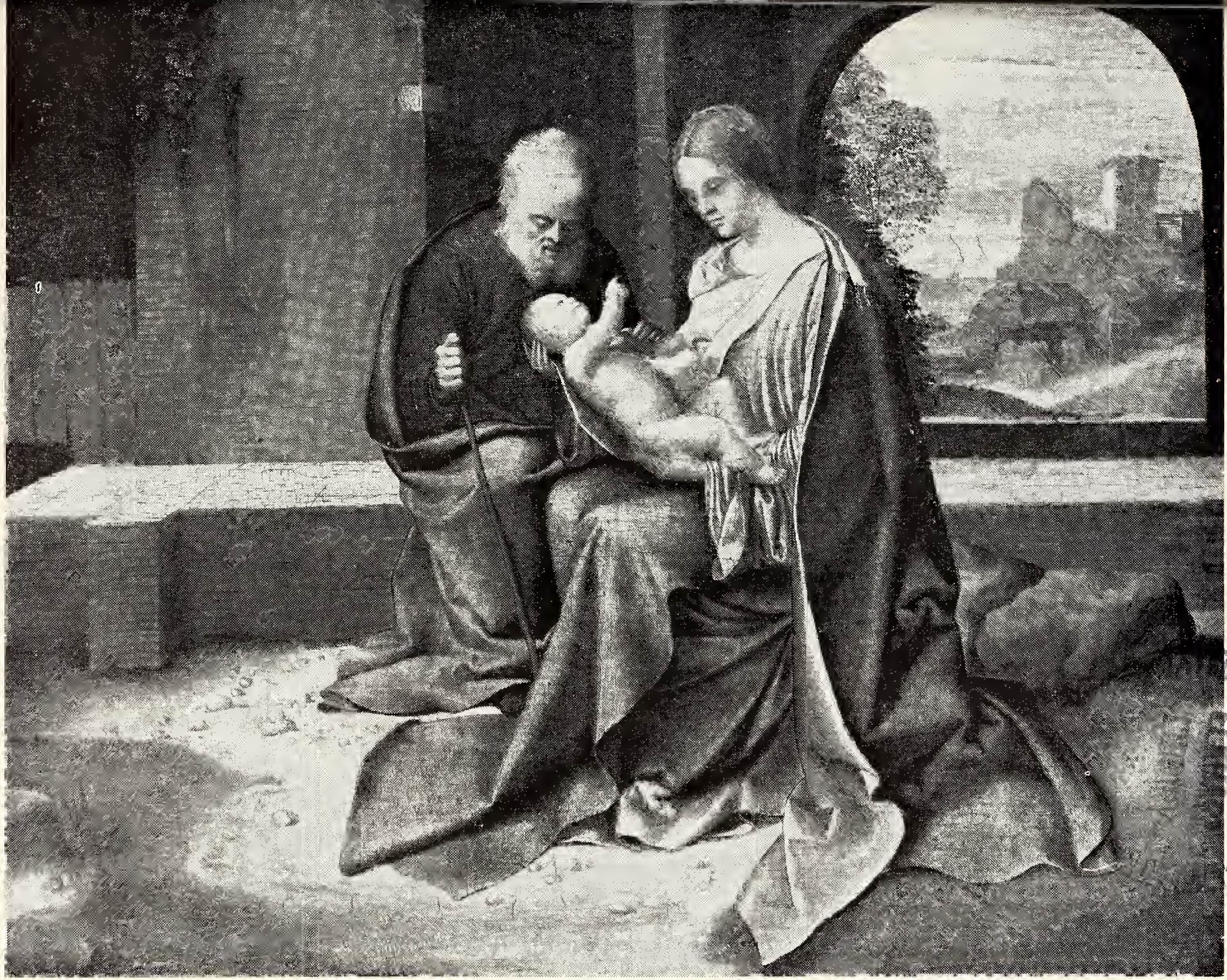
Vernon Sprunger, reporting for the Congo Inland Mission Board, said, "We can hardly overestimate the value of the integration study held at Charlesville in February 1960 when the CIM Board delegation laid the groundwork for the future." He was optimistic about the church in Congo. Although intertribal conflicts create problems for the missionary and the Congolese Christian, the church is making progress, the schools are functioning, and medical work is being carried on. The Board of Missions has made provision in its budget to make possible the return of Congo missionaries to the field.

In India, the board is encouraging the Indians to accept additional positions of administrative responsibility. The missionary conference there is proposing a revision of its constitution to provide for a conference of Christian workers as a step in getting the church in India into more of a leadership role. Many Indians now are effective leaders.

Indian Christians are concerned about their fellow Indians resident in Kenya, East Africa. Waltner recommended that the Board of Missions assist the United Church of North India in its efforts to work with its people on another continent. He reports that Indians he met in Nairobi, Kenya, are open to the preaching of the gospel.

In South America, a church is being built at Cachipay, Colombia. In Lower Latin America, a new site has been purchased in Montevideo, Uruguay, for the Evangelical Biblical Seminary. The board agreed to administer the expansion program for the General Conference in this joint project with the (Old)

continued on page 806



DECEMBER 20, 1960 **THE MENNONITE**

MENNONITE BIBLICA

in this issue

COVER
"The Holy Family" by Georgione (Venetian, c. 1478-1510). Reproduced through the courtesy of the National Gallery of Art, Washington, D. C., Samuel H. Kress Collection.

ARTICLES
THREAT TO THE STAR
Raymond L. Hartzler 811
COUNCIL HIGHLIGHTS
Harris Waltner 813
DEPARTMENTS
EDITORIAL
C. J. Dyck 810
YOUTH
Christmas Faith 815
SCHOOLS 816
MCC NEWS 817
OUR CHURCHES 818
1960 INDEX 819
OUR CONFERENCE 824

CREDIT
Page 814, "The Adoration of the Shepherds" by Rembrandt.

CONTRIBUTORS
Raymond L. Hartzler, field secretary, Central District Conference; Harris Waltner, pastor, West Zion Church, Moundridge, Kansas, and secretary of the General Conference; Ralph W. Berky, layman and naturalist, Bally, Pennsylvania; Frances Ens, homemaker, Saskatoon, Saskatchewan.

of things to come

Dec. 26-31—"Faith and Life" radio speaker (KJRG, Newton, Kan.), A. R. Shelly.
Jan. 2-14—"Faith and Life" radio speaker, L. R. Amstutz.
Jan. 7—Bethel College Memorial Hall Series, Richard Dyer-Bennet.

The Mennonite is not issued the week of Dec. 25. The next issue will be dated January 3, 1961.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 75 **NUMBER 50**

Cornelius J. Dyck, guest writer

THE ONLY ONE Christmas reminds us again that there is only one Savior of man, Christ Jesus. No other messiahs were or will be born. Christ is unique as Redeemer (einmalig), once for all: all time, all people, all human need. This is the most central of Christian truths.

Yet while we do believe it the living in this light does not follow easily. In many would-be Christian homes, there is an invisible shelf for lesser gods: success, security, prestige, humility. Sometimes we ourselves crawl onto the shelf. That which we worship and to which we look for help is our real God.

But there is only one God and He came so close to us at Bethlehem. We need again to become radical monotheists, people who have one God and no more. We need to let our lives be re-oriented by the Christ who just won't be put on the shelf with our other gods. Christmas is a good time to say with Pascal: "I'll stake my life on Christ. If He deceives me, there's no hope at all. But if He is true, I've won forever!"

What difference does Christ make? The coming of the Savior divided the calendar into B.C. and A.D. It is not inconceivable that in the coming "post-Christian" era another calendar reform would change this again. But the Christian has his own calendar nevertheless: for Paul it was the Damascus road (Acts 9), for the man born blind it was "once I was blind but now I see" (John 9), for Martin Luther it was "then I felt myself new-born and in paradise," for John Wesley it was "I felt my heart strangely warmed."

Each one of us has our own calendar of life events. If Christmas means anything at all it surely means this: have you seen the Christ? But how do you see Him? In the spirit? Yes. But also in the lives of His disciples. The truth of the Incarnation is underlined constantly by those in whom Christ lives (Gal. 2:20).

The difference which Christ makes in the life of a person is not always obvious, however. We tend to point out ethics as a mark but there are many equally ethical non-Christians though their motives are different. Our culture is permeated with Christian values and standards which every good citizen holds. Most people pay their taxes, give to the United Fund, pray (or long) for peace, help the sick neighbor. So, while Christ changes the conduct of some people radically, others who are cultured and moral find their primary change in motives. But is this at the heart of the difference which Christ brings to a life?

If you were to prepare a three point sermon on "Christians Are Different," what would be your outline? One biblical sequence, it seems to me, would be faith, hope, and love. By faith we see and know things which others don't know. We have a frame of reference outside of ourselves. This gives us power for living and dying (Heb. 11). Hope knows God's promises are true. He keeps them (Luke 2). Love never fails, it always wins because it is God himself in action (1 John 4:16, 1 Corinthians 13). Christ's coming makes possible faith, hope, and love. These are the gifts which identify us as living either before or after Christ.

THREAT TO THE STAR

Raymond L. Hartzler

Again comes the time when on every hand with song and spoken word is recounted the incomparable story of the Savior's birth. Multitudes will again listen to the familiar words about the shepherds, the angels, the baby in the manger, the magi from the East.

It is a salient aspect of the wonder and glory of Christmas that its coming does this year after year, even though the details of the blessed story have been known to all of us from early childhood.

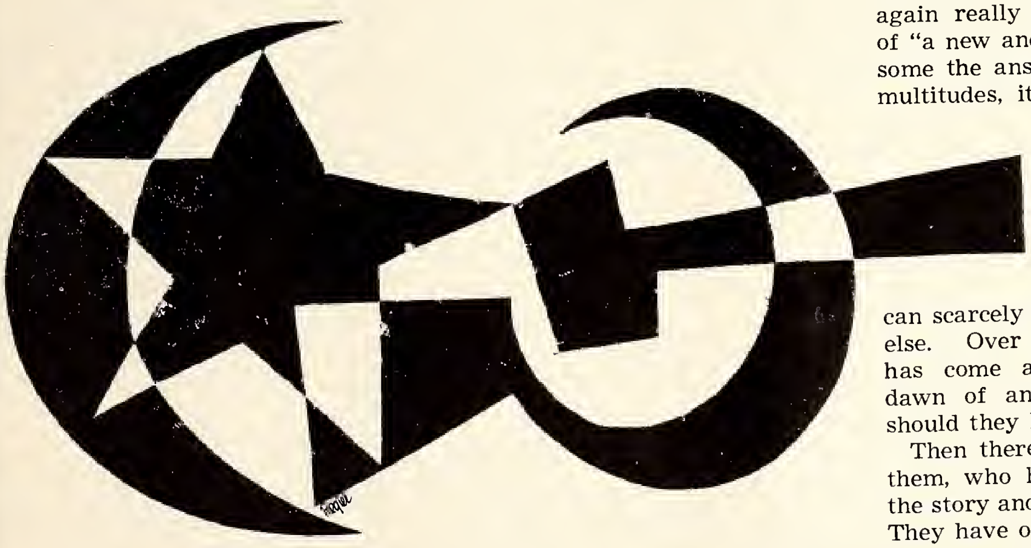
Phillips Brooks put it this way:

The world has grown old with its burden of care,
But at Christmas it always is young.

Or as the unknown author of one of our most majestic carols said:

A thrill of hope the weary world rejoices,
For yonder breaks a new and glorious morn.

But when this unknown wielder of verse gives his reason for the "thrill of hope," there enters into our meditation an element of sobering pathos. Does its coming again really presage the breaking of "a new and glorious morn"? For some the answer is "Yes." But for multitudes, it is "No!"



Many to whom Christmas has been known have nevertheless been so long and firmly bound in ignorance and privation that they can scarcely even hope for anything else. Over and over, Christmas has come and gone without the dawn of any "new morn." Why should they look for it now?

Then there are those, millions of them, who have never even heard the story and message of Christmas. They have only known the bondage of fear and want which go with ignorance and superstition. Yet all the while, in lands removed from them but near to us, men have joyed together from year to year as they reviewed again the method and meaning of the coming to earth of the One who came to bring to humankind the truth that makes men free.

Unless their course be impelled in the way they ought to go, these millions continue to turn to ways of their own. As we thus come to Christmas 1960, the star as symbol of the meaning of Christmas still shines, but its illuminating ray does not go unchallenged.

Mohammedanism, for example, with the crescent for its symbol, challenges the contentions of those who profess in spirit to follow the star. It has also launched a strong forward thrust among those to whom the light of the star has not come—among those still untouched by years of Christmas observance in so-called Christian lands. Moslem emissaries are now penetrating fast and far into new fields and, being fellow continentals with the people there, they have an entree much to their advantage. Thus the crescent challenges the star.

Much the same must also be said for Buddhism. For years this ancient cult has been associated in the minds of most of us with certain orientals who were more engrossed in their mystic musings than interested in world affairs. But now we are jarred awake by the announcement that Buddhist devotees are girding for a full-scale crusade t spread the tenets of their faith And the reason they give is eve more upsetting. They say tha Christian nations have torn up th world with their wars, and threa en it with preparations for more They say that Buddhism is a rel gion of peace. They say that they must capture the world for Bud dhism to save it for peace. To thi end they are carrying their crusad right into this and other lands.

As we come to this Christma 1960, we are even more keenly aware of yet another challenge to the light of the star, which come from a powerful movement which uses the hammer and sickle as it symbol. This movement, most sin ister of them all, assays not merely to rival or challenge. It acknowl edges an avowed purpose to uproo and to destroy. As means to thi end, it readily resorts to ridicule conspiracy, scorn, repudiation, cal umny, and outright denial—all o which are cleverly and expertly used as occasion may indicate.

Its most effective thrust and vul nerable point of attack is among the victims of economic privation political oppression, and social or racial discrimination. Too much of this is found in lands where Christ mas has been known and kept for years. And no Christmas to date has seen its inroads as near at hand, or its threat as keenly felt as Christmas in 1960.

Christmas comes again in a great world struggle for the minds and hearts of men. Which shall it be for the world of tomorrow: the star—symbol of divine favor, illumination, and liberating truth; the crescent—symbol of non-Christian cults which challenge and seek to outdo the light of the star; or the hammer and sickle—symbol of a movement which seeks to rule out divinity itself and enslave the spirits of men as well as their bodies?

Which will it be? How much will Christmas in 1960 help to determine the answer to this question without a peer for our time, and for untold times to come?

BEYOND THE FONDEST HOPE AND PRAYER

A Christmas Hymn

Beyond the fondest hope and prayer
Of prophet, priest, or seer,
The Christ Child brings for all to share
The Bread that makes life sweet and fair
With love which casts out fear.

Beyond what all sin's Caesars can
Do freedom here to stay,
So comes for all the Son of Man,
Unfolding God's redemptive plan
Our soul to free alway.

Beyond the crises of the hour
Which we so dread, alas—
His birth gives heart the lift and power
Of dawn—though death around may lower—
For He—no equal has.

—*Ralph W. Berky*

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

Council Highlights

Harris Waltner

"God is faithful (1 Cor. 1:9) in guiding us . . . in giving us both vision and caution . . . in helping to see us through."

With these words Erland Waltner, president of the General Conference closed the Council of Boards meetings which convened at North Newton, Kansas, on November 30-December 2. Our Conference leaders had met again to review the work and plan for 1961. The meetings were marked by reports, intense discussion, decision making, and the exercise of faith and prayer.

Each of the four Conference boards outlined significant actions for the coming year. (Some of the major actions were reported in *The Mennonite*, December 13.) Yet, while each Conference board planned its work, the unity of the Conference witness was sensed. Each area of activity is a vital part of the total work. The function of the Board of Education and Publication is as important to our Conference witness as are the responsibilities of our Board of Missions, or Christian Service, or Business Administration. Each is essential to the other and all are serving to help carry out Christ's commission. Together they have planned a work that will demand the energies of many and financial support in excess of one million dollars ($1,155,600). This is a partnership program and co-operative efforts will be made next year to inform our churches of our total work.

The inter-relatedness of our Conference activities is seen in the growing number of inter-board functions. One such effort is the work of the Student Services Committee which in co-operation with the (Old) Mennonite Student Services Committee seeks to promote Mennonite graduate student fellowships on an inter-Mennonite basis. This is one of the significant developments within the last year. Church Extension Services, Inc., likewise represents an inter-board effort designed to help finance new church building. Its assets have increased to exceed $160,000 and it is hoped that amount will be doubled and tripled in the future.

A new co-operative project will be the study of personnel needs in the Conference and the possibilities of a personnel office to help recruit and place needed personnel in Conference related service.

One of the highlights of the Council of Boards this year was the illustrated report by Leland Harder on his research on Mennonite mobility. The study was based on the reports of 192 churches representing over 41,000 members of our General Conference (about two-thirds of our members). The number of churches in our Conference has increased from 240 in 1950 to 290 in 1959, an increase of 15.5 per cent. This is largely due to the movement of our people and the accession of new churches to the General Conference, and probably not the result of an evangelistic outreach. Among other interesting findings are these:

Fifty per cent of our churches have less than 125.5 members.

Inactive and nonresident members constitute 14.1 per cent of our membership.

Thirty-nine per cent of our people reside in rural farm communities, 40 per cent in rural non-farm communities, and 21 per cent in urban communities.

91.1 per cent of our members were born of Mennonite parentage.

Farmers constitute the largest occupational group, but the professions rank second—there are many teachers among us.

Most of the members who have transferred to churches other than Mennonite have joined Methodist and Presbyterian churches.

More complete findings will be reported in future articles in *The Mennonite*.

District conference presidents were in attendance at the Council of Boards meetings. Also attending were the officers of the Women's Missionary Association and Mennonite Men. The Conference Executive Committee also met on Monday and Tuesday prior to the Council of Boards as well as on the following Saturday. Excellent hospitality and facilities were provided by the Bethel College Mennonite Church.

Some significant announcements that were made at these meetings include:

A study conference on Church and Society planned in 1961, the date yet to be announced.

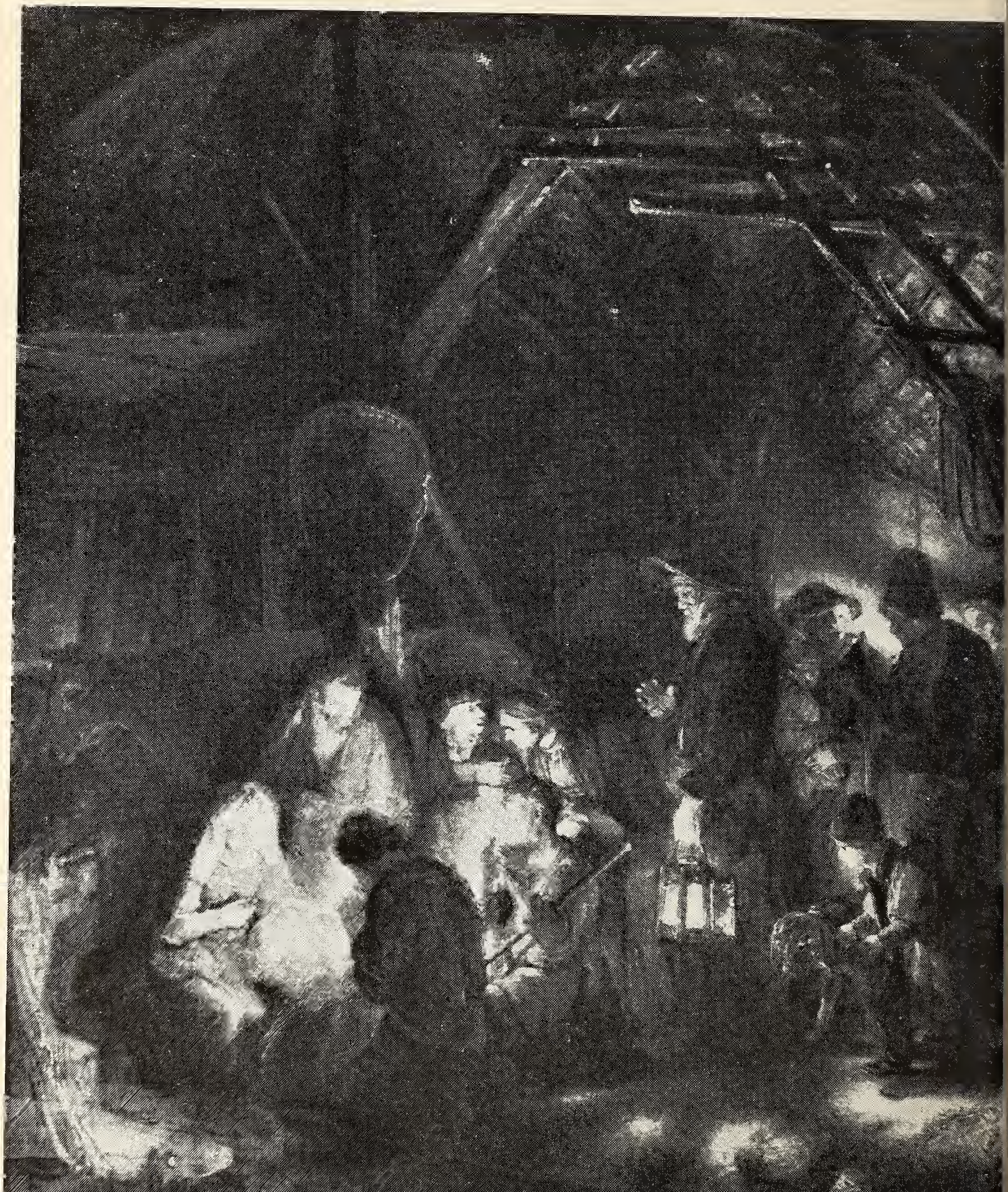
A joint retreat for ministers, missionaries, church workers, and young people will be held at the Rocky Mountain Mennonite Camp near Divide, Colo., on June 19-25.

The next General Conference will meet on August 9-14, 1962, likely in some Pennsylvania location. It will be preceded by the World Conference of Mennonites which will meet at Kitchener, Ontario.

Maynard Shelly will succeed J. N. Smucker as the editor of *The Mennonite* soon after February 1961.

Erwin Goering will succeed P. K. Regier as Ministerial Placement Secretary in July 1961.

Orlando Waltner addressed the final meeting of the Council of Boards, speaking on "The General Conference in a Changing World." He stressed that ours is a divided and shattered world in which the church must bring the message of reconciliation. Many long-established churches no longer seem to speak to the basic needs of men, and so some are turning from the church to other means of brotherhood. Can the General Conference church speak to this need? Yes, but three things must guide us: (1) faith—as a deep commitment to Jesus Christ . . . as an intelligent understanding of what we have received in Christ . . . that tells us that men can be reconciled in Christ; (2) hope—that is confident in the future under God and that is confident that men can now realize a true fellowship through Christ; (3) love—that motivates us to sacrificial living and to accept others from the heart. Faith, hope, and love is the "more excellent way."



Christmas Faith

I am so tired of empty Christmases,
Getting and even giving,
But never really knowing.
Was that Christmas child truly God?
Fairy tales and even highborn myths
Don't satisfy.
A thousand questions skeptics ask;
They probe and slice away.
And what is left?
"This is what God would do," the myth men say.
But did he?
Angels, miraculous conception,
Wise men, a star
And shepherds,
A barn and a baby,
What fantastic truth is this?
Am I of science trained
To take this as reality?
Is this yet another Santa bit
For the poet child
But not for thinking man?
Reason will forever puzzle;
Analysis resist.
Yet, in my being a glimmering of faith
Proclaims, exclaims,
"Emmanuel!"
What no logic can resolve,
My inner being knows.
He came to us, for us,
With us.
For God is love.
Sing the carols!
Fill Christmas brimming full with joy!
Let me love
When my own mean self
Is too mirrored, too self-contained
To want to love.
Let Christmas again set me free
As only Love Incarnate can.
Let me kneel with shepherds,
Follow a wise man's star,
And worship the Father
Who for his children
Became a child.

—*Jack R. Noffsinger*

our schools

BLUFFTON'S MIXED QUARTET WILL TOUR PENNSYLVANIA

During Christmas vacation this year the Bluffton College Gospel Team Quartet will be presenting programs on tour in Pennsylvania. The Gospel Team, commission of the Student Christian Association, is sending one mixed quartet, in place of the usual two quartets.

Personnel for the quartet are Judy Mull, Leipsic, Ohio, soprano; Nancy Mees, Latty, Ohio, alto; John Kao, Hong Kong, China, tenor; and Robert McCrory, Chicago, Illinois, bass. Doris Moyer, Pipersville, Pennsylvania, is the pianist for the group. Samuel Dixon, Wilmington, North Carolina, is the speaker and Paul Shelly is the adviser.

Selections on the program are of a variety of types. Numbers include "Breathe on Me Breath of God" and "Lead Me Lord"; spirituals, "Nobody Knows the Trouble I've Seen" and "I Know the Lord"; hymns, "Dear Lord and Father of Mankind" and "How Gentle God's Commands"; and closing "Father Almighty, Bless Us with Thy Blessing." Sam Dixon will speak on the subject "The Master Key."

The itinerary for the tour is as follows: Dec. 26, Wadsworth, Ohio; Dec. 27, Allentown, Pennsylvania; Dec. 28, Mennonite Central Committee, Akron, Pa., and Lancaster, Pa.; Dec. 29, Bedminster, Pa.; Dec. 30, Home for the Aged, Frederick, Pa., and Youth Banquet, Souderton, Pa.; Dec. 31, Lansdale, Pa. (9:00 p.m.) and Bally (11:00 p.m.); Jan. 1, Second Mennonite, Philadelphia; First Mennonite, Philadelphia; and Zionsville, Pa. (7:30 p.m.).

ART ON EXHIBIT AT BLUFFTON COLLEGE

The lobby of Mosiman Hall, Bluffton College was the location of the first of a series of art exhibitions on December 2-9. Color woodcuts, Intaglio — color, lithography, and etchings by Paul B. Arnold, professor of Fine Arts, Oberlin College, were on display.

A schedule of future exhibits will include the Christmas Caravan on December 13; the Danksjende exhibit by German artists around the first of January; art work of Robert Regier, art director of *The Mennonite,* in January; Arthur Springer, Goshen, Indiana, in May; and an exhibit of pre-impressionist art from the French-American Cultural Services. Other exhibits are also being planned.

MENNO SIMONS' DEATH COMMEMORATED AT BETHEL

Five addresses will be given at Bethel College, from January 29-31, as part of the commemoration of the 400th anniversary of Menno Simon's death and the 425th anniversary of his withdrawal from the Roman Catholic church.

These special services will be held within the framework of the Menno Simons lectureships at Bethel College. The commemoration services are an additional project which the committee has undertaken for 1961 only.

Sunday morning, Jan. 29, at 9:30. Russell Mast (pastor of the Bethel College Church) will preach on the topic, "Menno and the Scriptures." That evening, at 8:00 p.m., Cornelius Krahn will give an address on "The Life and Times of Menno Simons."

William Keeney will give two lectures on Monday, at 9:45 a.m. and 8:00 p.m. His topics will be "Menno Simons on Faith and Reason" and "Basic Beliefs of the Dutch Anabaptists."

The final address, entitled "Menno Simons and the Twentieth Century," will be given by Vernon H. Neufeld on Tuesday, at 8:00 p.m.

All meetings will be held in the Bethel College church.

STUDENTS REPORT ON INTER-SEMINARY CONFERENCE

Student forum on December 1 featured reports from students who attended the regional Conference on the Inter-Seminary Movement held recently at National Methodist Seminary, Kansas City, Missouri. Theme of the Conference was "The Ministry of the Church in Modern Society" based on the passages in Isaiah 61:1-3 and Luke 4:18-19. The group felt strongly that participation in these ventures was not only a privilege but a responsibility. There is much that can be gained by direct contact with students from other denominational seminaries as well as much that can be shared from our own Mennonite faith.

SEMINARY COMMITTEE PLANS RACE RELATIONS STUDY TOUR

The Board of Christian Service of the General Conference is making $200 available to be used by seminary students in a special race relations study tour. A committee consisting of S. F. Pannabecker Leland Harder, C. J. Dyck, and Loris Habegger has been set up to plan for and work out the details of such a tour.

FOLK SINGER TO BETHEL IN MEMORIAL HALL SERIES

Noted tenor and guitarist, Richard Dyer-Bennet, touring America under the management of Impresario S. Hurok, will appear at Bethel College, January 7, J. L. Spaulding, chairman of the Memorial Hall Series Committee, has announced.

In his recital here Dyer-Bennet, whose art has done much to bring about the present great popularity of folk songs in this country, will present some of the more than 600 examples of these in his repertoire. His collection of songs has been described as "a six-century hit parade" by *Look Magazine.*

The selections he sings range from the song of victory sung by the conquering English soldiers after the battle of Agincourt to the ballads which came into being during World War II.

Born in England, Dyer-Bennet grew up in Berkeley, Calif. He was preparing for his concert career when, on a trip to Sweden, he heard the famed old troubadour, Sven Scholander, and was so impressed that he set about collecting a repertoire of his own in the virtually undeveloped field of American and English folk songs.

His many concerts in Manhattan's Town Hall and in auditoriums across North America have earned him high critical acclaim, and, together with the records made by his own recording company, have made him a favorite with audiences across the country.

BETHEL SPEAKERS QUOTED

Former Paxman Jim Juhnke, a junior from Lehigh, Kansas, spoke at the chapel service Wednesday morning, December 7.

He described the world's efforts to obtain "peace through power" and went on to show the futility of his method. To contrast the “peace through power” technique he described the Christ-inspired “peace through love” approach which the Pax program is trying to foster.

Juhnke challenged eligible young men to be peace witnesses through the Pax program. He counseled those who were not eligible to join Pax to join the ranks of the concerned on the home front—speaking to such problems as racial inequality.

Paul Friesen, assistant professor of art, spoke on “Christian Faith and Art” at the chapel service December 9. This was the fourth of a series of chapel talks by faculty members on the topic “Christian Faith and My Field of Study.”

The speaker stated that painting, which has long been considered unnecessary for religious expression by Protestantism, is becoming more acceptable to our branch of the church.

He emphasized, however, that an artist who wishes to deal with a Christian theme must be motivated by the spirit of Christianity.

Professor Friesen urged viewers of art not to expect a piece of art to speak to them immediately. “Art cannot be forced to speak,” he said. “It can only speak to us on its own terms.”

MCC news

GRABER HEADS FUND DRIVE FOR OAKLAWN CENTER

In order to assure a qualification for the recent federal grant of $200,000 to Oaklawn Psychiatric Center, the Oaklawn Board of Directors has appointed C. L. Graber of Goshen to head a special fund raising effort to match the grant.

The grant of federal funds available under the Hill-Burton Act requires that an equal amount be raised by the supporting churches by June 30, 1961. Graber will work with church leaders in setting up their fund raising programs.

Ten Mennonite conferences with a total membership of 40,000 are committed to the support of the Oaklawn project. Approximately $53,000 had been contributed by the churches as of Nov. 1, most of which has been used for purchase of the site. Total construction and equipment costs for initial operation are estimated at $600,000.

A second requirement of the federal grant is that construction on the project begin by June 30, 1961, with a possible extension of 60 days. The building plans, while not yet complete, are in good progress, with the firm of Wiley and Miller of Elkhart serving as architects.

The board of the Elkhart General Hospital is enthusiastic about the project and will appoint a permanent committee to assist in coordination of the Oaklawn and General hospital programs.

BOYER EXPLORES POSSIBILITIES FOR CALIF. VS OPPORTUNITIES

Claude Boyer, Associate Director of Voluntary Service, was in California Nov. 21-Dec. 1 to survey possibilities for establishing a Summer Service project there.

With a social welfare director of the Presbytery of Los Angeles, Boyer explored a public housing development in the Los Angeles area as a possible site for a Summer Service unit. The work of the unit may include conducting daily vacation church school, day camping and child care. A committee of three local pastors is making a study of the project possibilities, results of which may lead to MCC participation.

HOUSEPARENTS FOR PARAGUAY

Mr. and Mrs. Clarence Meck of Archbold, Ohio, will leave Dec. 19 for Paraguay, where they will serve as houseparents for the Paxmen and Paraguay Mennonites working on the Trans-Chaco Roadway. The roadway project is now about 140 kilometers northwest of Asuncion.

PAX REUNION FOR 1961

Former Paxmen and their families are invited to a Pax reunion Aug. 25-27, 1961, at Camp Friedenswald, Cassopolis, Mich. Plans for the reunion are being made by Pax Committee members Roger Hochstettler, Orrville Schmidt and LaMar Stauffer.

SPRING TOUR ANNOUNCED

Easter in Jerusalem will be a feature of the 1961 Spring Europe and Holy Land Tour sponsored by Menno Travel Service. The tour will leave New York on Thursday, March 16, and will return on Tuesday, April 18. Nine days will be spent in Jordan, four days in Israel, and one to three days each in Holland, Switzerland, Rome, Egypt, Lebanon, Syria, Greece, Austria, and Germany. For further information contact your regional Menno Travel Service office.

PAXMAN WRITES FROM VIETNAM

Donald Voth wrote from Saigon, Vietnam, (from Inola, Oklahoma), following the uprising there: “We are all safe and do not expect any major changes in our program of activities as the result of the unrest.”

MENNO HEIM IN BERLIN NOW HOUSES CONGREGATION

Menno Heim, formerly the MCC center in Berlin, now serves as a meeting place for the scattered Mennonite congregation of about 600 members in Berlin and East Germany. Only 200 members of this church live in West Berlin; the remainder live in the East Sector and in East Germany. It is very seldom that all 200 members in West Berlin can get together and even more seldom that the other 400 can come to Menno Heim. Gerhard Hein is pastor of this congregation.

Menno Heim serves not only as a church for the scattered Mennonite congregation of Berlin and East Germany, but as a center where people of West Germany, Holland, and the U. S. can meet friends and relatives living in the East. Many reunions have been experienced in this way. Both parties may spend their vacation or free week end visiting and living at the Menno Heim.

An annual retreat for the old people of the congregation is sponsored by Menno Heim. Similar conferences and retreats are held throughout the year. For many this is the only means of contact with the West and the home church, and some take a risk in coming to this home for spiritual refreshment and fellowship. Some people escaping from the East come to the Menno Heim to live until they are resettled or are processed by governmental authorities.

Church services, Sunday school for the children, and youth group activities rotate every third Sunday. In addition to being responsible for leadership of the home and church activity, Mennonite pastor Gerhard Hein is translating the *Mennonite*

Encyclopedia from English into German and is editor of "Der Mennonit," the monthly Mennonite paper.

Paxman Gerhard Janz of Calgary, Alberta, was recently assigned to Menno Heim, where he will be responsible for gardening and maintenance. He will also assist in transportation, in the Sunday school and youth group work, and in the translation work.—*Robert Good*

RELIEF NEEDS RESULT FROM ALGERIAN WARS

Rapid social change and population displacement resulting from the war in Algeria have created great physical needs in that country. According to missionaries in Algeria, Islam is not prepared to face this situation, which places before Christians the necessity and opportunity to serve Algerians in their present need.

During the last year MCC has investigated relief needs in Algeria through its European director Peter J. Dyck. These investigations culminated in the appointment of Mr. and Mrs. Vern Preheim, Freeman, S. D., as relief workers in Algeria. The Preheims began work in September, 1960.

Relief needs in Algeria must be seen against the picture of the "regrouping centers" begun in 1957.

our churches

NEW CHURCH BUILDING PLANNED AT PASO ROBLES

First Chucrh, Paso Robles, California. Our church was represented at our two California young people's and family retreats. We also participated in our California Sunday school and Christian Endeavor convention. Recently the Fresno church gave a C. E. program here which was very well attended as was the joint C. E. program with the Willow Creek Church, held here on Oct. 30. Our two missionary societies held their annual bazaar. A goodly number of Christmas bundles and other items of relief have been sent to the MCC at Reedley. Our Men's Fellowship installed earphones which are much appreciated by some of our older folks. The Men's Fellowship also supported a men's project of the Pacific District Conference. Recently we purchased a lot a block south of the church and have moved the parsonage to make room for a new church, the Lord willing. The men have been busy removing most of the trees so that the sidewalks and curbs may be put in in the near future. Elmer Martens of Fresno was here for a series of meetings beginning Nov. 20. His topic was, "Giving Thanks for What?"

HARVEST MISSION FESTIVAL

Immanuel Church, Delft, Minnesota. Dedication service for our new Sunday school teachers and officers was held Oct. 2. Florence
Unruh, our missionary from t
Go Ye Mission in Oklahoma, w
home for two weeks in August. S
told of her work in going to t
schools to give the children the g
pel. On Oct. 3 a daughter was bo
to Mr. and Mrs. Erwin Friesen. (
Oct. 15 a daughter was born to M
and Mrs. Erwin Duerksen. (
Oct. 21, a goodly number gather
at the church for fall cleaning. M
and Mrs. Marvin Wall were wi
us in Oct. He brought the mornii
message on Oct. 3 and show
slides. A missionary conference a
harvest festival were held the wee
end of Nov. 24. A number of m
sionaries were with us to speak a
Virgil Dirks was the harvest festiv
speaker.—Mrs. P.B.P.

1960 REPORT

First Church, Aberdeen, Idaho. Th
following are events of interest th
occurred in our church during 196
In January Pastor Walter H. Dy
began a six-weeks visit to sever
South American countries for t
General Conference Board of Mi
sions. He attended conferences an
counseled with church leaders co
cerning seminary projects. Pasto
Dyck's parents, the H. J. Dycks
Elbing, Kansas, came to Aberdee
and Rev. Dyck assumed the dutie
of pastor during the six weeks. I
April, Amos Kreider of Goshen, Ind
spoke at our pre-Easter service
The church choir presented "Th
Crucifixion." Maurice Wedel is th
director. In June, Mr. and Mr
Waldo Friesen observed their 25t
wedding and Mr. and Mrs. Calvi
Moser celebrated their 50th wed
ding anniversary. Also in June
John and Marian Friesen and son
arrived to serve the church. Joh
was assistant pastor during th
summer. In July, Valdene Neuma
received her visa to go to Ethiopi
under the Sudan Interior Mission
Barbara Rempel and Raymond Neu
man were married on Sept. 11
Myrtle Funk returned from a sum
mer tour of Europe, six weeks o
which were spent in West Berli
doing Voluntary Service work. El
mer Moser, 36, passed away afte
a lingering illness. A memoria
service for him was held on Sept
21. Recent engagements in ou
church are: Lynn Beckman to Kenneth Funk, Karen Dalke to Terry Dirks, Arlis Hege to Lyman Mueller. Edith Koehn and Roland Isaak were married on Nov. 4. The young people's Bible conference was held on Nov. 6-11. Speaker was Ralph Weber, pastor of the Beatrice (Nebraska) Mennonite Church. On Nov. 17 H. A. Fast spoke about his trip to Russia. The funeral of Mrs. Lydia Lehman, 77, was held on Nov. 26. Anne Schroeder was married to Richard Chrisman of Burley, Idaho, on Nov. 19. On December 18 the church choir presents "Chimes of the Holy Night." Maurice Wedel is the director.—Doris Funk.

YEAR'S END

Another year of toil and pain, of noise and strife, of loss and gain,
Of hatred, tumult, stress and strain.
And still He waits.

The world with all its sages tries to solve its problems worldly-wise,
And then "Alas! Unsolved!" it cries.
Yet still He waits.

The blessed news of "peace on earth" is drowned mid cries of want and dearth,
While men unheeding, join in mirth.
And still He waits.

He stands outside the fast-closed door and knocks in love, as oft before,
Refused by those whose sin He bore.
Yet still He waits.

Withal unmindful of our task, complacent attitude a mask;
"O Lord, how long?" we sadly ask.
And still He waits.

Yes, still He waits with outstretched hand 'till we obey His last command,
"Go, bear the news to every land."
'Till then He waits!

Mrs Frances Ens

Subject Index 1960

AGING
Siebert, Roger, When the Years Count, 749.
Unruh, W. F., Potential or Problem, 764.
ALCOHOL
Shelly, Andrew R., More Than Temperance, 525.
ARCHIVES
Schmidt, John F., From Records to Archives, 474. Save That Manuscript, 53.
ART
Isaak, Arthur, Church School Art, 118.
Luginbuhl, Darvin, Teaching with Meaning, 229.
Regier, Robert W., Footnote, 724.
Thiessen, Muriel, Art with a Soul, 721.
BIBLE
Book for Everyone (editorial), 778.
Klassen, William, Let's Standardize Public Bible Reading, 536.
Know Your Headlines? 511.
Nettinga, James Z., This Summer, Your Bible, and You, 380.
Road to Hearts, 783.
Searching the Scriptures (editorial), 470.
Voran, Peter, Dangerous Trend, 104.
BOOK REVIEWS
Bender, Harold S., Biblical Revelation and Inspiration, 152.
Bishop, Jim, Go with God, 588.
Campbell, Alexander, Heart of India, 347.
Coburn, John B., Prayer and Personal Religion, 588.
Korfker, Dena, My Picture Story Bible, 556.
Osada, Arata, Children of the A-Bomb, 522.
Powell, Cyril H., Secrets of Answered Prayer, 136.
Ross, Emory and Myrta, Africa Disturbed, 347.
Shoemaker, Helen Smith, Power Through Prayer Groups, 588.
Warner, Edward W., Relentless Strangers, 252.
White, Reginald E. O., They Teach Us to Pray, 588.
CAPITAL PUNISHMENT
Driedger, Leo, About Capital Punishment, 362.
Shelly, Maynard, Capital Punishment Condemned, 733.
CHRISTIAN EDUCATION
Appreciation for Teachers (editorial), 550.
Bartel, Lois Franz, Dare to Be a Dock, 590.
Garner, Arvilla K. and Howard E., Teach! 603.
Goering, Erwin C., Training for Service, 732.
Kreider, Anna, What About College? 253.
Kreider, Emil, Why Attend My Church College? 253.
Litwiller, Nelson E., Gateway to Service, 702.
Luginbuhl, Darvin, Teaching with Meaning, 229.
Pauls, Vernon, Since You Asked, 254.
Penner, Helen A., Answering Their "Whys," 378.
Rich, Martha, What About College? 253.
Shelly, Maynard, At Last We Decided, 266. Herald and the Guide, (editorial), 566. Witnessing Church, 233. Your Sunday School at Home, 442.
Shelly, Paul. One Generation from Paganism, 551.
Simpson, Edward D., Campaign for the Church School, 569.
Sunday School Week (editorial), 598.
Time to Commence (editorial), 358.
Waltner, Erland, Meekness of Wisdom, 455.
Wiebe, Leonard, Why I Changed Schools, 253.
Yuasa, Hachiro, Words to Graduates, 359.
CHRISTIAN LIFE
Bohn, Stanley, Kansas City Round Table, 299.
Boyer, Claude, Sign of the Times (editorial), 262.
Brotherhood of Man (editorial), 98.
Cool Heads and Warm Hearts (editorial), 454.
Final Beatitude (editorial), 246.
Goering, Erwin C., Blessed Be Humility, 147.
Goossen, Henry W., Promise, 731.
Harder, Henry N., Wholeness for Usefulness, 567.
Hayworth, Beth, Words to Roommates, 105.
He Had a Friend (editorial), 66.
Idols or Ideals (editorial), 422.
Koontz, Elbert, One Year to Live, 583.
Kressly, Jack D., Trademark, 699.
Life's Summertime (editorial), 406.
Metzker, Leonard, I Sat Where They Sat, 311.
Neuenschwander, A. J., Great Incentive, 115.
Norquist, Melvin, Secret of Prosperity, 647.
Our Present Paradox (editorial), 486.
Raid, Mrs. Howard, Scale of Notes for Christians, 298.
Renshaw, Helen L., Proving the Rule, 397.
Rothe, Edward T., Return, 185.
Shelly, Ward, Friend, Go Higher, 391.
Unruh, John D., Jr., Beautiful Christians, 90.
Visitor, 199.
What Is Beauty? 106.
CHRISTMAS
Hartzler, R. L., Threat to the Star, 811.
Kruger, William, A Star to Guide, 801.
Noffsinger, Jack R., Christmas Faith, 815.
Voth, Norman Jost, A Family Christmas Eve Program, 795.
CHURCH
Bauman, John H., Imaginary, 796.
Church Annual Meeting (editorial), 50.
Church Membership Report (editorial), 682.
Dyck, Cornelius, Frontiers (editorial), 310.
Renewal (editorial), 310.
Ediger, Peter J., Fragmentary Foundations, 375.
Kaufman, Willard, Church's Future, 85.
Our Birthday Celebration (editorial), 358.
Raid, Howard, Vision of the Church, 151.
Rees, Paul S., Renewal or Removal, 408.
Shelly, Kenneth, Challenge to Church Workers, 519.
Shelly, Maynard, Witnessing Church, 233.
Unrau, William G., We Seem to Have a Perennial Temptation, 615.
Wiebe, Willard, Koinonia, 439.
CHURCH EXTENSION
Dyck, Cornelius J., Church Extends, 346.
Stauffer, William, Put Your Wealth to Work, 602.
CHURCH HISTORY
Hacker, Ray, Deep Run Diary, 169. Story of a Church, 89.
Kreider, Rachel, It Happened at Wadsworth, 121.
Letter from Menno, 57.
Raid, Howard D., One Hundred and Twenty Years in Iowa, 766.
Schmidt, John F., Save That Manuscript, 53.
CONFERENCES
Boyer, Claude, Report on the Eastern District Conference, 344.
Christian Unity (editorial), 50.
Dick, Arthur D., Report: Canadian Conference, 507.
Findings of Centennial Study Conference, 553.
Hofstetter, Lyman, Report: Pacific District Conference, 395.
Krahn, Cornelius, Report: Western District Conference, 733.
Report: Northern District Conference, 441.
Shelly, Maynard, Capital Punishment Condemned, 733. Christian Unity in Faith and Witness, 457.
Shelly, Wilmer, Notes: Central District Conference, 312.
DEATH
Friesen, Elmer, Death, 195.
EASTER
He Is Risen (editorial), 226.
Duerksen, Christena, Festival of Life, 237.
Klassen, H. T., Message of Palm Sunday, 211.
Penner, Helen A., Easter Message, 231.
Rosenberger, Arthur S., Easter Message, 227.
Shelly, Paul, Come, Walk, 238.
ESKIMOS
Burdick, Mrs. Loraine, Teaching Eskimo Children, 427.
ETERNAL LIFE
In Touch with Other Worlds (editorial), 278.
EVANGELISM
Block, William, Symposium, 653.
Burkholder, H. D., Evangelism in the Early Church, 600.
Do the Work of an Evangelist (editorial), 598.
Dyck, Cornelius J., Go Ye Into All the World, 650.
Dyck, Gordon, Symposium, 653.
Dyck, Peter, Spiritual Outreach, 54.
Fretz, J. Herbert, Great Omission, 35.
Janzen, George E., Symposium, 653.
Kaufman, Orlo, Evangelism and Us, 700.
Shelly, Maynard, Herald and the Guide (editorial), 566.
Unruh, W. F., In How Far Is Evangelism at Fault? 685.
Vogt, Roy, Symposium, 653.
Wiebe, Willard, Evangel, 618.
FAITH
Goering, Erwin C., Faith 1860-1960 (editorial), 2.
Mast, Russell L., Fellowship of Faith, 471.
Yoder, Harry, Faith at Work, 263.
Yost, Burton G., Failure and Faith, 535.
FAMILY
Buller, Harold W., In Behalf of the Home, 751.
Friesen, Elmer R., Let's Revive Our Families, 279.
National Family Week (editorial), 278.
Swenson, Wayne, Love Makes a Family, 265.
FATHER'S DAY
Stoltzfus, Grant and Ruth, Focus on Father, 392.
Stucky, Vernon, Home, 281.
Task of Today's Fathers (editorial), 390.

FILM REVIEWS
Abraham, Man of Faith, 396.
And to Darkness, 87.
Challenge of Africa, 87.
Gideon, the Liberator, 396.
Guiding a New Teacher, 72.
Harvest, 274.
Mid-East Profile, 252.
New Faces of Africa, 87.
None Goes His Way Alone, 274.
Our Commission on Education, 56, 200.
Younger Brother, 274.

FIRST CLASS MAIL, 42, 107.

FUNERALS
Friesen, Elmer, Death, 195.
Friesen, Jacob T., Funeral of a Christian, 423.
Johnson, Lucille, Can Funerals Be Changed? 167.

GENERAL CONFERENCE
Conference Sunday, March 13 (editorial), 146.
Driedger, Leo, Some Congregational Goals (editorial), 646.
Dyck, Cornelius J., Goal Is to Reach, 36.
Faith of Our Fathers (editorial), 390.
Fretz, J. Herbert, More United Witness, 363.
Harder, Leland, Century of Statistics, 736.
Look to Our Foundations (editorial), 34.
1960 Council Reports, 797.
Mobile Mennonites (editorial), 730.
Raid, Howard D., Reason for Creativity, 425. Whence Have We Come? 21, 38, 52, 69.
Shelly, Maynard, Christian Unity in Faith and Witness, 457, Organized for Direction, 3. Place for Work, 5. What Do They Do? 10.
Those Conference Triennium Goals (editorial), 34.
Waltner, Harris, Council Highlights, 813. General Conference Mennonite Church, 148.

GOD
Bender, Urie A., God Has No Grandchildren, 75.
Fish That Discovered Water, 123.
Harder, Paull E., Unsuspected Sacredness of Life, 20.
In God We Trust (editorial), 714.
Krause, Abe, Called by God, 487.
Mind Stayed on God (editorial), 614.

HOPE
Penner, Bruno, Heaven's Open Door, 247.

HOSPITALS
Brook Lane Farm Completes First Decade of Service, 19.

INDONESIA
Schmidt, Melvin D., Co-operation in the Church of Indonesia, 593.

INTO THE BEYOND
Aeschbacher, William H., 355.
Amstutz, Levi Ernest, 355.
Andres, Abram G., 726.
Androes, Jacob E., 467.
Auernheimer, William Christian, 694.
Auschbacher, Daniel Webster, 742.
Barlett, Mary Overholt, 806.
Banman, Gertrude Goertzen, 482.
Bechtel, Idella (Hauck), 387.
Becker, Mrs. Maria, 791.
Beechy, Earl W., 482.
Bergen, George, 514.
Bergen, Peter, 435.
Bergen, Peter H., 694.
Bergen, Mrs. Peter H. (Lizzie Goertz), 694.
Bergodt, Jacob, 143.
Bieler, Ella B., 79.
Bixel, Mary Sommer, 806.
Blauch, Mrs. Omar (Effie B. Miller), 660.
Boehr, Maria Dyck, 529.
Boldt, Jacob, 467.
Brandt, Mrs. John, 46.
Braun, Abram P., 435.
Braun, Gerhard David, 726.
Braun, Sara De Fehr, 726.
Bucher, Mrs. Bertha Lugibihl, 775.
Buhr, Abraham, 435.
Buller, Mr. Katherine Unruh, 274.
Bunse, Albert, 387.
Claassen, Henry, 694.
Collier, Mrs. George (Lorene Good), 726.
Derksen, Mrs. Sara, 387.
Dettweiler, William F., 355.
Dick, Gerhard Henry, 242.
Diller, Amos C., 435.
Dirks, Mrs. Abraham (Maria Dyck), 529.
Driedger, Agathe Friesen, 387.
Driedger, Anna, 579.
Dueck, Heinrich W., 579.
Dueck, Helena Kliewer, 726.
Dueck, John Peter, 435.
Dueck, Paul, 387.
Duerksen, Elizabeth Janzen, 387, 419, 435.
Dyck, Frank Ernst, 435.
Dyck, Ingrid, 435.
Ebner, Mrs. Paul, 435.
Eck, Mrs. Eva Thomas, 274.
Eidse, Cornelius K., 387.
Enns, Dietrich J., 206.
Enns, Mrs. H. J., 63.
Enns, John J., 482.
Epp, Abraham Heinrich, 743.
Epp, Bernhard B., 726.
Epp, David D., 610.
Ertmoed, Allen F., 387.
Ertmoed, Fred H., 387.
Esau, Elvina (Augsburger), 660.
Ewert, Jacob P., 190.
Ewert, Peter P., 694.
Ewert, Mrs. Peter P. (Emma Frantz), 694.
Eymann, Jacob John, 791.
Fankhauser, Mrs. Matilda (Zuercher), 291.
Fast, Anna, 435.
Fellman, Flora L., 514.
Fieguth, Maria Dyck, 694, 726.
Flaming, Mrs. H. D., 387.
Franzen, J. H., 306.
Frederick, William, 190.
Friedt, Ephraim Gates, 339.
Friesen, Mrs. Cornelius C., 15.
Friesen, Mrs. Isaac I., 419.
Friesen, Mrs. Jake R., 419.
Friesen, Mrs. Justina, 387.
Friesen, Nellie Kathleen Janzen, 514.
Friesen, Mrs. Peter, 175.
Friesen, William R., 435.
Funk, Anton, 419.
Funk, Ilse Suse, 726.
Gaeddert, Peter D., 339.
Gaede, Mary (Buller), 742.
Galle, Jacob, 30.
Gehring, Mrs. Peter J. C., 127.
Giesbrecht, Jacob, 579.
Giebrecht, Mrs. Maria, 387.
Giesbrecht, Peter, 435.
Giesbrecht, Randall, 449.
Giesbrecht, Sara Harder, 419.
Goering, Raymond, 482.
Goering, Zacharias, 159.
Goerts, Mrs. Jacob, 110.
Goertzen, Frank J., 482.
Graber, Albert Benjamin, 694.
Graber, Mrs. John J., 63.
Graber, Melvin, 127.
Graber, Peter C., 339.
Gunther, Shirley May, 449.
Harbaugh, Philip, 175.
Harder, Ellen G., 274.
Harder, Franz, 435, 467.
Hiebert, Mrs. Abram, 419.
Hildebrandt, Mrs. Jacob, 449.
Hilty, Mary Barbara Koller, 694.
Hilty, Peter P., 30.
Hirschler, Anna, 742.
Horn, Mrs. Henry, Sr., 726.
Hostetler, Elizabeth (Miller), 127.
Hostetler, William H., 127.
Hubin, Mrs. John, 660.
Isaak, Frank W., 726.
Jaegli, John Frederick, 127.
Janzen, Mrs. Herman, 419.
Janzen, John, 435, 467.
Johnson, Jerome Arthur, 547.
Kaufman, Clifford Dean, 63.
Klassen, Mrs. Gerhard, 435.
Klassen, G. G., 610.
Klassen, Helene Wieler, 467.
Klassen, John S., 449.
Klippenstein, Gerald David, 435, 467.
Koop, Peter Heinrich, 514.
Krebill, Monte Ray, 742.
Krebill, Robert, 514.
Krehbiel, Mrs. Jacob A., 626.
Landis, Mrs. Albert (Pearl Ledig), 355.
Landis, Mrs. Veronica (Liechty), 579.
Langemann, Mrs. Abram, 419.
Latshaw, Mary F., 660.
Lehman, Ellis C., 435.
Lehman, Mrs. Mary Loganbill, 30.
Letkeman, Elizabeth Janzen, 387.
Letkeman, Kenneth John, 759.
Liechty, Mrs. Walter, 435.
Linscheid, Rudolph, 339.
Linsenmeyer, Alvin, 694.
Loewen, Bernhard, 529.
Loewen, Helene Janzen, 467.
Loganbill, Joseph Henry, 355.
Lorenz, J. W., 95.
Martens, John, 449.
Matthies, Mrs. Mary (Dick), 579.
Miller, Mrs. Agnes, 127.
Miller, Charles A., 467.
Miller, Mrs. Erna Natalia (Kreutzberger), 694.
Miller, Mrs. Eugenia, 274.
Miller, Raymond O., 482.
Mishler, Mrs. Mattie, 355.
Moser, Harold Samuel, 694.
Muller, Gottlob Carl, 306.
Neibuhr, Elizabeth, 159.
Neufeld, Peter, 419.
Newfield, Sister Newta, 547.
Nickel, Isaak J., 610.
Niswander, Menno, 30.
Paetkau, Abraham J., 726.
Paetkau, David D., 610.
Paetkau, Justina, 694, 726.
Penner, Mrs. A. E. (Marie Funk), 30
Penner, Isaac, 694.
Penner, Jacob H., 694, 726.
Penner, Jacob Johann, 595.
Penner, John, 467.
Penner, Lauie A., 30.
Penner, Mrs. Sara, 387.
Peters, Anna, 482.
Peters, Daniel H., 419.
Peters, David, 726.
Quenzer, Adolph Herman, 449.
Rahn, John, 63.
Ratzlaff, Annie, 387.
Ratzlaff, Mrs. Abraham A. (Justi Enns), 529.
Ratzlaff, Edward, 449.
Regehr, Mrs. Jacob, 419.
Regier, John D., 291.
Regier, John M., 529.
Reimer, Mrs. C. P., 435.
Reimer, Elizabeth Krahn, 435.
Reimer, Maria Dyck, 449.
Rempel, Isbrandt J., 419.
Rempel, Jacob G., 435.
Rempel, Katharina Sawatzky, 579.
Rempel, Maria Grunau, 610.
Rogalsky, Henry David, 221.
Schantz, Daniel, 63.
Schellenberg, Abraham J., 435.
Schmidt, Mariechen, 387.
Schmidt, Mrs. Walter (Anna Hiebert) 694.
Schmierer, Mrs. John, 159.
Schowalter, Irene M., 63.
Schrag, Mrs. Tobias J., 159.
Schroeder, Isaac, 419.
Schultz, Abe, 15.
Schwartz, Mrs. Katharina, 221.
Smith, Max, 529.
Spenst, Maria, 726.
Staufer, Mrs. Miltona (Keith), 242.
Steiner, Delia Catherine, 355.
Stover, William K., 759.
Stucky, B. J., 63.
Stucky, John D., 127.
Stucky, Rudy, 387.
Stuver, Mrs. Amanda Stoll, 759.
Suderman, Mrs. P. F. (Marie Penner) 306.
Suter, Mrs. Enos, 63.
Teichroeb, Henry, 419.
Thiessen, Anna, 449.
Thiessen, Helena Neufeld, 514.
Thiessen, Margaretha Harder, 387, 435
Truesdale, Nora E., 30.
Unger, Jacob, 449.
Unruh, Mrs. Karoline (Weyand), 63
Vogt, Mrs. Luise, 387.
Von Kampen, Barbara Wiebe, 482.
Voth, Cynthia Ann, 110.
Waltner, Alfred P., 46.
Waltner, Daniel S., 775.
Warkentin, John, 419.
Wedel, Esther A., 791.
Wiebe, Abraham, 419.
Wiebe, Mrs. Ellis H. (Penner), 579.
Wiebe, Heinrich, 579.
Wiebe, Katherina Dyck, 610.
Wieler, Cornelius, 743.
Wiens, Agatha Dueck, 660.
Wiens, Agatha Neudorf, 514.
Wiens, Gerhard E., 306.
Wiens, Gertrude Wiens, 482, 529.
Wiens, Henry B., 15.
Willms, Abram, 435, 467.
Winter, Mrs. Anna, 449.
Wollmann, Mrs. Susanna Walter, 46.
Yoder, Dan V., 467.
Zacharias, Eldon, 435.
Zerger, David J., 626.

JESUS
Ascension (editorial), 342.
Auckland, David, Test of a Bigot, 763.
Enns, John F., Lordship of Christ, 473.
Landis, Robert M., Foundation That Lasts, 282.
Schmidt, Norman, Time to Tell, 683.

JOURNALISM
Bargen, Bernhard, How Old Is Youth? 672.
Becker, Palmer, and Regier, Marie J., Taiwan, 639.
Fretz, J. Herbert, At Doors and Hearts (editorial), 680.
Gratz, Delbert, and Keeney, William, Hall of Editors, 665.
Harder, Harry, Are You Well Read? 120.
Kehler, Peter, We Need Literature, 641.
Keidel, Levi, Congo, 631.
Keiser, Mrs. Arthur, South America, 635.
Kornelsen, Helen, India, 633.
Krahn, Cornelius, South America, 635.
Kreider, A. E., Ministry of the Pen, 670.
Schrag, Robert, Early Periodicals, 668.
Shelly, Andrew R., On the Highway of Print, 630.
Shelly, Maynard, Persistence of a Dream, 663.
Unruh, Verney, Japan, 637.

KOREA
Klassen, J. M., Open Door to Vocations, 214. Trouble in Korea, 353.

LENT
Lent—Time of Renewing (editorial), 130.
Let Him Deny Himself (editorial), 210.
Remember Me, O Mighty One (editorial), 210.
Sayings Around the Cross (editorial), 162.
What I Have Written (editorial), 146.

LOVE
Dyck, Gordon, Let Us Love One Another, 99.
Hayworth, Beth, Words to Roommates, 105.
Hostetler, Charles, Are You in Love? 201.
Is Love Practical Today? (editorial), 162.

MARRIAGE
Kressly, Jack D., Meaning of Marriage, 407.
Marney, Carlyle, What Makes a Marriage? 413.
Seagle, Inez, Memo from an Old Maid, 25.

MENNONITE CENTRAL COMMITTEE
Annual Report 1959, 317.
Bixler, Phyllis, Words Into Deeds, 180.
Mennonite Central Committee (editorial), 114.
Pilgrimage for Peace, 410.
Roth, Willard E., MCC Annual Meeting Report, 83.

MENNONITE MEN, 40, 120, 183, 251, 348, 412, 476, 540, 604, 688, 752.

MENTAL HEALTH
Dear Doctor, 283.
Stahly, Delmar, Exit: Fear, 164.

MISSIONS
Harder, Milton, Two Hundred and Fifty a month, 705.
Shelly, Andrew R., On the Highway of Print, 630. Seven New Missionaries, 504.
Simmons, Richard, Men at Work, 767.
Waltner, Orlando, Obligation: Missions, 377.
Waltner and Wiebe to Tour Conference Mission Fields, 537.
Wiebe, Willard, To the Blind! To the Bound! 230.

MISSIONS—AFRICA
Crane, William H., New Look at Missions in Africa, 116, 135.
Hartzler, Raymond L., Africa Report, 212.
Keidel, Levi, Congo, 631.
Moyer, S. T., In Memoriam, 651.
Schweitzer, Albert, How We Pray in the Jungle, 429.
Why I Became a Medical Missionary, 430.
Troyer, Lotus, Church Continues in Congo, 779.

MISSIONS—CHINA
Pannabecker, S. F., China, 86, 102.

MISSIONS—COLOMBIA
Day the Whole Church Prayed, 85.
Keiser, Mrs. Arthur, South America, 635. Invitation to Colombia, 166.
Myers, Huldah, How Long? 546.

MISSIONS—HOME
Shelly, Andrew R., Gulfport, 349.

MISSIONS—INDIA
Banwar, Puran, Man Who Lost His Job, 546. These Are of the Way, 428.
Duerksen, Christena, Festival of Life, 237.
Kornelsen, Helen, Education in India, 71. India, 633. India Jubilee, 748.
Kumar, S., With God in India, 765.
Ratzlaff, Mary Ann, Indian Style Retreat, 574.
Rohrer, Norman B., India Grows Its Own, 570.
Stephen, Samuel, Janzen Memorial School, 475.

MISSIONS—INDIAN AMERICAN
Doerksen, Kathleen, We Went to Montana, 511.
Thiessen, Muriel, Rodolphe Petter, 394.
Voth, Hilda Ediger, Tribute to a Great Man, 137.

MISSIONS—JAPAN
Boschman, Paul, Gospel Became Relevant, 719.
Janzen, George E., Imperative for Missions, 361.
Japanese Christians Explain (editorial), 502.
Unruh, Verney, Japan, 637.

MISSIONS—TAIWAN
Becker, Palmer, Call from Taiwan, 586.
Becker, Palmer, and Regier, Marie J., Taiwan, 639.
Kehler, Peter, We Need Literature, 641.
Pankratz, Mrs. Theodora, I Remember Taiwan, 521.
Peters, Lena, Delay That Had a Purpose, 492.
Sprunger, Hugh, Paul Lin, 411.
Wiebe, Willard, Twelve Days in Taiwan, 781.

MOROCCO
Dyck, Peter, S.O.S.! 248.

MUSIC
Gaeddert, John, I Will Sing Unto the Lord, 297.
Loewen, Esko, Music, 585, 601, 616.
Singing Christians (editorial), 582.
Singing Church (editorial) 294.

NATURE
Feast Thy Soul on Autumn's Beauty (editorial), 598.

NEW YEAR
Year of Advance (editorial), 18.

NURSING
Ewert, Marvin, Education for Nurses, 648.
Rinner, A. James, Men in Nursing, 734.

PALESTINE
Shelly, Paul, Come, Walk, 238.

PARAGUAY
Fretz, J. Winfield, Bridge Over Borders, 150.
Friesen, B. Theodore, Paraguay's Widening Horizon, 134.
Schmidt, John R., Conference Decision for Unity, 119. Paraguay's Widening Horizon, 134.

PEACE
Bunting, Harriet, Campus-Level Pacifism, 622.
Driedger, Leo, Burden, 715.
Harding, Vincent, Peace Witness to Racial Strife, 718.
Neufeld, Elmer, Ultimate Warning, 284.
Our Spiritual Defense (editorial), 114.
Peace Day? (editorial), 714.
Peace Sunday, November 13 (editorial), 682.
Pilgrimage for Peace, 410.
Singer, Kurt, Interview with a Soldier, 785.
Summit Conference (editorial), 294.
Unruh, Fred, Reason to Be Thankful, 716.
World Eruptions (editorial), 374.

PENTECOST
Pentecost, 1960, 364.

POEMS
Dobler, Mrs. Henry C., Answered Cry, 649.
Ely, Wallace A., God's Care, 168.
Graber, Edwin C., Let Me Be a Thanker, 774.
Hartzler, Emma Blosser, Sir, We Would See Jesus, 491. Teach Me to Hate, 393.
Life's Most Gracious Art, 520.
Penner, Helen A., Easter Message, 231.
Schwartz, Emma, From Darkness to Light, 228. We Call It Thanksgiving, 751.
Stucky, Vernon, Contest, 768. Home, 281. Peace, 182.
Trench, Richard L., Lord, What a Change, 143.
Wesley, Charles, Jesus, Lord, We Look to Thee, 440.

POLITICS
Cross Above the Statue of Liberty (editorial), 698.
Driedger, Leo, What Choice Do I Have? (editorial), 6646.
Hot Spots in the News (editorial), 534.
Losing Ground (editorial), 438.
Love in Politics? (editorial), 698.

PRAYER
Day of Prayer for Students (editorial), 98.
Epp, Laurine Quiring, Prayer of Appreciation, 21.
Krehbiel, Olin, Avenue of Prayer, 131.
Mellick, J. W., Is Prayer Real? 196.
National Day of Prayer (editorial), 614.
Prayer for Youth Week, 59.
Schweitzer, Albert, How We Pray in the Jungle, 429.
Stoneback, George S., Learning to Pray, 51.
World Day of Prayer (editorial), 130.

RACE RELATIONS
Beyond Guns and Jails (editorial), 246.
Ellerbrake, Richard, Prophet in a Magnolia Jungle, 461.
Friesen, John R., Behind the Cotton Curtain, 197.
Harding, Vincent, Peace Witness to Racial Strife, 718.
Integration, 315.
International Incidents, 73.
Janzen, George G., Response Leads to Responsibility, 295.
Kaufman, Orlo, Paul's Answer, 462.
Kubota, Mineko, Right to Be an American, 264.
Non-Violent Resistance (editorial), 194.
Preheim, Vern, Steps to Integration, 232.
Regier, Harold, Roots of Prejudice, 215.
Riddick, Ed, Matterhorn, 463.
Wiebe, Leonard, Nonviolence or Nonresistance, 250.
Woelk, Lamont A., Christ, the Church, and Race, 39.

READER SAYS, THE, 23, 55, 72, 87, 102, 136, 184, 200, 252, 300, 380, 508, 540, 556, 620, 652, 687.

REFUGEES
Janzen, David, Alternative: Refugee or Victim, 198.
When A Child Beckons (editorial), 778.
Williamson, Eleanor, I Am a Refugee, 477.
Zuercher, Mrs. William, Penetrating the Curtain, 267.

RELIEF
Dyck, Peter J., S.O.S., 248.
Osborn, Rachel A., Little Child Beckoned, 782.
Teichroew, Lowell, Relief: Service or Surplus, 70.

RETREAT
Evaluating Our Camp Experiences (editorial), 534.
Friesen, Jacob T., Church Goes to Camp, 538.
Hilty, Rachel, Seed That Was Planted at Camp, 690.
Ratzlaff, Mary Ann, Indian Style Retreat, 574.
Retreat Time (editorial), 438.
Western District Men Sponsor Annual Retreat, 348.
Yoder, Kay, Seed That Was Planted at Camp, 690.

RUSSIA
Anderson, Tom, Moscow Incident, 133.
Report from Russia, 488.

SAFETY
Brandt, Catherine, Shadow on the Road, 445.
Do Drive Carefully (editorial), 342.

SALVATION
Dick, Nickolas W., God's Story, 163.
Duerksen, J. R., They Received Him Not, 179.
He Saved Others (editorial), 194.
Kopper, George W., Ye Must Be Born Again, 296.
Penner, Henry D., Call to Consistency, 503.
Peters, Peter, Sin and Its Remedy, 599.
Shelly, Maynard, Our Guilt-Edge Religion (editorial), 178.
Treasures of the Snow (editorial), 18.

SCIENCE
Church Must Point the Way (editorial), 406.
SERVICE, CHRISTIAN
Boyer, Claude F., Laborers Needed, (editorial), 518.
Enns, John F., Church's Mission, 182.
Linscheid, Marvin, Missions or Christian Service, 132.
Opportunities for Service (editorial), 762.
Recruitment by Example, 604.
Shelly, Kenneth, Challenge to Church Workers, 519.
Unruh, Wilfred, In Deed and Truth, 313.
Unruh, William F., Witness Through Involvement, 213.
SERVICE, DISASTER
Kroeker, M. A., Pastor's Role in Disaster Service, 345.
Neufeld, Walter, Let's Go South, 506.
SERVICE, 1-W
Changes in Planning for 1-W, 691.
Message to Young Men, 770.
Unruh, Fred, Reason to Be Thankful, 716.
We Wanted to Do More Than Put in Time, 573.
SERVICE, PAX
Conversation, 334.
Dyck, Peter J., Spiritual Outreach, 54.
From the Parents of a Paxman, 58.
Juhnke, James, Pax Pilgrimage 1960, 381.
Unruh, Donovan, Congo Peace Witness, 717.
Yoder, Kermit L., Encounter, 541.
SERVICE, VOLUNTARY
Burkholder, Richard, Frontier, 217.
Central Kansas Men Volunteer to Build, 183.
Claassen, Arlin, We Looked for Jobs, 687.
Driedger, Leo, Chance at Research, 187. Students in Industry, 155. Workcamps, 171.
Gerber, Marlin, Then I Met Ned, 739.
Graber, Richard F., Disasters Call Missionaries, 183.
Heppner, Pete, To Get a Job, 739.
Lehman, Tom, Monotony Versus Meaning, 739.
Lora, Ronald, Life in a Unit, 701. Recommendation for 1961, 542.
Operation: Work Camp, 335.
Peterson, Anna Marie, Voluntary Service Is a Story, 203.
Schrag, Myron, Answer Is Love, 165.
Spaeth, Harry, Worker's Witness, 750.
Speaking of Voluntary Service, 494, 510.
Summer Summary, 605.
Vogt, Roy, Students in Industry, 686.
Voluntary Service, 333.
Voth, Bill, Change, 739.
Yoder, Mary Jean, Meet the Public, 738.
Your Index for Summer Service, 153.

SOCIAL CONCERN
Carter, Melvin R., It's Your Turn, Parents, 67.
Epp, Frank H., Focus on Christian Concerns, 24, 56, 88, 120, 152, 184, 216, 252, 364, 396, 444, 460, 524, 572, 620, 652, 704, 768, 784.
Erb, Paul, Lost in the Shuffle (editorial), 82.
Gering, Walter, Yellow Silence, 343.
Isolation is Impossible (editorial), 66.
Labor Sunday (editorial), 550.
Raid, Howard, Community Development in Underprivileged Countries, 504. Did You Ever Visit a Labor Union? 409.
Sawatzky, John C., Christ and the Worker, 316.
Spaeth, Harry, Worker's Witness, 750.
Unruh, Wilfred, Research in Illinois, 378.

SOUTH AMERICA
Dyck, Walter H., Call of South America, 443.
Keiser, Mrs. Arthur, South America, 635.
Klassen, Waldemar, Home in a New Land, 554.
Krahn, Cornelius, South America, 635.
Litwiller, Nelson E., Gateway to Service, 702.

STEWARDSHIP
Baker, Robert J., Satisfaction, 753.
Fretz, J. Winfield, Bridge Over Borders, 150. You Can't Take It With You, 572.
Graber, Richard F., Stewardship and the Conference Budget, 40.
Hartzler, Robert W., Balanced Stewardship, 100.
Shelly, Andrew R., What About Taxes? 584.
Stauffer, William, Put Your Wealth t Work, 602.
Things That Are God's (editorial), 58
THANKSGIVING
Hartzler, Robert W., Thanksgiving (editorial), 746.
Neuenschwander, Gordon, Song of Praise, 747.
Thanksgiving—To Be Continued (ed torial), 762.
Think to Thank (editorial), 730.

VACATION
Hasse, Eileen M., Summer Tribute, 37
Nettinga, James Z., This Summer, Your Bible, and You, 380.
Vacations Ahead (editorial), 374.
Vacation with Meaning, 476.
VIETNAM
Krabill, Willard, Vietnam's Challeng 491.

VOCATION
Beckoning Businessmen, 271.
Interview, 43.
Klassen, J. M., Open Door to Voca tions, 214.
Narramore, Clyde M., Direction Un limited, 74.
Vocation Plus, 269, 285, 301.

YOUNG PEOPLE'S UNION
Bargen, Benny, How Old Is "Youth"? 673.
Fourteen Hours of Meeting, 139.
Harder, Milton, From the Youth Office 255, 271, 399, 415, 495, 691, 755.
Ideas for Sale, 771.
Program Helps Mailed to Local Yout Groups, 123.
Young People's Union Council, 689,
Youth News, 447, 740.
1960 YPU Council, 803.

YOUTH
Brandt, Catherine, Shadow on the Road, 445. When I'm Eighteen, 365
Doan, Eleanor, Truth About Junio High Youth, 523.
Harder, Milton, Two Hundred an Fifty a Month, 705.
Voth, Mrs. Waldo, Two Answers Give by a Mother, 493.
Wismer, Don, To And From A Pastor 9, 41, 59, 106, 138, 170, 218, 351, 399 509, 543, 591, 621, 671, 707, 769, 787
Youth, 589.
Zehr, Jeannie Hughes, More Than My self, 557.

Author Index 1960

Anderson, Tom, Moscow Incident, 133.
Auckland, David, Test of a Bigot, 763.
Baker, Robert J., Satisfaction, 753.
Banwar, Puran, Man Who Lost His Job, 546. These Are of the Way, 428.
Bargen, Bernhard, How Old Is Youth? 672.
Bartel, Lois Franz, Dare to Be a Dock, 590.
Bauman, John H., Imaginary, 796.
Becker, Palmer, Call from Taiwan, 586.
Becker, Palmer, and Regier, Marie J., Taiwan, 639.
Bender, Urie A., God Has No Grandchildren, 75.
Bixler, Phyllis, Words into Deeds, 180.
Block, William, Symposium, 653.
Bohn, Stanley, Kansas City Round Table, 299.
Boschman, Paul, Gospel Became Relevant, 719.
Boyer, Claude, Laborers Needed (editorial), 518. Report: Eastern District Conference, 344. Sign of the Times, (editorial), 262.
Brandt, Catherine, Shadow on the Road, 445. When I'm Eighteen, 365.
Buller, Harold W., In Behalf of the Home, 751.
Bunting, Harriet, Campus-Level Pacifism, 622.
Burdick, Mrs. Loraine, Teaching Eskimo Children, 427.
Burkholder, H. D., Evangelism in the Early Church, 600.
Burkholder, Richard, Frontier, 217.
Carter, Melvin R., It's Your Turn, Parents, 67.
Claassen, Arlin, We Looked for Jobs, 687.
Crane, William H., New Look at Missions in Africa, 116, 135.
Dick, Arthur D., Report: Canadian Conference, 507.
Dick, Nickolas W., God's Story, 163.
Doan, Eleanor, Truth About Junior High Youth, 523.
Dobler, Mrs. Henry C., Answered Cry, 649.
Doerksen, Kathleen, We Went to Montana, 511.
Driedger, Leo, About Capital Punishment, 362. Burden, 715. Chance at Research, 187. Some Congregational Goals (editorial), 646. Students in Industry, 155. What Choice Do I Have? (editorial), 646. Workcamps, 171.
Duerksen, Christena, Festival of Life, 237.
Duerksen, J. R., They Received Him Not, 179.
Dyck, Cornelius J., Church Extends, 346. Frontiers (editorial), 310. Goal Is to Reach, 36. Go Ye Into All the World, 650. Renewal (editorial), 310.
Dyck, Gordon, Let Us Love One Another, 99. Symposium, 653.
Dyck, Peter, S.O.S.! 248. Spiritual Outreach, 54.
Dyck, Walter H., Call of South America, 443.
Ediger, Peter J., Fragmentary Foundations, 375.
Ellerbrake, Richard, Prophet in a Magnolia Jungle, 461.
Ely, Wallace A., God's Care, 168.
Enns, John F., Church's Mission, 182 Lordship of Christ, 473.
Epp, Frank H., Focus on Christian Concerns, 24, 56, 88, 120, 152, 184 216, 252, 364, 396, 444, 460, 524, 572 620, 652, 704, 768, 784.
Epp, Laurine Quiring, Prayer of Appreciation, 21.
Erb, Paul, Lost in the Shuffle (editorial), 82.
Ewert, Marvin, Education for Nurses 648.
Fretz, J. Herbert, At Doors and Heart (editorial), 680. Great Commission 35.
Fretz, J. Winfield, Bridge Over Borders, 150. You Can't Take It Wit You, 572.
Friesen, B. Theodore, Paraguay's Widening Horizon, 134.
Friesen, Elmer R., Death, 195. Let' Revive Our Families, 279.
Friesen, Jacob T., Church Goes t Camp, 538. Funeral of a Christian, 423.
Friesen, John R., Behind the Cotto Curtain, 197.
Gaeddert, John, I Will Sing Unto the Lord, 297.
Garner, Arvilla K. and Harold E. Teach! 603.
Gerber, Marlin, Then I Met Ned, 739.
Gering, Walter, Yellow Silence, 343.
Goering, Erwin C., Blessed Be Humility, 147. Faith 1860-1960 (editorial), 2. Training for Service, 732.

Goossen, Henry W., Promise, 731.
Graber, Edwin C., Let Me Be A Thanker, 774.
Graber, Richard F., Disasters Call Missionaries, 183. Stewardship and the Conference Budget, 40.
Gratz, Delbert, and Keeney, William, Hall of Editors, 665.
Hacker, Ray, Deep Run Diary, 169. Story of a Church, 89.
Harder, Harry, Are You Well Read? 120.
Harder, Henry N., Wholeness for Usefulness, 567.
Harder, Leland, Century of Statistics, 736.
Harder, Milton, From the Youth Office, 255, 271, 399, 415, 495, 755. Ideas for Sale, 771.
Two Hundred and Fifty a Month! 705.
Harder, Paull E., Unsuspected Sacredness of Life, 20.
Harding, Vincent, Peace Witness to Racial Strife, 718.
Hartzler, Emma Blosser, Sir, We Would See Jesus, 491. Teach Me to Hate, 393.
Hartzler, Raymond L., Africa Report, 212. Threat to the Star, 811.
Hartzler, Robert W., Balanced Stewardship, 100. Thanksgiving (editorial), 746.
Hasse, Eileen M., Summer Tribute, 379.
Hayworth, Beth, Words to Roommates, 105.
Heppner, Pete, To Get a Job, 739.
Hilty, Rachel, Seed That Was Planted at Camp, 690.
Hofstetter, Lyman, Report: Pacific District Conference, 395.
Hostetter, Charles, Are You in Love? 201
Isaak, Arthur, Church School Art, 118.
Janzen, David, Alternative: Refugee or Victim, 198.
Janzen, George E., Imperative for Missions, 361. Symposium, 653.
Janzen, George G., Response Leads to Responsibility, 295.
Johnson, Lucille, Can Funerals Be Changed? 167.
Juhnke, James, PAX Pilgrimage 1960, 381.
Kaufman, Orlo, Evangelism and Us, 700. Paul's Answer, 462.
Kaufman, Willard, Church's Future, 85.
Keeney, William, Hall of Editors, 665.
Kehler, Peter, We Need Literature, 641.
Keidel, Levi, Congo, 631.
Keiser, Mrs. Arthur, South America, 635. Invitation to Colombia, 166.
Klassen, H. T., Message of Palm Sunday, 211.
Klassen, J. M., Open Door to Vocations, 214. Trouble in Korea, 353.
Klassen, Waldemar, Home in a New Land, 554.
Klassen, William, Let's Standardize Public Bible Reading, 536.
Koontz, Elbert, One Year to Live, 583.
Kopper, George W., Ye Must Be Born Again, 296.
Kornelsen, Helen, Education in India, 71. India, 633. India Jubilee, 748.
Krabill, Willard, Vietnam's Challenge, 491.
Krahn, Cornelius, Report: Western District Conference, 733. South America, 635.
Krause, Abe, Called by God, 487.
Krehbiel, Olin, Avenue of Prayer, 131.
Kreider, A. E., Ministry of the Pen, 670.
Keider, Anna, What About College? 253.
Kreider, Emil, Why Attend My Church College? 253.
Kreider, Rachel, It Happened at Wadsworth, 121.
Kressly, Jack D., Meaning of Marriage, 407. Trademark, 699.
Kroeker, M. A., Pastor's Role in Disaster Service, 345.
Kruger, William, Star to Guide, 801.
Kubota, Mineko, Right to Be an American, 264.
Kumar, S., With God in India, 765.
Landis, Robert M., Foundation That Lasts, 282.
Lehman, Tom, Monotony Versus Meaning, 739.
Linscheid, Marvin, Missions or Christian Service, 132.
Litwiller, Nelson E., Gateway to Service, 702.
Loewen, Esko, Music, 585, 601, 616.
Lora, Ronald, Life in a Unit, 701. Recommendation for 1961, 542.
Luginbuhl, Darvin, Teaching with Meaning, 229.
Marney, Carlyle, What Makes a Marriage? 413.
Mast, Russell L., Fellowship of Faith, 471.
Mellick, J. W., Is Prayer Real? 196.
Metzker, Leonard, I Sat Where They Sat, 311.
Moyer, S. T., In Memoriam, 651.
Myers, Huldah, How Long? 546.
Narramore, Clyde M., Direction Unlimited, 74.
Nettinga, James Z., This Summer, Your Bible, and You, 380.
Neuenschwander, A. J., Great Incentive, 115.
Neuenschwander, Gordon, Song of Praise, 747.
Neufeld, Elmer, Ultimate Warning, 284.
Neufeld, Walter, Let's Go South, 506.
Noffsinger, Jack R., Christmas Faith, 815.
Norquist, Melvin, Secret of Prosperity, 647.
Osborn, Rachel A., Little Child Beckoned, 782.
Pankratz, Mrs. Theodora, I Remember Taiwan, 521.
Pannabecker, S. F., China, 86, 102.
Pauls, Vernon, Since You Asked, 254.
Penner, Bruno, Heaven's Open Door, 247.
Penner, Helen A., Answering Their "Why's," 378. Easter Message, 231.
Penner, Henry D., Call to Consistency, 503.
Peters, Lena, Delay That Had a Purpose, 492.
Peters, Peter, Sin and Its Remedy, 599.
Peterson, Anna Marie, Voluntary Service Is a Story, 203.
Preheim, Vern, Steps to Integration, 232.
Raid, Howard, Community Development in Underprivileged Countries, 504. Did You Ever Visit a Labor Union? 409. One Hundred and Twenty Years in Iowa, 766. Reason for Creativity, 425. Vision of the Church, 151. Whence Have We Come? 21, 38, 52, 69.
Raid, Mrs. Howard, Scale of Notes for Christians, 298.
Ratzlaff, Mary Ann, Indian Style Retreat, 574.
Rees, Paul S., Renewal or Removal, 408.
Regier, Harold, Roots of Prejudice, 215.
Regier, Marie, and Becker, Palmer, Taiwan, 639.
Regier, Robert W., Footnote, 724.
Renshaw, Helen L., Proving the Rule, 397.
Rich, Martha, What About College? 253.
Riddick, Ed, Matterhorn, 463.
Rinner, A. James, Men in Nursing, 734.
Rohrer, Norman B., India Grows Its Own, 570.
Rosenberger, Arthur S., Easter Message, 227.
Roth, Willard E., MCC Annual Meeting Report, 83.
Rothe, Edward T., Return, 185.
Sawatzky, John C., Christ and the Worker, 316.
Schmidt, John F., From Records to Archives, 474, Save That Manuscript, 53.
Schmidt, John R., Conference Decision for Unity, 119. Paraguay's Widening Horizons, 134.
Schmidt, Melvin D., Co-operation in the Church of Indonesia, 593.
Schmidt, Norman, Time to Tell, 683.
Schrag, Myron, Answer Is Love, 165.
Schrag, Robert, Early Periodicals, 668.
Schwartz, Emma, From Darkness to Light, 228. We Call It Thanksgiving, 751.
Schweitzer, Albert, How We Pray in the Jungle, 429. Why I Became a Medical Missionary, 430.
Seagle, Inez, Memo from an Old Maid, 25.
Shelly, Andrew R., Gulfport, 349. More Than Temperance, 525. On the Highway of Print, 630. Seven New Missionaries, 504. What About Taxes? 584.
Shelly, Kenneth, Challenge to Church Workers, 519.
Shelly, Maynard, At Last We Decided, 266. Capital Punishment Condemned, 733. Christian Unity in Faith and Witness, 457. Herald and the Guide (editorial), 566. Organized for Direction, 3. Our Guilt-Edge Religion (editorial), 178. Persistence of a Dream, 663. Place for Work, 5. What Do They Do? 10. Witnessing Church, 233. Your Sunday School at Home, 442.
Shelly, Paul R., Come, Walk, 238. One Generation from Paganism, 551.
Shelly, Ward W., Friend, Go Higher, 391.
Shelly, Wilmer, Notes: Central District Conference, 312.
Siebert, Roger, When the Years Count, 749.
Simmons, Richard, Men at Work, 767.
Simpson, Edward D., Campaign for the Church School, 569.
Singer, Kurt, Interview with a Soldier, 785.
Spaeth, Harry, Worker's Witness, 750.
Sprunger, Hugh, Paul Lin, 411.
Stahly, Delmar, Exit: Fear, 164.
Stauffer, William, Put Your Wealth to Work, 602.
Stephen, Samuel, Janzen Memorial School, 475.
Stoltzfus, Grant and Ruth, Focus on Father, 392.
Stoneback, George S., Learning to Pray, 51.
Stucky, Vernon, Contest, 768. Home, 281. Peace, 182.
Swenson, Wayne, Love Makes a Family, 265.
Teichroew, Lowell, Relief: Service or Surplus, 70.
Thiessen, Muriel, Art with a Soul, 721. Rodolphe Petter, 394.
Trench, Richard L., Lord, What a Change, 143.
Troyer, Lotus, Church Continues in Congo, 779.
Unrau, William G., We Seem to Have a Perennial Temptation, 615.
Unruh, Donovan, Congo Peace Witness, 717.
Unruh, John D., Jr., Beautiful Christians, 90.
Unruh, Verney, Japan, 637.
Unruh, Wilfred, In Deed and Truth, 313, Research in Illinois, 378, Reason to Be Thankful, 716
Unruh, William F., In How Far Is Evangelism at Fault? 685. Potential or Problem, 764. Witness Through Involvement, 213.
Vogt, Roy, Students in Industry, 686. Symposium, 635.
Voran, Peter, Dangerous Trend, 104.
Voth, Bill, Change, 739.
Voth, Hilda Ediger, Tribute to a Great Man, 137.
Voth, Norma Jost, Family Christmas Eve Program, 795.
Voth, Mrs. Waldo, Two Answers Given by a Mother, 493.
Waltner, Erland, Meekness of Wisdom, 455.
Waltner, Harris, Council Highlights, 813. General Conference Mennonite Church, 148.
Waltner, Orlando, Obligation: Missions, 377.
Wesley, Charles, Jesus, Lord, We Look to Thee, 440.
Wiebe, Leonard, Nonviolence or Nonresistance? 250. Why I Changed Schools, 253.
Wiebe, Willard, Evangel, 618. Koinonia, 439. To the Blind! To the Bound! 230. Twelve Days in Taiwan, 781.
Williamson, Eleanor, I Am a Refugee, 477.
Wismer, Don, To and From a Pastor, 9, 41, 59, 106, 138, 170, 218, 351, 399, 509, 543, 591, 621, 671, 707, 769, 787.
Woelk, Lamont A., Christ, the Church, and Race, 39.
Yoder, Harry, Faith at Work, 263.
Yoder, Kay, Seed that Was Planted at Camp, 690.
Yoder, Kermit L.. Encounter, 541.
Yoder, Mary Jean, Meet the Public, 738.
Yost, Burton G., Failure and Faith, 535.
Zehr, Jeannie Hughes, More Than Myself, 557.
Zuercher, Mrs. William, Penetrating the Curtain, 267.

Magdalen Friesen
3003 Benham Avenue
Elkhart, Indiana

our conference

DEC. 28-31 ARE THE DATES FOR 1960 CAMP WORKSHOP

A minimum of five persons from each General Conference retreat or camp committee is expected to attend the camp workshop at Camp Friedenswald, December 28-31. Delegates will include administrators, counselors, maintenance people, committee members, and youth campers. All interested persons are invited.

The total cost for room, board, and registration is $15. The workshop is sponsored by the Board of Education and Publication.

NEWS FROM CONGO

Missionaries Elmer Dick, Glen Rocke, and Henry Hildebrandt received a hearty welcome by the Congolese on their first visit to the Mutena station after their return to Congo. The people scheduled a church service for 8 o'clock on a Tuesday morning and asked the missionaries to speak. Mutena is the only mission station at which the Lulua tribe, driven from Charlesville and Tshikapa, have been able to remain.

Two Congo Inland Mission doctors are practicing in the Congo. Merle H. Schwartz is at the government hospital at Gungu and makes weekly trips to Mukedi. Henry Hildebrandt is located at Nyanga and makes weekly trips to Charlesville.

Matthew Kazadi chaired the meeting of the African Administrative Committee and missionaries. Seven Congolese and seven missionaries were present to plan procedure in church and mission affairs. Pastor Kazadi asked Allan Wiebe to report on the evacuation of the missionaries and their activities since then. He expressed deep gratitude for the missionaries' return. At the request of the missionaries, the administrative committee will work out a five-year program for the church and list functions for which missionary personnel will be needed.

Irena Liechty, who returned to the Congo in October, serves in the literature program in Leopoldville.

conference stewardship

On this page, along with the report of receipts for the first eleven months of this year, you will see the budget of the Conference for 1961 as adopted by the fifty-one members that make up the Council of Boards.

You will notice that the new budget has again been increased over that of the past year. In the light of inflationary trends and especially the needs and opportunities for service in the world, the increase is nominal. Though the doors seem closed in some areas of the world, they have opened wider in other areas. The challenges to a greater witness are tremendous.

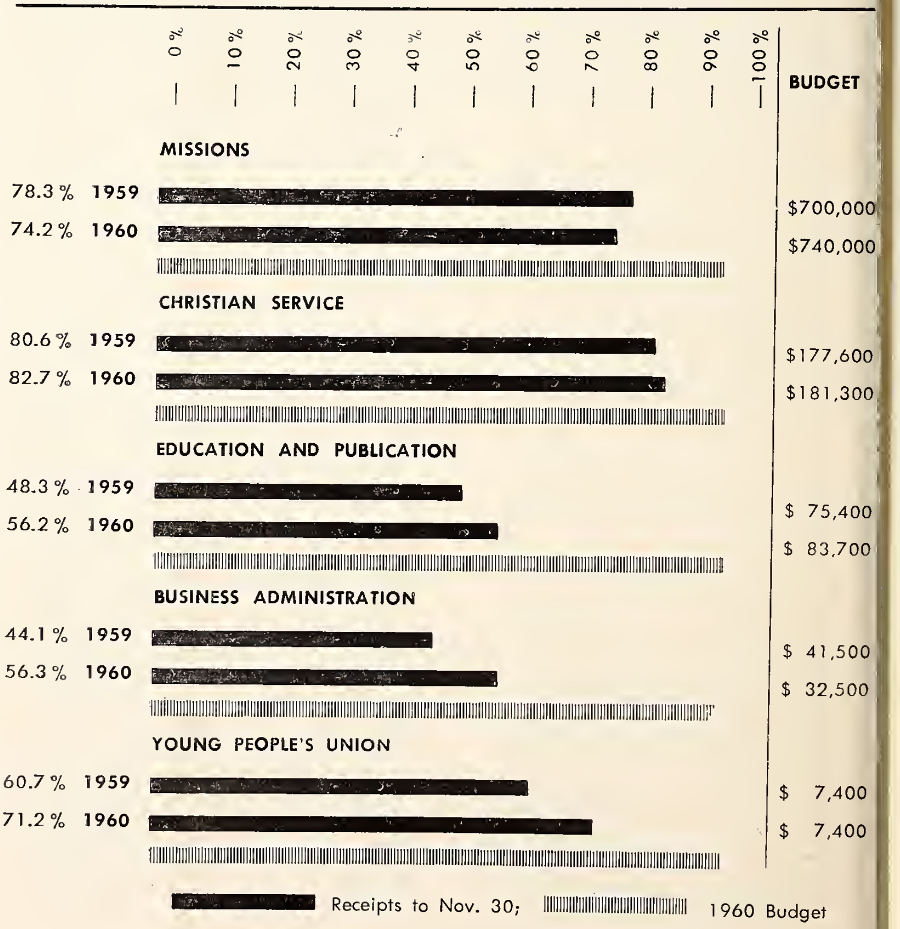
"Enlarge the place of thy tent, and let them stretch forth the cu tains of thine habitations: spare no lengthen thy cords, and strengthe thy stakes" (Isaiah 54:2).

—Wm. L. Friese

1961 BUDGET

	1960 Budget	1961 Budget
Missions	$740,000	$804,00
S. America Seminary		20,00
		824,00
Christian Service	181,300	201,50
Educ. and Publ.	83,700	97,60
Business Admin.	32,500	32,50
	$1,037,500	$1,155,60

November 30, 1959, as compared to November 30, 1960



FEB 1961